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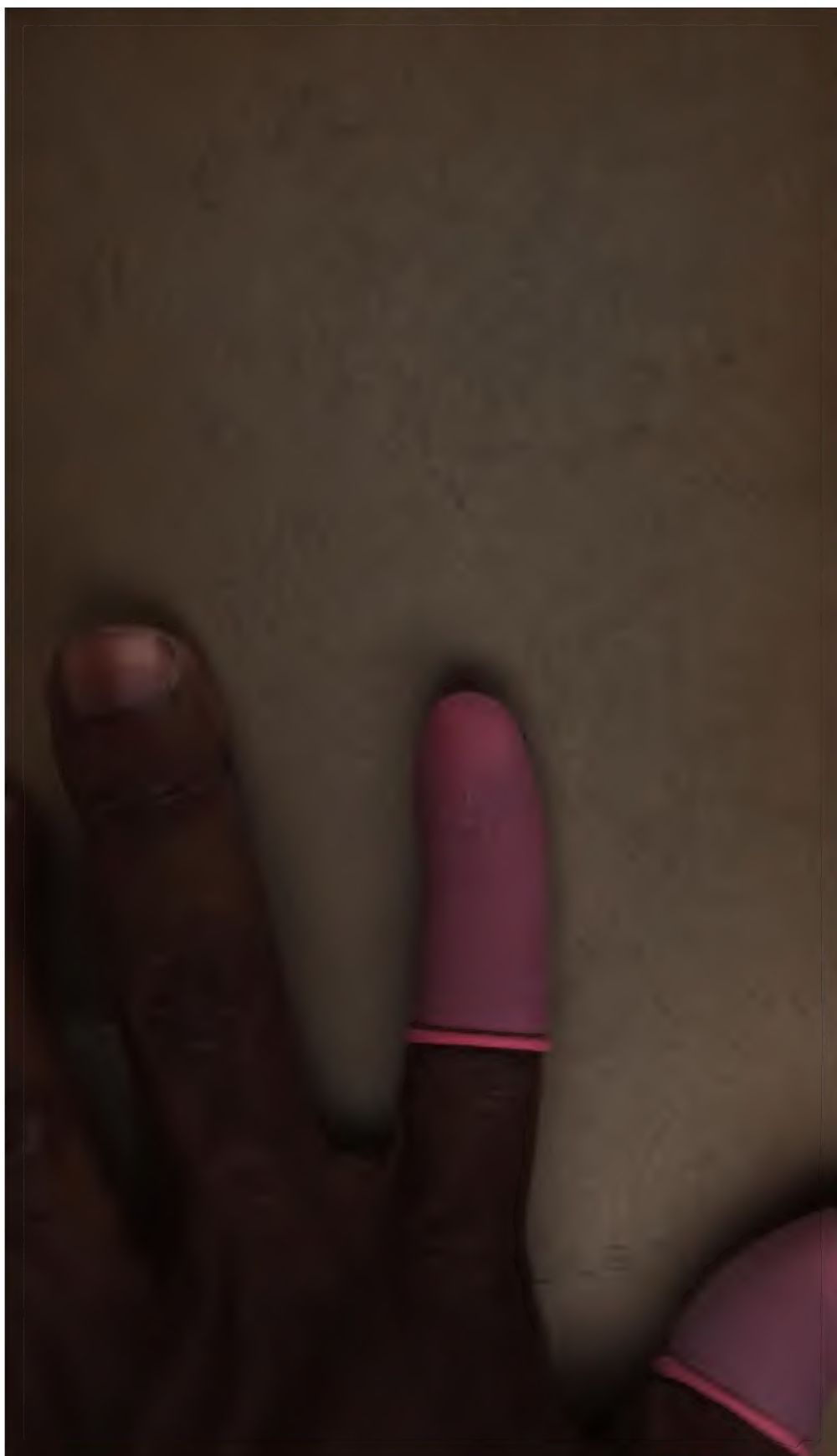
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LEAN'S COLLECTANEA

VOL. II. PART I.







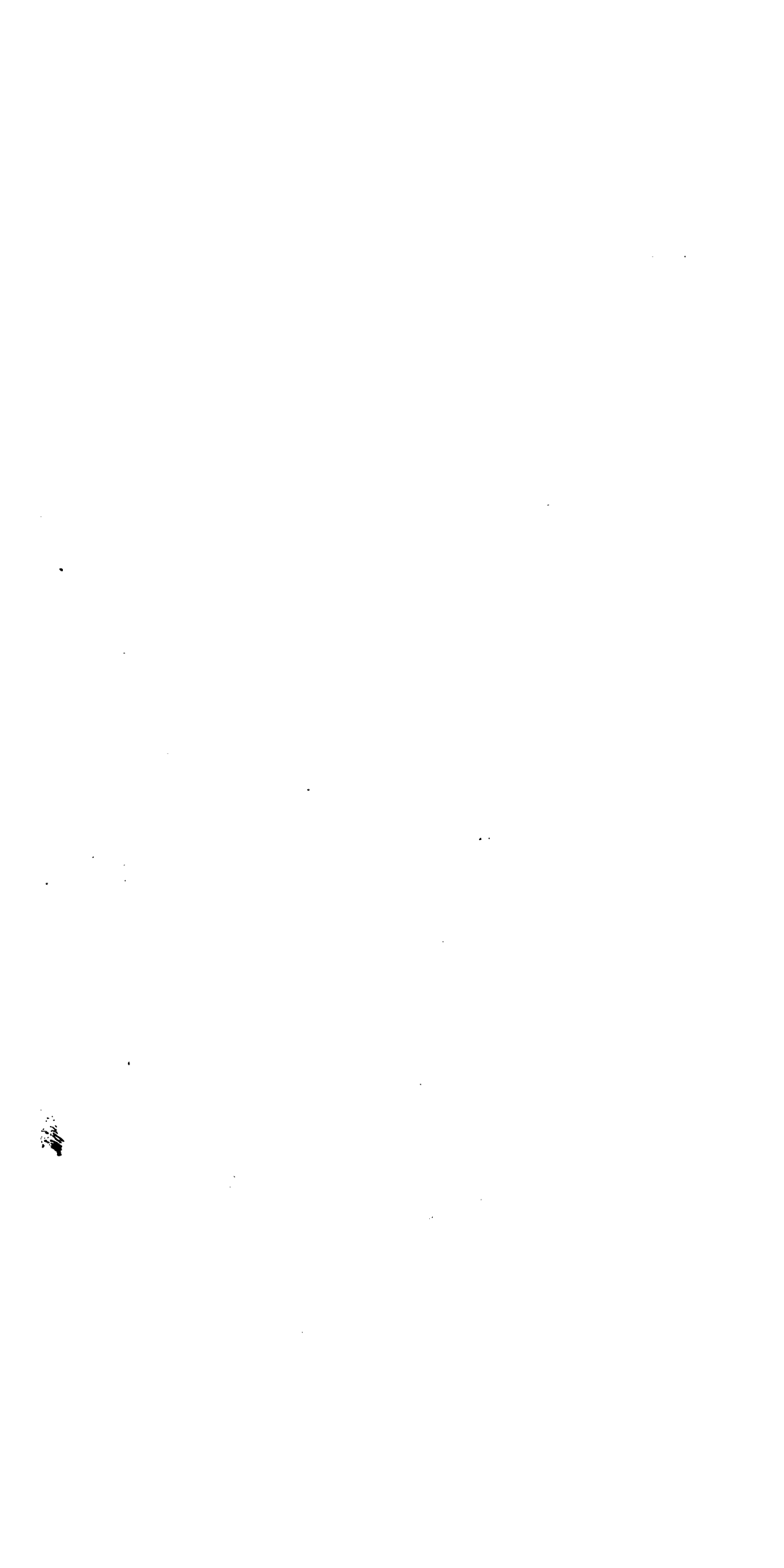
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Verger and Dr. Arthur May 1917  
 I Mine witches of the Witch hazel banded together is a charm against witches. Wore  
 A spray of Witch hazel with its five broad leaves was formerly used as a witch's witch to ensure good  
 luck on the journey to small pieces of wood were attached to the witch's witch to make the witch  
 M.V. If you are pursued by a witch, put a stick of wood into the ground with the handle  
 upward, the witch will run round the stick till it is burnt up and so you have time to escape  
 in the suburbs. I saw one on Madison street many years ago and it was a long time to lay down but I  
 bring the holy crust of bread, (ie sacrament bread) let the supernatural wife  
 day it under her head. The Bible was also laid near the child's head lay a knife  
 This contains charm to keep evil from Point be up and had it down.  
 The 14th 1884

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# Lean's Collectanea

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COLLECTIONS

BY

VINCENT STUCKEY LEAN

OF

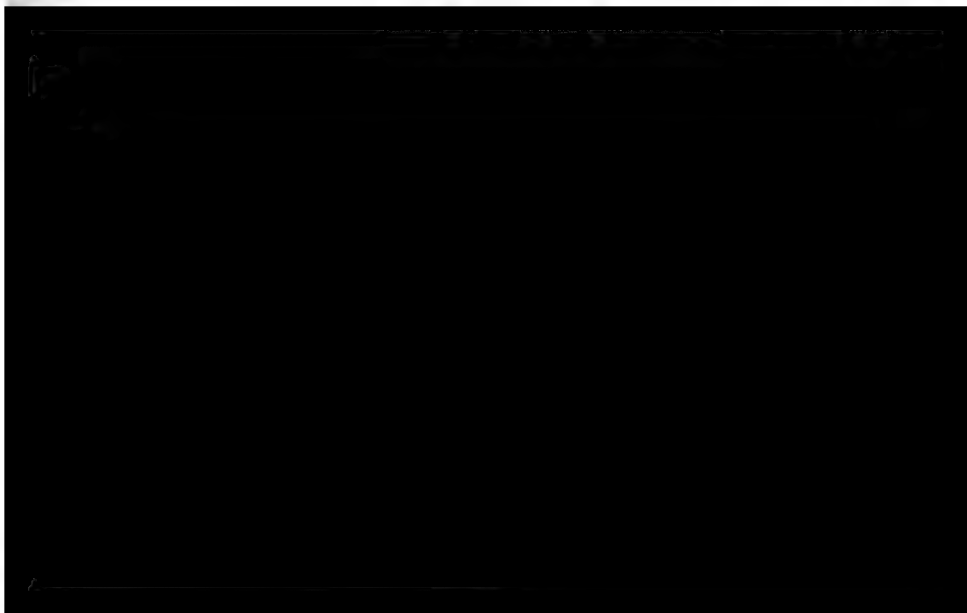
**Proverbs (English & Foreign), Folk Lore, and Superstitions,  
also Compilations towards Dictionaries of Proverbial  
Phrases and Words, old and disused.**

Vol. II. Part I.

BRISTOL  
J. W. ARROWSMITH, 11 QUAY STREET  
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(Continued in Part II.)

How was  
your  
year?

*Folk Lore, Superstitions, Omens* ✓  
*and Popular Customs.*

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## FOLK LORE, SUPERSTITIONS, OMENS AND POPULAR CUSTOMS.

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**I** was very angry with my man for alighting from his horse to take up a piece of an old horseshoe he saw lying in the road. When I came to my journey's end I found an old nail in my pocket; on which I began to reflect how injurious I had been to the servant, and severe in my censure; for I did not chuse to throw the nail away, but determined to bring it back.—Pegge, *Anonymiana*, iii. 75. 1766.

Wha looks to freits, my master deir,  
It's freits will follow him.

Ballad, *Edom O'Gordon*.

Harm watch,  
harm catch.

**The unsonsie fish gets the unlucky bait.**—Ramsay, *Sc. Pr.*

Wherefore he hath good ure  
That can himself assure  
Howe fortune wyll endure.

Skelton, *Colin Clout*, 1603.

**Eur, happe or lucke, with his compoundes boneur, maleur.**—Palsgrave, p. 166.

**An auld threep, a superstition obstinately persisted in of old.**

**Airthful:** fearful, producing superstitious dread.

An airthful night.—Brockett, *Glossary N. C. Words*.

**Superstition is the spleen of the soul.**—Swift.

**Superstition is godless religion, devout impiety.** The superstitious is fond in observation, servile in fear: he worships God but as he lists: he gives God what he asks not, more than he asks, and all but what he should give, and makes more sins than the ten commandments.—Bishop Hall, *Characters of Vices*.

Superstition  
Doth violate the deity it worships  
No less than scorn doth.

Ben Jonson, *Stap. of News*, v. 2.



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Nygromancers and fals wytyches also  
Ar of this sort, following the like offence;  
Nat onely they that wytyches craftis do,  
But they also that gyve to them credence,  
Or them supporteth with favour or defence;  
For all such caytayfs as unto them assent  
Byleve nat truly on God omny potent.

Bar., *Ship of Fools*, ii. 191.

Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them; for the customs of the people are vain.—*Jeremiah*, x. 2, 3.

Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.—*Coloss.*, ii. 16, 17.

The master of superstition is the people, and in all superstition wise men follow fools; and arguments are fitted to practice in a reversed order.—Bacon, *Essays*, xvii.

Almost every system of superstition in order to be rightly understood should be (if I may so speak) read backwards.—Whately, *Errors of Romanism*, Essay IV.

Quand je vois qu'un homme d'esprit, dans le plus éclairé de tous les siècles, n'ose se mettre à table si on est treize, il n'y a plus d'erreur, ni ancienne ni moderne qui n'étonne.—Vauvenargues, *Reflexions*, 321.

THE SUPERSTITIOUS MAN.—Superstition would seem to be simply cowardice in regard to the supernatural. The superstitious man is one who will wash his hands at a fountain, sprinkle himself at a temple font, put a bit of laurel-leaf into his mouth, and so go about for the day. If a weasel run across his path, he will not pursue his walk until someone else has traversed the road, or until he has thrown three stones across it. When he sees a serpent in his house, if it be the red snake, he will invoke Sabazius; if the sacred snake, he will straightway place a shrine on the spot. He will pour oil from his flask on the smooth stones at the cross-roads as he goes by, and will fall on his knees and worship them before he departs. If a mouse gnaws through a meal-bag, he will go to the expounder of sacred law and ask what is to be done; and if the answer is, "Give it to a cobbler to stitch up," he will disregard this counsel, and go his way, and expiate the omen by sacrifice. He is apt also to purify his house frequently, alleging that Hecate has been brought into it by spells; and if an owl is startled by him in his walk, he will exclaim "Glory be to Athene!" before he proceeds. He will not tread upon a tombstone, or come near a dead body or a woman defiled by childbirth, saying that it is expedient for him not to be polluted. Also on the fourth and seventh days of each month he will order his servants to mull wine,

## FOLK LORE.

and will go out and buy myrtle wreaths, frankincense, convulvulus; and in coming in will spend the day in crowning the Hermaphrodites. When he has seen a vision he will go to the interpreters of dreams, the seers, the augurs, to ask them to what god or goddess he ought to pray. Every month he will repair to the priests of the Orphic Mysteries, to partake in their rites, accompanied by his wife, or (if she is too busy) by his children and their nurse. He would seem, too, to be of those who are scrupulous in sprinkling themselves with sea-water; and if ever he observes anyone feasting on the garlic at the cross-roads\*, he will go away, pour water over his head, and summoning the priestesses, bid them carry a squill or a puppy round him for purification. And if he sees a maniac or an epileptic man he will shudder and spit into his bosom.—Theophrastus, *The Characters*, translated by R. C. Jebb (1870), xxviii.

- \* A "supper" for Hecate was placed at each new moon on the piles of stones at the cross-roads.—Ar., *Plutus*, 595. "Hecate can tell us whether it is better to be poor or hungry. She says that well-to-do or rich people send her a supper every month: whereas poor people snatch it away when it has hardly been put down." Plutarch (*De Superst.*, c. 10) quotes a mention of Hecate as "fastening at the cross-roads on the guilty wretch who has gone after her foul supper."

**A superstition** is any belief not based upon [sufficient] evidence.—M. D. Conway, *Republican Superstitions*.

**Les religions s'éteignent et disparaissent, les superstitions populaires ne meurent jamais.**—Paul Lacroix, *Le Moyen Age*, i.

**Nothing** is more contrary to good sense than imagining everything we see and hear is a prognostick either of Good or Evil, except it be the belief that nothing is so.—De Foe, *Memoirs of Mr. Duncan Campbell*, 1732, p. 60.

**They** that are against superstition, oftentimes run into it on the wrong side. If I will wear all colours but black, then am I superstitious in not wearing black.—Selden, *Table Talk*, cxxxii.

**There** is a superstition in avoiding superstition; when men think to do best if they go furthest from the superstition formerly received.—Bacon, *Essays*, xvii.

**Lafou.** They say miracles are past; and we have our philosophical persons, to make modern and familiar, things supernatural and causeless. Hence it is that we make trifles of terrors; ensconcing ourselves into seeming knowledge, when we should submit ourselves to an unknown fear.—Shak., *All's Well*, ii. 3, 1.

**And thus** moderately did our first Reformers begin, as the subject they wrote on would give them leave; for as carefull mothers and nurses, on condition they can get their children to part with knives, are contented to let them play with rattles; so they permitted ignorant people still to retain some of their fond and foolish customs, that they might remove from them the most dangerous and destructive superstitions.—Fuller, *Church History of Britain*, cent. xvi., book 7.

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For, as children must first by fear be induced to know that, which after (when they do know) they are most glad of: so are these bugbears of opinions brought by great clerks into the world, to serve as shewels [examples?] to keep them from those faults, whereto else the vanity of the world and weakness of senses might pull them. But in you, niece, whose excellency is such, as it need not to be held up by the staff of vulgar opinions, I would not you should love virtue servilely, for fear of I know not what, which you see not: but even for the good effects of virtue which you see. Fear—and indeed, foolish fear—and fearful ignorance, was the first inventor of these conceits; for, when they heard it thunder, not knowing the natural cause, they thought there was some angry body above that spake so loud: and ever the less they did perceive, the more they did conceive. Whereof they knew no cause, that grew straight a miracle, foolish folks not marking that the alterations be but upon particular accidents, the universality being always one. Yesterday was but as to-day, and to-morrow will tread the same footsteps of his foregoers, so as it is manifest enough that all things follow but the course of their own nature, saving only man, who while by the pregnancy of his imagination he strives to things supernatural, meanwhile he loseth his own natural felicity. Be wise, and that wisdom shall be a god unto thee; be contented, and that is thy heaven; for else to think that those powers (if there be any such) above, are moved either by the eloquence of our prayers, or in a chafe at the folly of our actions, carries as much reason as if flies should think that men take great care which of them hums sweetest and which of them flies nimblest.—Sidney, *Arcadia*, Book III., x. 4.

Upon my return home I fell into a profound contemplation on the evils that attend these superstitious follies of mankind; how they subject us to imaginary afflictions and additional sorrows that do not come within our lot. As if the natural calamities of life were not sufficient for it, we turn the most indifferent circumstances into misfortunes, and suffer as much from trifling accidents as from real evils.—Addison, *Spectator*, No. 7.

La sottise est une mauvaise qualité; mais de ne la pouvoir supporter, et s'en despiter et ronger, comme il m'advient, c'est une aultre sorte de maladie qui ne doit gueres à la sottise en importunité; et est ce qu'a present je veulx accuser du mien. J'entre en conference et en dispute avec grande liberté et facilité, d'autant que l'opinion treuve en moy le terrain mal propre à y penetrer et y poulser de haultes racines; nuelles propositions m'estonnent, nulle creance me blece, quelque contrariété qu'elle aye à la mienne; il n'est si frivole et si extravagante fantasie qui ne me semble bien sortable à la production de l'esprit humain. Nous aultres, qui privons nostre jugement, du droict de faire des arrests, regardons mollement les opinions diverses; et si nous ny

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prestons le jugement, nous y prestons aysément l'aureille. Ou l'un plat est vuicle de tout en la balance, je laisse vaciller l'autre soubz les songes d'une vieille; et me semble estre excusable si j'accepte plustost le nombre impair, le jeudy au prix du vendredy; si je n'aime mieulx douziesme ou quatorziesme que treiziesme à table; si je veois plus volontiers un lievre costoyant que traversant mon chemin quaud je voyage, et donne plustost le pied gauche que le droict à chausser. Toutes telles ravasseries, qui sont en credit autour de nous, meritent au moins qu'on les escoute: pour moy, elles emportent seulement l'inanité, mais elles l'emportent. Encores sont, en poids, les opinions vulgaires et casuelles aultre chose que rien, en nature; et que ne s'y laisse aller jusques là tumbé à l'adventure au vice de l'opiniastreté, pour éviter celui de la superstition.—Montaigne, *Essais*, iii. 8.

**Incident** unto this is the inquiry how to raise and fortify the imagination: for if the imagination fortified have power, then it is material to know how to fortify and exalt it. And herein comes in crookedly and dangerously a palliation of a great part of ceremonial magic. For it may be pretended that ceremonies, characters, and charms do work not by any tacit or sacramental contract with evil spirits, but serve only to strengthen the imagination of him that useth it; as images are said by the Roman Church to fix the cogitations and raise the devotions of them that pray before them. But for mine own judgment, if it be admitted that imagination hath power, and that ceremonies fortify imagination, and that they be used sincerely and intentionally for that purpose; yet I should hold them unlawful, as opposing to that first edict which God gave unto man, "In sudore vultus comedes panem tuum." For they propound those noble effects which God hath set forth unto man to be bought at the price of labour, to be attained by a few easy and slothful observances. Deficiencies in these knowledges I will report none, other than the general deficiency, that it is not known how much of them is verity and how much vanity.—Bacon, *Advancement of Learning*, Book II., vol. ii., 173 (1825).

**I tried** to elicit some ghost stories of vessels, but could hear of nothing but the "Flying Dutchman," nor did I succeed better upon another occasion. This dearth of supernatural adventure is remarkable, considering the superstition of sailors. But their wits are none of the liveliest; the sea blunts while it mystifies, and the sailor's imagination, driven in like his body to the vessel he inhabits, admits only the petty wonders that come directly about him in the shape of storm-announcing fishes and birds. His superstition is that of a blunted, and not of an awakened ignorance. Sailors had rather sleep than see visions.—Leigh Hunt, *Autobiography*, ch. xvii.

**One** would easily believe that seamen should be the most religious men of all other, being so frequently in tempests, the dread-

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fulness whereof is admirably described by the prophet David (*Ps.*, cvii. 23-27), and also by Ovid (*Trist.*, I., xi.; *Metam.*, 1),

“as tempestuous times

Amaze poor mortals and object their crimes.” (G. Herbert)

But thus much superstition they still retain that they will not endure a whore on shipboard, which they do believe does cause a storm, and they will then make bold to throw her overboard, as it were a sacrifice to Neptune. When the Morocco Ambassador came to England he was in a dangerous storm, and he caused a sheep [or ram] to be sacrificed. The like opinion they have of a dead body on shipboard, and if a storm arises they will throw it into the sea, as they did that rare mummy that Sir Peter Wych brought from Egypt.—Ay.

**CHILDREN.**—But even then, and always while he is young, be sure to preserve his tender mind from all impressions and notions of spirits and goblins, or any fearful apprehensions in the dark. This he will be in danger of from the indiscretion of servants, whose usual method is to awe children and keep them in subjection by telling them of raw head and bloody bones, and such other names as carry with them the ideas of something terrible and hurtful, which they have reason to be afraid of when alone, especially in the dark. This must be carefully prevented, for though by this foolish way they may keep them from little faults, yet the remedy is much worse than the disease.—From John Aubrey's *Natural History of Wiltshire*, p. 122, Britton's Ed., 1847; Locke, *Thoughts on Education*, § 138.

**PHANTOMES.**—Though I myself never saw any such things, yet I will not conclude that there is no truth at all in these reports. I believe that extraordinarily there have been such apparitions; but where one is true a hundred are figments. There is a lechery in lying and imposing on the credulous and the imagination of fearful people is to admiration; *e.g.* Not long after the cave at Bathford was discovered (where the opus tessellatum was found) one of Mr. Skreen's ploughboys lying asleep near to the mouth of the cave, a gentleman in a boat on the river Avon, which runs hard by, played on his flageolet. The boy apprehended the music to be in the cave, and ran away in a lamentable fright, and his fearful fancy made him believe he saw spirits in the cave. This Mr. Skreen told me, and that the neighbourhood are so confident of the truth of this that there is no undeceiving them. Such a proceeding as this would be usually and not improperly described as a superstition; and, indeed, this name would be given to a large proportion of survivals generally. The very word “superstition,” in what is perhaps its original sense of a “standing over” from old times, itself expresses the notion of survival. But the term superstition now implies a reproach, and though this reproach may be often cast deservedly on fragments of a dead lower culture embedded

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in a living higher one, yet in many cases it would be harsh, and even untrue. For the ethnographer's purpose, at any rate, it is desirable to introduce such a term as "survival" simply to denote the historical fact which the word "superstition" is now spoiled for expressing. Moreover, there have to be included as partial survivals the mass of cases where enough of the old habit is kept up for its origin to be recognizable, though in taking a new form it has been so adapted to new circumstances as still to hold its place on its own merits.—*Primitive Culture*, by Ed. B. Tylor, 1871, vol. i., p. 64.

**The** character of Foresight (Congreve, *Love for Love*) was then common. Dryden calculated nativities; both Cromwell and King William had their lucky days; and Shaftesbury himself, though he had no religion, was said to regard prediction (Johnson, *Life of Congreve*). As to Shaftesbury, it is far from surprising that they who have no religion should yet be liable to superstition. They are often but the more at mercy of it, from the want of any set limits to belief. The demand for books of astrology is considerable at the present moment, and perhaps has never failed. Mankind cannot get rid of a sense of the unknown world, if it would; and till it takes to it in the widest and most poetical sense, which is also the heathiest and most natural—such as a child instinctively has when it looks at the stars—it will dabble in the darkest borders of it, with a knowledge less than childish.—Leigh Hunt, *Biographical Notice*, 1840; *Works of Wycherley*, &c.

**Buckle** asserts as a "fact, notorious to those who have studied the subject, that there are more popular superstitions in Prussia, the most educated part of Germany, than there are in England; and that the tenacity with which men cling to them is greater in Prussia than in England."—*History of Civilisation*, ch. v., n. 9.

**CREDULITY.**—Mais il n'est pas damné qui ne le croit. On dit communément quand on raconte quelque chose fort étrange (qu'on dit autrement incroyable). "Si je ne l'avois vu, je ne le croirois jamais." Par cette phrase et manière de parler on dispense et excuse ceux qui ne l'ont vu de n'en croire rien, voire mesmes on les en persuade. Car en disant "Si je ne l'avois vu je ne le croirois pas" c'est autant qui diroit, "Je conseille ceux qui ne l'ont vu, de ne le croire pas."—Joubert, *Er. Pop.*, I., iv. 7. 1579.

**Mr. Bagehot** attributes great importance to the savage belief in lucky omens, and he explains their occurrence in this way.—"An expedition," he says, "fails when a magpie crosses its path, and a magpie is then supposed to be unlucky." Surely this is an inversion of the real process, and an inversion which again leads him to attribute exaggerated importance to mere chance. The case may be illustrated from his own anecdotes. Somebody told Scott to cure a disease by sleeping for a night



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on twelve smooth stones collected from twelve brooks. Does Mr. Bagehot suppose that this superstition originated in the accident that somebody had slept on twelve stones collected from twelve brooks and been cured accordingly? How did anybody come to think of collecting the stones and sleeping upon them? Could such an accident possibly occur? Obviously the superstition originated in a deductive, and not an inductive process. It was not the result of experiment, but an *à priori* theory derived from some notions as to the magic influence of the number twelve and of stones in brooks. Perhaps Scott's adviser had read Shakspeare, and fancied, like a good Presbyterian, that objects which included sermons must have a mysterious virtue; or he had a shadowy recollection of the stones set up in Jordan, or some other fanciful association of ideas may have been derived from fifty other causes. But surely nothing can be plainer than that the association preceded the experiment, and indeed was the only reason for making an experiment of so arbitrary a character. The confusion of ideas depends upon the well-known law of the incapacity of an uncultivated mind to distinguish between objective and subjective impressions. Mr. Bagehot, when he was a boy, used to play loo; and his childish companions found that a particular "fish" which was prettier than the others brought luck with it. Why? Not because a boy who had that fish had won on a particular occasion, but because the pleasure of having a pretty fish was naturally associated with the pleasure of winning the game. The boys thought, like Mr. Bagehot, that a mysterious power called "luck" had a good deal to do in the world, and that when it meant to favour a boy it would give him a pretty fish as well as a good set of cards. Similarly, for some reason not now traceable, savages disliked magpies; perhaps they are bad to eat or their cry suggests alarm; and the unpleasant sensation produced by the flight of the bird suggested the unpleasant sensation of being defeated, which again, they fancied, might precede as well as follow, the actual occurrence of a defeat. Why, indeed, should they attend to magpies more than to a hundred other phenomena, except that they already had some associations with it? The same thing is proved, if it needed proof, by the universality of certain superstitions. All rude nations are frightened by eclipses, and therefore all rude nations suppose eclipses to portend disaster. If they had argued on the matter they would have necessarily found as many eclipses preceding victories as preceding defeats; and therefore their views of the meaning of an eclipse would probably have been equally divided. Mr. Bagehot imagines that some "Nestor of a savage tribe" remarked a coincidence, and that his authority gave popularity to the superstition founded upon it. Therefore he infers that "luck" played a great part in the world. The true process we take to be entirely different. Some obvious associations of ideas are suggested to all savage

tribes, and give birth to superstitions which bind the "Nestor" as well as his fellows. And the examination of this process leads to the discovery of a curious mental law, which is left unnoticed if we accept Mr. Bagehot's crude explanation.—W<sup>r</sup>. Bagehot's "Physics and Politics," *Saturday Review*, January 18th, 1873.

EX VOTO OFFERINGS.—The custom and usage of men in old time was . . . to hang up in the Temples Donaries, *i.e.* gifts, presents, or oblations, as agnising to be the only benefit of the gods that they had been preserved harmless. Therefore when to Diogenes . . . were showed the jewells or oblations that sondrie persons having been from perishing in battaile, from dying in sicknesse, from being drowned and lost on the sea, or from any other great hazard preserved had offered up: "Yea," quoth Diogenes, "but there would be a moche greater number if all those persons which in like case have not been saved had offered up such gifts as these."—Udall, *Erasm. Apoph.*, p. 149, repr.

#### GOOD LUCK—GENERAL.

Lucky. Large, wide, easy. Country tailors generally receive directions to make their customers' clothes "brave and lucky."—Brockett, *N. C.*

G. Kelly (*Scot. Prov.*) has: "The lucky thing gives the penny," which he explains as "bulky." *i.e.* You can't have too much of a good thing.

Holy water come and bring;  
Cast in salt, for seasoning;  
Set the brush for sprinkling:  
Sacred spittle bring ye hither;  
Meal and it now mix together,  
And a little oil with either.  
Give the tapers here their light,  
Ring the saints'-bell, to affright  
Far from hence the evil sprite.

Herrick, *The Spell*. [Hesp. 771.]

cui quum Cereale sacerdos  
Imponit libum farraque mixta sale.

Ovid, *Fasti*, i. 127.

O'er hally (holy) was hanged, but rough and sonsie wan away.—Kelly, *Scot. Prov.*

Happy-go-lucky.—B. and F., *Wit without Money*, iv. 1.

Better be sonsy than soon up.—Ramsay, *Scot. Prov.*

Give a man fortune, throw him in the sea.—B. Jonson, *Tale of Tub*, iii. 4.

Spae well and hae well.—Ramsay; Kelly.

Harm watch, harm catch.—*Eng. Prov.*

Hap and halfpenny goods enough.—Ray, 1670.

Unhardy is unsely, as men saith.—Chau., *Reves Tale*, 290.

For fortune blind such chance hath struck,  
The bigger knave, the greater luck.

*Poor Robin, March*, 1710.

What says Pluck,  
The greater knave, the better luck.

Kelly, *Scot. Prov.*

Fools are fortunate.—*Eng. Prov.*; Lyly, *Mother Bombie*, v. 3.

Praise your luck at parting.—Porter, *Two Angry Women*; H., *O.P.*, vii. 372.

Bad luck often brings good luck.—Hazlitt, *Prov.*

The properer man the worse luck.—Clarke, *Paramiologia*, 1639.

The properer woman the worse luck.—J. Day, *Isle of Gulls*, ii.

The better men, the worse luck.—A. Brome, *The Clown*.

I see a fox and a false knave have all one luck, the better for  
banning,—*Three Lords and Three Ladies of London*; H., *O.P.*,  
vi. 411.

The expression, "Good luck," occurs in *Psalms*, xlv. 5 and cxxix. 8  
(Prayer-book Version).

A sudden lie hath best luck.—*Lingua*, i. 8.

Nick Noddy hath the luck,  
when Well-a-day Wit lives in lack.

Melbancke, *Philotimus*, 214. 1583.

To put some SALT into all articles prepared for food.

"Some people put a small quantity of salt into the first milk of  
a cow after calving that is given to anyone to drink. This  
is done with a view to prevent skaith, if it should happen  
that the person is not canny."—P. Killearn, [*Stirling*] *Statistical Acct. of Scotland*, xvi. 121.

Salt was also put into holy water for a charm.

Oath by bread and salt.—*Gammer Gurton's Needle*, v. 2.

The THIRD TIME is always lucky. See Shak., *Merry Wives of Windsor*,  
v. i., 2.

Three is aye sonsy.—Ramsay, *Scot. Prov.*

A la terza Dio lo benedica.—*Italian Prov.*, 1536.

To have an OLD SHOE thrown after you when setting out on im-  
portant business.—G.; N., i. 78; Porter, *Two Angry Women  
of Abington*; Haz., *O.P.*, vii. 302; Hausted, *Rival Friends*, iii.  
*3rd Gipsy*. (After the 2nd has predicted the Prince's marriage:)

Hurl after an old shoe,  
I'll be merry whate'er I do.

Ben Jonson, *Masque of Metamorphosed Gipsies*.

Sailor setting out on voyage.

I would I had an old shoe to throw at thy head (making love).  
—W. Rowley, *A Shoemaker a Gentleman*, ii.; Killigrew,  
*Parson's Wedding*, iv. 7.

Servant going to a new situation.—*N.*, i. 7; Beau. and Fletc., *Honest Man's Fortune*, v. 1; *Wildgoose Chase*, ii. 1.

Now for good luck cast an old shoe after me.—Heywood, *Dial.*, i. 9.

To cast auld schone after an individual or after a company, an ancient superstitious mode of expressing a wish for the safety or prosperity of the person or party leaving a house.—Jamieson.

For this thou shalt from all things suck  
Marrow of mirth and laughter,  
And wheresoe'er thou move, good luck  
Shall throw her old shoe after.

Tennyson, *Will Waterproof's Monologue*.

*Philomusus*. . . . We have sought all the honest means we could to live . . . our lodging stands here filthy [? fitly] in Shoe Lane, for if our comings in be not the better, London may shortly throw an old shoe after us.—*Return from Parnassus*, i. 4, 425.

*Carlo*. Would I had one of Kemp's\* shoes to throw after you.

*Punt*. Good fortune will close the eyes of our jest, fear not.—B. Jonson, *Every Man out of Hum.*, iv. 4, 42.

\* Kemp was a prosperous actor of the time.—Brathwait, *Shepherd's Tales*, *Ecl.*, ii. 1621.

That ornaments in the shape of a vesica have been popular in all countries as preservatives against dangers, and especially from evil spirits, can as little be questioned as the fact that they still retain some measure of their ancient popularity in England, where horseshoes are nailed to walls as a safeguard against unknown perils, where a shoe is thrown by way of good luck after newly married couples, and where the villagers have not yet ceased to dance round the Maypole on the green.—Cox, *Mythology of the Aryan Nations*, II., ii. 12.

To "set" hens' eggs odd: if set even, the chicks will not thrive.—Aubrey. And after sundown.—Gregor, 19/5/77.

If a brood of chickens, turn out all cock-birds.—*Trans. Devonsh. Assoc.*, ix. 89; Henderson.

Among the wild Irish, to eat an odd egg endangered the death of their horse.—*Memorable Things Noted in the Description of the World*, p. 112.

In tempo della covatura prendono la paglia per porla sotto le tacchine o galline che covano dal letto dei' maschj; opinando che nascano più galletti, poichè prendendola dal letto delle femmine pensano nascere più galline. Par avere inoltre molti pulcini fanno covare le galline nel cappello del marito; e perchè dall'ovo nascano tutti li polli maschj, si mettono prima le uova in seno ad un uomo, e poi si pongono sotto la chioccia nel Venerdì Santo: e se vogliano aversi più maschi che femmine pongono giu le uova a tre a tre, dicendo, &c., &c.—Pl., *Mic.*, p. 133.

Subjici impari numero debent.—Plin., *N. H.*, x. 75; Varro, *De Re Rustica*, iii. 9.

Numerus ovorum quæ subjiciuntur impar observatur, nec semper idem: nam primo tempore, id est, mense Januario quindecim, nec unquam plura subjici debent: Martio novemdecim nec his pauciora unum et viginti Aprili.—Columella.

Concerning the number of eggs that your hens should sit upon, it is requisite that they should be odd and not always alike: in the winter time, as in January and February, the number must be 15 and no more, and toward the spring time, as in March or April, let your number be 19 and no less.—Fitzherbert, *Book of Husbandry*, IV., vii. 1598; also IV., xv., xix., xxv.

That hen-birds should be hatched, the eggs should be set by a woman in her chemise; and wearing a maid's hat, to secure birds with crests (tappit birds).—Gr.; 19/5/77.

Dans le Perigord les femmes conservant quelques morceau de la buche de Noel (v., p. 61) pour la prosperité des poulets: et d'autres pensent qu'ils auront autant de poulets qu'il sort d'etincelles des tisons lorsqu'on les secoue.—D. C.

Pour que les couvées réussissent on met du buis et du fer en crois sous les nids.—Mel., *Franche Comté*, p. 371.

#### GAMES.

About 70 years ago it was customary for the people in the counties of Kilkenny and Waterford to assemble from different baronies and parishes in order to try their strength and agility in kicking towards their respective houses a sort of monster football prepared with thread of wool and several feet in circumference. To whichever side it was carried the luck of the other was believed to be transferred.—Wilde, *Pop. Irish Sup.*

In taking the POT OFF THE FIRE, to stop at once the pothooks from vibrating.—Grose, *Pop. Sup.*

The same mischievous Elves (Fairies) cannot enter into a house by night if before bedtime the lower end of the crook or iron chain by which a vessel is suspended over the fire be raised up a few links.—*Letter from Prof. Playfair (St. Andrew's) to Mr. Brand*, Jan. 26, 1804.

To have a BLACK SHEEP—an omen of good luck to the flock where it is born.—(West Sussex) *F. L. R.*, i. 8.

More than one the reverse.—*Ib.*

Contrary to the idea prevailing in the Western Counties.—Mrs. Bray, *Lett.*, xviii.

To have a CRICKET on your hearth.—Chesnel, *Dict.*; Bra.; N. See Dickens, *The Cricket on the Hearth*.

In Dumfries-shire it is a common superstition that if crickets forsake a house which they have long inhabited some evil will befall the family; generally the death of some member

is portended. In like manner the presence or return of this cheerful little insect is lucky, and portends some good to the family.—Sir W. Jardine, *Naturalist's Library*.

Pliny, *N. H.*, Bk. 29, alludes to the curative powers of the cricket.

*Butler.* My old master kept a good house for honest men, his tenants that brought him in part, and his son keeps a bad house with knaves that help to consume all. 'Tis but the change of time: why should any man repine at it? Crickets, good loving and lucky worms, were wont to feed, sing and rejoice in the father's chimney; and now carrion crows build in the son's kitchen.—*Miseries of Enforced Marriage*; Haz., *O. Pl.*, ix. 521.

O gentle crickets, to your airs  
I've listened o'er and o'er.  
O lucky imps, where'er ye dwell  
That house is never poor.

Wolcot, *Orson and Ellen*, Can. i.

**CAT.** C'est un préjugé bien innocent de mettre un collier de liege aux chattes pour faire passer leur lait.—Rion.

**To have a BLACK CAT** come into your house, and remain there.—N. Or a kitten.—(Lancashire) Harland and Wilkinson.

At Scarborough, a few years back, sailors' wives liked to keep black cats in their homes to ensure the safety of their husbands at sea. But to have two black cats on shipboard is thought unlucky.—Henderson.

Them that ever mind the world to win,  
Must have a black cat, a howling dog, and a crowing hen.

Mrs. Lubbock, *N. H.*, ii.

Ci dwad a chath du,  
Si yn cadw'r gofid maes or tu.

*Welsh Pr.*; Wm. Howells, *Cambn. Supns.*, 1831, p. 67.

The Chinese consider a cat's coming to a house indicates approaching poverty.—Doolittle, ii. 328.

**To be followed by a BEGGAR**, and to relieve him.

*Pennyboy, Sen.* Here he is and with him, what?—a clapper dudgeon.

That's a good sign, to have the beggar follow him

So near at his first entry into fortune.

B. Jon., *S. of News*, ii.

*Dor.*

Little did I hope

To meet such worlds of comfort in thyself.

This little pretty body, when I, coming

Forth of the temple, heard my beggar-boy,

My sweet-faced, godly beggar-boy crave an alms,

Which with glad hand I gave, with lucky hand.

Mass., *Vir. Mar.*, ii. 1.

Ask blessing, though you never mean to use it,  
But give 't away presently to a beggar-wench.

Middleton, *No Wit like a Woman's*, iv. 1.

How cheap are good prayers! a poor penny buys  
That by which man up in a minute flies  
And mounts to heaven.—Rowley, *New Wonder*, iv.

Marry, if they had used ventry with a beggar, they should win  
all the money they played for that day at dice.—Scot,  
*Discovery of Witchcraft*, xi. 15.

*Spurio*. Indeed I am a beggar.

*Duchess*. That's the more sign you're great.

Tourneur, *Rev. Trag.*, i.

To be followed by a strange dog.—*Connoisseur*, No. 59.

One coming to and staying at your house is an omen of wealth.  
—(Chinese) Doolittle, ii. 328.

To have ROOKS build near your house.—F.; *East Anglia*.

To have a white pigeon rest on the window-sill of your house.—  
Miss M.

To have a MAGPIE perch on your roof shows stability of house.—  
(W. Sussex) *F. L. R.*, i. 8.

To have a STORK settle on your housetop. Preserves against fire.—  
Collin de Plancy.

Where storks abide, no mother dies in throes.—N., ii.

The storke, wreker of advourtrie.—Chau., *Ass. of Fowles*, 361.

The stork breeds in chimney-tops, and was fabled to forsake the  
place if the man or wife of the house committed adultery.  
Dyce's note; Bowdich, *Ess.*, p. 17.

The vulture is sacred in Egypt and Ashanti for the same reason,  
and the hyæna in the latter. So certain dogs in Cairo and  
Constantinople still are. One reason for their sacredness  
was their usefulness as scavengers. See *Italian Relation of  
England* (Camden Soc.), xxxvii. p. 11, and note, p. 62.

And in some land Corno-do men do them call,

And some affirm that such folke have no gal\*.

Lydgate, *Fall of Prynces*, B. ii. leaf lvi., Ed. Wayland.

\* ? Su. G. gall, testiculus.—Jamieson; Wolroun.

We may not wel forego  
The countring of the co\*;  
The stork also,  
That maketh his nest  
In chimneys to rest.  
Within those walls  
No broken galles  
May there abyde  
Of cokoldry syde,  
Or els philosophy  
Maketh a great lye.

Skelton, *Philip Sparrow*, 460.

\* Jackdaw.

La croyance populaire lui attribue de defendre l'honneur du mari, en attaquant vigoreusement à coups de bec et d'ailes les adorateurs de sa femme.—(Dutch) Chesnel, *Dict.*

## LADYBIRD.

La petite bête de la Vierge porte toujours quelque bonheur à qui la trouve, mais prise à St. Jean (June 24) elle protege pendant une année contre divers maux de tete et dents.—Coremans, *Belgique*.

To see ladybirds forebodes good luck.—(Dutch) *T. N. M.*, iii. 328.

To have a swarm of BEES settle on you, or a LADYBIRD.

Strange swarm settle in your garden or to find one.—(W. Sussex) *F. L. R.*, i.

To have SWALLOWS or martins build in the eaves and chimneys.

If in the corner of the bedroom window, so much the better. It is considered particularly lucky if the same birds return to the spot in successive seasons.—D. C.; Hone, *Ev. D. Bk.*

The Chinese believe their coming to and building in a new place is an omen of prosperity.—J. Doolittle, *Social Life of the Chinese*, New York, 1867, vol. ii., p. 328.

In Ireland, on the contrary, the swallow is called the Devil's bird by the vulgar, who hold that there is a certain hair on every one's head which, if a swallow can pick off, the man is doomed to eternal perdition.—Whately, *Miscs. Remains*.

Les cultivateurs, par une, innocente superstition voient avec plaisir l'hirondelle faire son nid dans une étable: le fait est qu'elle se nourrit volontiers de mouchérons qui incommode les bestiaux.—Rion.

As soon as you are risen, ruffle the bedclothes; leave not the print of the pot in the ashes; receive not a swallow into your house; never step over a besom; nor keep in your house creatures that have hooked claws. For these precepts of the Pythagoreans, the Tuscans only, as he said, carefully observe.—Plutarch, *Symposiacs*, viii. 7; *Plutarch's Morals*, reprint, 1870, iii. 419.

## MYRTLE.

In speaking to a person the other day of the difficulty which I had always found to get a slip of myrtle to grow, she directly accounted for my failure by observing that perhaps I had not spread the tail (or skirt) of my dress and LOOKED PROUD during the time that I was planting it. This I found to be a popular belief.—*Athenæum*, Feb. 5, 1848.

To have a FLOWERING MYRTLE at your window.—(Somerset) *N.*, i. 7.

Women who sow flax-seed should, during the process, TELL some confounded LIES, otherwise the yarn will never bleach white.—*N.*, V., xii. (American.)

For your CABBAGES TO GROW DOUBLE. *i.e.* with two shoots from one root, or "lucker," that is, with the leaves open, instead of closing into a stock or heart.—Henderson.



FAIRY BUTTER (*Tramella arborea* or *albida*). A fungous excrescence from wood, supposed to be made in the night and scattered about by the fairies. When met with in houses it is reckoned lucky.—Brockett, *N. C. Gl.*; Atkinson, *Cleveland Dial.*, 169.

The visit of a LUNATIC OR AN IDIOT to anyone is regarded as a fortunate omen.—*N.*, iii. (Poitou.)

Bring luck to parents.—*Gr.*

Many odd sayings which emanated from parish idiots were traditionary in parish localities.—Ramsay, *Anecdotes of Scotland*, p. 188, ed. 1872.

So we say: "A fool's hansel is lucky."—*B. Jon., Bart. Fair*, ii. 1. Goldsmith was called an inspired idiot.

But the Egyptians pay a superstitious reverence not to imaginary beings alone: they extend it to certain individuals of their own species; and often to those who are justly the least entitled to such respect, as is the case also in Switzerland. An idiot or fool is vulgarly regarded by them as a being whose mind is in heaven, while his grosser part mingles amongst ordinary mortals, consequently he is considered an especial favorite of heaven. . . . Lunatics who are dangerous to society are kept in confinement, but those who are harmless are generally regarded as saints. Most of the reputed saints of Egypt are either lunatics, idiots, or impostors.—Lane, *Modern Egyptians*, c. x.

To have CHILDREN on board ship (Sea). Their innocence a supposed protection.

To keep the house on the evening before TAKING A JOURNEY.

Ne pas sortir de chez soi la veille d'un voyage que l'on a à faire, de crainte qu'il ne soit pas heureux.—*Thiers*, i. 268.

To DRINK the first thing in the morning. First draught.

Is not the first morning's draught mine?—*Brome, A Mad Couple*, ii. 1.

Prithee, let me intreat thee now to drink  
Before thou wash. Our fathers, that were wise,  
Were wont to say 'twas wholesome for the eyes.

G. Wither, *Abuses Stript and Whipt (Vantie)*.

Valerio. A plague upon these dice!  
Another health; 'sfoot, I shall have no luck  
Till I be drunk.—*Chapman, All Fools*, v. 1.

Send thee good luck with 't [earnest money] and go drunk to bed.—*Rowley, Match at Midnight*, ii.

DRINKING IN MORNING.

Mane bibendo, nocte studendo, perdis ocellos;  
Da mihi, quaeso, pocula serò, mane libellos.

The tavern is open before the church.—*Barclay, Ship of Fools*, ii. 176.

There one drinketh fasting, without discretion;  
Another devoureth, drinking out his iyen.—*Ib.*, 177.

The luck of drunkenness seems to have been the benefit of the vomit. Galen counsels two vomits a month for the sake of health.—Bullein, *B. of Def.*

Drunkenness would seem to have been thought lucky from the proverb, "God takes care of drunken men, and children;" and Browne, *Vulgar Errours*, V., xxiii., combats the belief that it is good to be drunk once a month [for the vomit].

Hippocrates advised men to get drunk once a month. Cogan, (*Hav. of Health*, 1596, p. 212) ascribes this doctrine to an Arabian physician (? Avicenna). See notes to *Schol. Salerno*.

To be drunk sick, which erst did credit win,  
Was fear'd infectious, and held worse than sin.

Taylor (W. P.), *The Fearful Summer*, 1625.

They that are daily guests at the devil's table know the fashions of his court: they must be drunk at the entrance. It is one of his laws and a physic-bell of hell that they must not wash till they have drunk.—T. Adanis, *Works*, p. 175. 1629.

*Firke.* O, master, is't you that speak bandog and Bedlam this morning? I was in a dream and mused what madman was got into the street so early. Have you drunk this morning, that your throat is so clear?

*Eyre.* Ah, well said, Firke; well said, Firke; to work, my fine knave, to work; wash thy face and thou'lt be more blest.

*Firke.* Let them wash my face that will eat it, good master; send for a souse-wife if you will have my face cleaner.—Dekker, *Shoemaker's Holiday*.

Our grandfathers, and they were wondrous wise,  
Did wash their throats before they wash'd their eyes.

Ray, 1670.

Our fathers, which were wondrous wise,  
Did wash their throats before they wash'd their eyes.—*Ib.*

This washing (or wetting) of the eyes seems to have been a cant phrase for "liquoring up," as piping was for something else. B. Jonson (*Sad Shepherd*, ii. 2) speaks of washing the eyes before piping.

Before we part fill to the pot,  
Wash t'other eye and then we'll try  
Whether man or death be stronger.

Alex. Brome, *Songs*, ii. 23.

I am the Hunt which rathe and early rise,  
My bottle fill'd with wine in any wise;  
Two draughts I drink to stay my steps withal,  
For each foot one, because I would not fall.

G. Gascoigne, *Art of Venerie*, 1575  
(*The Huntsman's Blazon*).

*Lively.* Quickly, some sack: I have not yet baptized  
Mine eyes this morning as I used to do.

P. Hausted, *Rival Friends*, i. 7. 1632.

This was called the morning's berry.—Lodge, *Wit's Mis.*, p. 35.

To TUMBLE UP stairs.—G.

A misfortunate man, ready to break his neck going up stairs.—  
Torriano, *Ital. Pr.*, 1666.

*Miss* (after falling down and being chaffed for it). Well, remember  
this, Colonel, when I have money and you have none.—S.,  
*P. C.*, i.

If she stumbles as she is running upstairs, [she] imagines she  
shall go to church with her sweetheart before the week is  
at an end.—*Connoisseur*, No. 56.

To MEET a squinting person of the opposite sex.—N., ii. And have  
one attend on you.—Miss M.

A flock of sheep. It is lucky to part them.—(Devon) N., v.

A sow with pig.—Hampson, i. 385.

If you meet a flock of sheep, it is lucky to part them.—(Devon)  
N., v. 2.

Il nous arrivera du bonheur, si nous rencontrons le matin une  
femme ou une fille débauchée ou qui marche la tête nue,  
un loup, une cigale, une chevre, ou un crapaut.—Thiers,  
*Tr.*, i. 184.

Ou si l'on s'entretient de choses deshonnêtes, ou que l'on pense  
à des femmes débauchées quand on va à la chasse.—*Ib.*,  
i. 183.

In Ceylon a white man or a woman with child are looked upon  
as omens particularly fortunate.—Percival's *Ceylon*, 2nd  
Ed., 1805, p. 210.

To WASH your face before killing anything.—N., i.

*Host.* Trust me, I had rather  
Take a fair halter, wash my hands and hang him  
Myself, make a clear riddance of him, than—

B. Jon., *New Inn*, i. 1.

Pilate took water and washed his hands, and said: "I am  
innocent of the blood of this person."—*Matt.*, xxvii. 24.

Whence probably arose our phrase, "To wash your hands  
of" a disagreeable business.

To WASH the hands after milking.—B. E. Else the cows will be  
dried.

Wash your hands, or else the fire  
Will not teend to your desire:  
Unwasht hands, ye Maidens, know,  
Dead the fire, though ye blow.

Herrick, *Hesp.*, 788.

To SLEEP upon a bed which stands with its foot towards the East.—  
*Popular Superstitions*, Philadelphia [1832].

**TO SLEEP** with your HEAD and feet LYING NORTH and South.

The natives of Whydah will not sleep with the head towards the sea.—Duncan, *Travels in Western Africa*, i. 193. 1847.

Who to the North or South doth set  
His bed, male children shall beget.—Herrick.

See an amusing story, *N. & Q.*, I., xii. 489.

**TO rise** from bed on the RIGHT HAND side.—B.; Hom., *Iliad*, Q, 312.

B. and F., *Custom of Country*, iv. 3; Draxe, *Bib. Schol.*, 1633;  
Marston, *What you Will*, v. 1.

If you get out on the wrong side, you will be in a bad temper all day. Will lose your way.—Ben. Jon., *Tale of a Tub*, iv. 3.

C. What! doth she keep house already?

D. Already.

C. O, good God! we rose on the right side to-day.

*Terence in English*, by R[ichard] B[ernard],  
*Phormio*, v. 3. (Camb. 4to. 1588.)

*Alphonso.* Sure I said my pray'rs, ris'd on my right side,  
Wash'd hands and eyes, put on my girdle last;  
Sure I met no splea-footed baker,  
No hare did cross me, nor no bearded witch  
Nor other ominous sign.

Lewis Machin, *The Dumb Knight*, iv. (1633.)

*Soto.* Are you sure he has not hit me?

It gave a monstrous bounce.

*Claudio.* You rose o' your right side

And said your prayers too, you had been paid else.

Fletcher, *Women Pleased*, i.

You rise on your right side to-day, marry.—Marston, *What you Will*, R b, 1633.

I'm always by my betters led,  
I last get up and first a-bed;  
Tho' if I rise before my time  
The learned in sciences sublime  
Consult the stars and thence foretell  
Good luck to those with whom I dwell.

Swift, *Riddles (The Posteriors)*.

It must not be forgotten that the miraculous draft of fishes was taken when Peter had let down the net on the right side of the ship.—Luke, v. 7.

**ISING FROM BED.** T. Adams, p. 1164.

*Idleness (who has been cosened and beaten):*

A-mumming, quoth you: why this gear will not settle;

Either I rose on my left side to-day or I piss'd on a nettle.

*Marriage of Wit and Wisdom* (Shak. Soc.), p. 30.

*Stripes.* Go to, go to: 'tis an ill wind that blows nobody good,  
cry I; sure I rose o' th' right side to-day.—P.  
Hausted, *Rival Friends*, iv. 6. 1632.

With many a sobbing sigh and scalding tear he wrested forth the tedious night, in hope that . . . his rising should be on the right side on that day [to meet his mistress].—Grange, *Gold. Aph.*, D. iii. c.

It hapt the on the right syde to chose me umpere.—Horm., *Vulg.*, 205.

How happily rose I on my right side to-day, or blessed me well as I came forth of doors.—Palsg., *Acol.*, M. 3. 1540.

*Eut.* This man this day rose with his arse upwards.—*Timon*, i. 4, 1600 (Shak. Soc.).

*Lady A.* Well, she had good luck to draw Tom Plump into wedlock: she ris with her arse upwards.—S., *P.C.*, iii.

*See*, however, Montluc, *Com. des Prov.*, i. 5, 1611: Vous vous etes levée le cul le premier, vous estes bien engrognée.

And thus with joy he doth embrace his bride,  
Holding himself risen on right side.

S. Rowland, *Good News and Bad News*, C. 2. 1622.

To get out of bed (without premeditation) backwards.—Congreve, *Love for Love*, ii. 2; Bra.

To have the Bishop's right hand at Confirmation.—(Devon) *N.*, i. 6; Hom., *Iliad*, Ω, 672; Ovid, *Metam.*, vi. vii.

In the North of England those who receive the left hand are considered to be doomed on the spot to celibacy.—Hn.

So the priest joins the right hands of the man and woman in wedlock.—K.

When two persons are driving a bargain, one holds out his right hand and says: "Strike me!" If the other strike, the bargain holds: whence "Striking a bargain."

Accipimus sacra data pocula dextra.—Ovid, *Metam.*, xiv. 276.

A phrase now there is which belongeth to your shopboard, that is, to make love, and when I shall hear of what fashion it is made, if I like the pattern, you shall cut me a partlet, so as you cut it not with a pair of left-handed shears.—Lyly, *Eup. and his England*, p. 290.

Nell' India il sedersi sulla coscia sinistra d'un uómo è segno di volerlo fare suo sposo; il sedersi invece sulla coscia destra, è proprio de ifigli e delle nuore.—De Gubernatis, *Mahàbhārata*, vol. i., 3873-3875.

*See* On use of right and left hands.—Browne, *Vulg. Er.*, B. iv. c. 5.

Quando mietono tengono legato il braccio stanco con una gamba di grano, ossia paglia, all'articolazione della mano col braccio stesso, e credono con ciò che non si gonfi ad essi la mano.—Mich. Placucci, p. 173.

So: Scæva res, an unlucky thing.

The meaning which such words as "dextrous" and "sinister" have come to bear, shows the force of our prejudice on this subject.

Is it not absurd to have so great a care of the right hand of the child to cut his meat, that if he handle his knife in the left hand we rebuke him severely, and not to be secure of his nurture in discipline and learning?—Lyly, *Euph.*, 133.

#### SALUTATION ON RISING from bed.

Among all the wild men that run up and down in this wide forest of fools, the world, none are more superstitious than those notable Ebrilians the Jews, yet a Jew never wears his cap threadbare with putting it off, never bends in the hams with casting away a leg; never cries "God save you!" though he sees the devil at your elbow. Play the Jews therefore in this, and save thy lips that labour.—Dekker, *Gull's Hornbook*, ch. ii.

This is ironically said, following his prototype, Fried. Dedekindus, who in his *Grobianus et Grobiana, De Morum Simplicitate*, Franc., 1549, ch. i., says:

"Gens sine mane suos Hebræa salutet amicos,  
Quam tenet implicitam multa superstitio."

If you MAKE YOUR BED AT BEDTIME you will look fair in the morning.  
—Forby, *E. Ang.*

This is in support, probably, of the healthy custom of leaving the bed unmade during the day, when, the bedclothes being turned down, it becomes thoroughly aired. Careful housewives are too fond of smoothing everything into shape as soon as the bed is quitted, "for the sake of appearances."

First the feet and then the head,  
And then you're sure of a tidy bed.

*Dorset Long Ago*, ii. 14.

TO GIVE once in your life a new pair of SHOES TO A POOR PERSON. Otherwise, you will have to travel barefoot after death.—*Job*, xxxi. 19, 20; G.

When any dieth, certaine women sing a song to the dead bodie, reciting the journey that the partye deceased must goe; and they are of beliefe (such is their fondnesse) that once in their lives it is good to give a pair of new shoes to a poor man, for as much as after this life they are to pass barefoot through a great launde full of thornes and furzen, except, by the meryte of the almes aforesaid, they have redemed the forfeyte; for at the edge of the launde, an ould man shall meet them with the same shoes that were given by the partie when he was lyving; and after he hath shodde them, dismisseth them to go through thick and thin without scratch or scalle.—Cotton *MS.*, *Julius F.*, vi. 459.

#### SHOES.

The gift of them prolonged the giver's life. Does this refer to "Waiting for dead men's shoes"?

So natural 'tis for either old or young,  
 For rich or poor to covet to live long,  
 That all the shoes that in their shop they have  
 They 'd freely give to keep them from the grave.

*Poor Robin Progn.*, 1737.

TO DRAW THE FIRST BLOOD. *i.e.* to be the first to draw blood in a FIGHT.

Who spills the foremost foeman's life,  
 His party conquers in the strife.

Scott, *Lady of the Lake*, v. 13.

I'll fight with the next man I meet, and it be but for luck's sake.—Porter, *Two Angry Women*; H., *O.P.*, vii. 355.

TO SPIT in your hands before commencing a fight.—P.; Ay.; B.

A. O. Your salt and brinish tears they need not in this case;  
 for if I have anointed your palms with hope, spit  
 on your hands and take good hold.—Grange, *Gold*.  
*Aphr.*, H. i. r. 1577.

Spit in your hand and to your other proofs.—*The Troublesome Raigne of King John*.

Quidem vero aggravant ictus ante conatum simili modo saliva in manu ingestâ.—Plin., *N. H.*, xxviii. 7.

It tightens the grip of the fist, and for the same reason the labourer spits in his palm before grasping his tool.

Country boys and fellows (I believe all England over) when they prepare themselves to go to cuffs [boxes], before they strike they do spit in their hands for good luck to their endeavours.—Ay.

I remember, when a person in a declining condition recovers and is likely to live longer, it is a proverb to say of him that he has spit in his hands and will hold out the other year.—(Kent) K.

TO spit in your right shoe before you put it on.—B.; Plin., *N. H.*, xxviii. 7.

Inter amuleta est, editæ quemque urinæ inspuere: similiter in calceamentum dexteri pedis antequam induatur: item quum quis transeat locum in quo aliquod periculum adierit.—*Ib.*

Travellers and recruits will spit upon a stone and then throw it away to ensure a prosperous journey.—H. W.

TO spit when you smell a bad odour.

TO dress the HAIR by BRUSHING IT UPWARDS.

Some take it for fsyske to kombe their heare upward from the forehead to the crowne.—Horm., *Vulg.*, 39, 15.

In the morning at a temperate fire kembe your head backward, cleanse your body and head of all superfluities.—Sir T. Elyot, *C. of Health*, 93. 1541.

TO SNEEZE to the right after noon, and at the beginning of a repast.—B.; Aristotle, *Probl.* 333, *Quest.* 11.

Whoever sneezes at an early hour either hears some news or receives some present the same day.—*N.*, V., xii.

Chi a diguino ha starnutato sarà nel giorno regalato.—*D. G.*

To FOLLOW THE SUN'S COURSE in all you do, East to West by South—right to left. (*DEASIL*—*Deas*, right hand; *Syl*, the sun.—*Celt.*).

Observed at weddings, funerals; in pledging, and passing the bottle; dealing cards.

The Highlander rows his boat sunwise at setting out, to bring luck [and so turns her when launched stern foremost.—*Gr.*, 26/5/77], and makes a circuit, ☉, before entering the water in bathing.—*Stat. Acct. Perthshire in 1772*, ii., p. 15, xi. 621. And round the church after the marriage ceremony.—*D.*; *Stat. Acct. Logierait*, v. 83. And baptisms.—*Pennant, Tour in 1769*, p. 3. Round the bride to salute her after the wedding—round a grave before depositing the coffin.—*J. F. Campbell, T. of West Highlands*, Postscript, III.

The Orientation of churches is probably derived from this. *Swed. Raettssyles*.

*B. Knt.* A happy omen waits upon this hour,  
All move portentously the right-hand way.  
Middleton, *Game at Chess*, v. 1; and see his  
*No Wit, no help like a woman's*, (end).

If an invalid goes out to walk for the first time and makes a circuit, this circuit must be with the sun: if against the sun, there will be a relapse.—*Ht.*

If a person's meat or drink were to affect the windpipe or come against his breath, they instantly cry out "Deisheal!" which is an ejaculation praying that it may go by the right way.—*P. Callander, [Perthshire,] Stat. Acct. Scot.*, xi. 621.

In adorando dexteram ad osculum referimus, totumque corpus circumagimus; quod in lævum fecisse Galliæ religiosius credunt.—*Plin., Hist. N.*, xxviii. 5.

We still kiss our right hands out of respect, and make a leg.—*Ay.*

Old Highlanders still make the deazil round those to whom they wish well.—*Hn.*; *Stat. Acct. Scot.*, [*Kirkwall*], vii. 560.

*Ingenio.* One that goes to a play, to a whore, to his bed in a circle.—*The Return from Pernassus* (1606), iii. 4.

Cuir an gloine thark far dheas. Send round the glass to the South or right hand.

Aghaidh gach nìdh fa dheas. The front of everything to the South. The ploughman turns his horse's head so when yoking him.—*Ulster Jour. Arch.*, ix. 22.

The Llama monk whirls his praying cylinder in the way of the sun, and fears lest a stranger should get at it and turn it contrary, which would take from it all the virtue it had acquired. They also build piles of stone and always pass



them on one side and return on the other, so as to make a circuit with the sun. Mahomedans make the circuit of the Caaba in the same way. The ancient dagobas of India and Ceylon were also traversed round in the same way, and the old Irish and Scotch custom is to make all movements Deisual, or sun-wise, round houses and graves, and to turn their bodies in this way at the beginning and end of a journey for luck, as well as at weddings and other ceremonies.—Wm. Simpson, *Meeting the Sun*, 1874.

- M. Du Camp, speaking of the slaughter of animals in the Abbatoir by the Jewish butchers, says: "Je ne sais si c'est un effet du hasard, mais les animaux que j'ai vu sacrifier étaient tous tournés du côté de l'Est, direction idéale vers laquelle tant de religions inclinent à leur insu et sous différents prétextes, comme si elles se souvenaient encore des cultes solaires."—*Paris, ses Organes, &c.*, ii. 109.

When your hops are grown about one or two foot high, bind up (with a rush or a grass) such as decline from the poles, winding them as often about the same poles as you can, and directing them always according to the course of the sun.—Reynolde Scot, *A Perfite Platform of a Hopgarden*, 1578, p. 26.

WIDDERSHINS. The contrary way (to the sun's course).—Teut.: Wedersyns, contrario modo.—Kilian, *Ety. Teut. Lin.*

To walk Widdershins. *i.e.* [as the weather shines.—Halliwell, *Arch. and Prov. Dic.*] the contrary way to the sun's course. See Jamieson, *Scot. Dict.*

Leave thee, leave thee, I'll never leave thee.  
The stars shall gang widdershins ere I deceive thee.

*Tea-Table Miscellany.*

This was the manner in which witches and warlocks approached the devil.—*Satan's Invisible World*, p. 14.

Abasit I wox and widdirsynniss stert my hare.—Dougl., *Verg.*, b. 4, 32.

When thou wishest ill,  
Corn, man, or beast would'st spoil or kill,  
Turn thy back against the sun,  
And mumble this short orison.

Ford, *Witch of Edmonton*, ii. 1.

THE KEELDAR STONE, a huge, heather-crowned fragment of rock on the confines of Jedburgh Forest and Northumberland, marks the spot where the chieftain Cout passed the border on his last, fatal expedition, and it is still considered unlucky to ride three times "withdershins" (*i.e.* contrary to the sun) round it.—Murray, *Handbook to Northumberland*. See Scott, *Bord. Minst.*, 7.

Quhyll we were past our hair stude widdershins.—Montgomery, *Poems*, p. 238.

To go against the sun is "andsocles" in Icelandic [Swedish, andsyles.—J.]. The prejudice existed very strongly in Iceland in ancient times. According to the *Vatnsdœla Saga*, a woman by going against the sun round a house and waving a cloth, brought down a landslip against the house. This was about A.D. 990. . . . I have heard in Yorkshire that if you walk three times round the room against the sun at midnight and in perfect darkness, and then look in the glass, you will see the devil's face leering out of it at you. Again, on All Souls' Day (I believe), if two people walk round the room at midnight and in darkness, going contrary ways, they will never meet: one of the two will have been spirited away.—S. B. G. in *Hen*.

As it was supposed that witches always acted in contrariety to the laws of nature, we hear of their going thrice withershins\* round a thing to render it subject to their power.—*Edin. Mag.*, 1820, p. 533.

\* Nine times.—Montgomery, *Poems*, p. 118.

An old cottager in Morayshire, who had long been bed-ridden, was charitably visited by a neighbouring lady, much given to the administration of favorite medicines. One day she left a bolus for him from which she expected strengthening effects, and she called the next day to enquire for her patient, as usual. "Well, John, you would take the medicine I left for you?" "Oh, no, Ma'am," replied John; "it wadna gang East." The Scotch, it must be understood, are accustomed to be precise about the "airts\*," or cardinal points, and generally direct you to places in that way. He had the habit of lying with his face Westwards.—Chambers, *Book of Days* [i. 733].

\* Airthir, Erse.

"In our mysteries" (saith Jerome), "we first renounce him that is in the West who dies to us with our sin; and then turning about to the East, we make a covenant with the sun of righteousness and promise to be his servants."—Bingham, *Christian Antiq.*, i. 517, ed. Bohn, and p. 654.

#### FACING THE SUN.

"There's luck," says auld Lizzy, "in facin' the sun,  
Thou's young, lish, and clever—may wed a feyne leady  
And come home a nabob—aye, sure as a gun."  
*Westmoreland and Cumberland Dialect*, p. 256.

#### ORIENTATION OF CHURCHES.

Capt. Silas Taylor says that in days of yore, when a church was to be built, they watched and prayed on the vigil of the dedication, and took that point of the horizon where the sun arose *for the East*, which makes that variation so that few stand true except those built between the two Equinoxes. I have experimented some churches, and have found the line to point to that part of the horizon where

the sun rises on the day of that Saint to whom the church is dedicated.—J. Aubrey, *N. Wilts*; *MS. Coll. in Ashmolean Mus., Oxford*; *Antiqu. Report*, iv. 72; and see Alex. ab Alex., *Genial Disr.*, iv. 7; Polyd. Vergil, *De Invent. Rerum*, v. 9.

Pineda observes that in the time of Pope Leo III. (who deprecated the continuance of the Pagan custom of sun-worship) the custom of building churches and worshipping towards the East was not observed.—In *Job*, xxxi. 26. Cf. *Deut.*, iv. 19, xxii. 3; *Ezekiel*, viii. 16.

Surgit, et ætherei spectans orientia Solis  
Lumina ritè cavis undam de flumine palmis  
Sustulit,\* ac tales effundit ad æthera voces.

Virgil, *Æneid*, viii. 68.

\* [Sustinet, see Conington.—Ed.]

Illi ad surgentem conversi lumina Solem  
Dant fruges manibus salsas.—*Id.*, xii. 172.

His Dea placanda est; hæc tu conversus ad ortus  
Dic quater.—Ovid, *Fasti*, iv. 777.

To put a GARMENT ON (inadvertently) WRONG SIDE OUT.—B. The luck only follows on its being changed to right.

The same young lady one morning came down to breakfast with her cap the wrong side out; which her mother observing, charged her not to alter it all the day for fear she should turn luck.—*Connoisseur*, No. 59.

He that receiveth a mischance will consider whether he met not a cat or a hare when he went first out of his doors in the morning, or stumbled not at the threshold at his going out, or put not on his shirt the wrong side outwards, or his left shoe on his right foot (which Augustus Cæsar reputed for the worst luck that might befall).—Reg. Scot, *Discovery of Witchcraft*, xi. 15. 1651.

To put on your stocking inside out.—Bra.; Congreve, *Love for Love*, ii. 2. Changing it alters the luck.

Recevrà dans la journée un conseil.—Chesnel, *Dict.*

Buttoning the coat awry or drawing on a stocking inside out causes matters to go wrong during the day.—(American) *N.*, V. xii.

To take off a garment when setting about a thing.

*Tailby* (throwing at dice against company). I never have any luck, gentlemen, till my doublet's off. I'm not half nimble enough.—Middleton, *Your Five Gallants*, ii.

INSCRIPTION OVER DOOR.

A poysee\* or word of good luck.—Udall, *Er. Ap.*, p. 107.

\* Posy.

To have A PRESENT INAUGURATED to its use by the hand of the donor.—Dickens, *Bleak House*.

*Cf.* T. Heywood, *Golden Age*, iv. Jupiter arriving at Danae's door, tells the Clown, his man, to ring the bell; but he answers: "Nay, do you take the rope in hand for luck's sake. The moral is because you shall ring all in," alluding to the nature of Jupiter's visit.

## SAYING PRAYERS.

*Robin Goodfellow.* How sped you with your wench?

*Churms.* I would the wench were at the devil. A plague upon 't, I never say my prayers, and that makes me have such ill luck.—*Wily Beguiled*; H., *O.P.*, ix. 289.

*Ilford.* Sure I have said my prayers and lived virtuously of late that this good fortune's befallen me. Look, gallants, I am sent for to come down to my father's burial.—*Miseries of Enforced Marriage*; H., *O.P.*, ix. 332.

## ANAGRAM(-mancie).

Cette divination se fait en cherchant dans le changement des lettres d'un nom propre, un mot qui indique un événement; comme André Pujon qui offre Pendu à Rion.—Peignot, *Amusemens Philologiques*.

Item, a gulling imprese for you at tilt,

Item, your mistress' anagram in your hilt,

Item, your own sew'd in your mistress' smock.

Ben Jonson, *Epig.*, lxxiii.

To have the initials of your name spell a word.

## STRETCHING THE LIMBS. YAWNING.

Only remember that so soon as thy eyelids be unglued thy first exercise must be, either sitting upright on thy pillow, or rarely lolling at thy body's whole length, to yawn, to stretch and to gape wider than any oyster-wife, for thereby thou dost not only send out the lively spirits like vaunt couriers to fortify and make good the uttermost parts of thy body, &c.—Dekker, *Gull's Hornbook*, ch. ii., following Dedekindus, *Grobianus*, ch. i. (both are ironical).

Non habet exiguas quoque pandiculatio vires,

Si medicos par est credere vera loqui.

Accidit ex longo nervos torpere sopore,

Atque male officii manus obire sui

Excitat hos certo tibi pandiculatio motu

Uttere: nec moros dedecet illa tuos.

John Wesley believed that "Hysterical laughter and that laughter which is as contagious as the act of yawning when the company are in tune for it, to be the work of the Devil."—*Life*, by Southey, ii. 354.

To bite off with the mouth the FIRST DAISY of the year, not to pluck it with the fingers.—*N.*, iv.

To throw ROSE-LEAVES on the fire.—(Scotland) Na.

To have the first word with a stranger coming into the harvest-field.  
—(Orkney.)

To see the head of the FIRST LAMB [or colt.—Noake, p. 167] you meet in Spring before the tail. It should be looking Eastwards. Unlucky to see the tail first.—N., i.; H. W.

To see the FOAL in advance of its dam when first meeting them.—(Scotland) C.

In the Highlands it is reckoned lucky to see a foal, calf, or lamb for the first time with the head towards the observer.—C.

The first plough should be seen approaching the observer.  
—(Scotland) Na.

Sit and see the swallow flee,  
Gang and hear the gowk yell,  
See the foal afore its minnie's ee,  
And luck that year will fa' thyself.

Mactaggart, *Gall. Enc.*

In Scotland it is accounted fortunate to be seated when we see the FIRST SWALLOW in Spring, to be walking when we first hear the cuckoo, and to see for the first time in the year a foal going before the eyes of its dam.—C.

Is it not rather the attitude in autumn with reference to the swallow?

Gang an' hear the gowk yell,  
Sit an' see the swallow flee,  
See the foal before its mither's ee,  
'Twill be a thriving year wi' thee.

To see a black lamb first with its rump towards you is unlucky.  
—*Ulster Journal of Archaeology*, ix. 227.

To CATCH A FALLING LEAF. Will have twelve months' continued happiness.—(W. Sussex) *F. L. R.*, i. 9.

To seize a black SNAIL by its horns and toss it over the left shoulder.  
—H. W.

If you fling it over the right shoulder, you will bring down ill luck.—Hn.

To hang up a CORN-STALK over the looking-glass [on the mantel-piece].—(Scotland) Na.

NEW CORN. When the poor get a loaf from the flour of new corn, the first who gets it gives a mouthful, as they say, to his or her neighbour, and they fill their mouths as full as they can in order not to want bread before the harvest comes round again.—(Devon) Mrs. Bray.

To have a FLY fall into your drinking-glass.—(Scotland) N., i. 12.

A fly out of his glass a guest did take,  
Ere with the liquor he his thirst would slake.  
When he had drunk his fill again, the fly  
Into the glass he put, and said, "Though I  
Love not flies in my drink, yet others may  
Whose humour I not like, nor will gainsay."—*Mus. Del.*, ii.

*Host.* Here your master  
 And you have been this fortnight . . . . .  
 . . . . . recovering of dead flies with crumbs,  
 Another quaint conclusion in the physics  
 Which I have seen you busy at thro' the keyhole—  
 But never had the fate to see a fly  
 Alive in your cups, or once heard, "Drink, mine host,"  
 Or such a cheerful, chirping charm come from you.  
 B. Jonson, *New Inn*, i. 1; see ii. 2.

To have DRINK SPILLED OVER YOU.—Bra.; Mason, *Anatomy of Sorcerie*, 1612, p. 90.

That if the beer fall next a man it is a sign of good luck.—Melton.

All liquids spilled on the ground are supposed to go to the use of the fairies.—Stewart, *Pop. Sup. of Highlrs.*, 124.

*Huffle.* So you will name no Spaniard, I will pledge you.

*Tipto.* I rather choose to thirst, and will thirst ever,  
 Than leave that cream of nations uncried up: *him.*  
 Perish all wine and gust of wine. [*Throws the wine at*

*Huffle.* How? spill it?

Spill it at me?

*Tipto.* I reckon not, but I spilt it.  
 B. Jonson, *New Inn*, iv. 2.

Bring good luck in drinking (Præpoto). Ill luck or chance (Obsceno).—Huloet.

*Nicc.* 'Tis a good sign to have wine spilt in one's lap.—S. S., *Honest Lawyer*, iv. 1616.

Le vin respandre est bon signe  
 le sel versé mauvaïse omine.

In Nuñez, *Refranes*, 1555.

*Lazarillo.* But if you can bring all those females into one ring, into one private place, I will read a lecture of discipline to their most honorable ears, wherein I will teach them so to carry their white bodies, either before their husbands or before their lovers, that they shall never fear to have milk thrown in their faces, nor I wine in mine when I come to sit upon them in courtesy.—Middleton, *Blurt Mr. Const.*, ii. 2. See Shirley, *Gamester*, ii.

To drink success to a project.

*Clarke.* Come, sir, before we go any further, here's one brimmer to your better fortune. [*Drinks.*] Faith, sir, you have the worst luck of any man living—loose eleven games together and never turn stake! Why, you don't drink malt, man. Unless you ply the glass with better courage, you'll never win a game at one-and-thirty.—*Woman Turned Bully*, iv. 3.

*Wellborn.*

Nay, all's forgotten!  
 And, for a lucky omen to my project,  
 Shake hands and end all quarrels in the cellar.  
 Massinger, *New Way to Pay Old Debts*, i. 3.

To KILL the first wasp [and adder] you see.—*N.*, i. 11; *S.* Good luck and freedom from enemies throughout the year.

If he see a snake unkill'd, he fears a mischief.—*Bp. Hall.*

If you kill the first snake you see, you 'll kill the first [principal] enemy you have.—*Leland, Gipsy Sorcery.*

If you kill the first snake you see, you 'll have power over your enemies for the rest of the twelvemonth.—(*W. Sussex*) *F. L. R.*, i. 9.

If you pull the first brake  
 and kill the first snake,  
 You 'll succeed in all you undertake.

*N.*, VI., vi. 266.

To kill the first butterfly.—(*Devon*) *Ht.* Unlucky not to do so.

It is still a superstition in the West of England that unless a person kills the first butterfly he sees in the year, some bad luck will befall him. It is therefore not uncommon to see the country people chasing one in order to destroy it.—*Manning, R. Rhymes*, 1837.

Moore, however, in his *Irish Melodies*, under "Ill Omens," says:

As she looked in the glass, which a woman ne'er misses,  
 Nor ever wants time for a sly glance or two,  
 A butterfly, fresh from the night-flower's kisses,  
 Flew over the mirror and shaded her view.  
 Enrag'd with the insect for hiding her graces,  
 She brush'd him—he fell, alas! never to rise.  
 "Ah, such," said the girl, "is the pride of our faces  
 For which the soul's innocence too often dies."

If the first butterfly you see in the opening year is white, you will eat white bread during the year, which is probably tantamount to your having good luck; but if the first is brown, you will eat brown bread—that is, be unlucky.—(*N. Gloucester*) *N.*, v. 5.

BEETLE.

Ni fearr dhuit aoine throsghadh  
 na dar-daol a losghadh.

A Friday's fast is not better for you than to BURN A DAR-DAOL—a black-jet or small beetle, unlucky and poisonous, and which should be thrown into the fire.—*Ulster Journal of Archaeology*, ix. 227.

To STICK GEESE FEATHERS you may come across straight UP ON END.  
 —Miss M.

Steal my goose and stick me up a feather.—*Ray.*

To FIND the perfect image of an oak-tree, in cutting the full-grown bracken slant-wise near the foot of the stem.—*N.*, i. 7. (See other readings of this figure under "Charms.")

Dr. Johnson, of Berwick, intimates that in Scotland it is thought to be an impression of the "de'il's foot."—*L.*

To meet with a spray of heather, of which the flowers are white. (W. of England.) Supposed to be transferable luck.—Baring-Gould, *John Herring*, ch. v.

To meet with peas or beans, more than the usual number (or single) in the pod.—*Hn.* Especially nine.—(W. Sussex) *F. L. R.*, i.

To meet with potatoes, gooseberries, &c., of an unusual shape.—*Hn.*

To find a double hazel-nut—one to be eaten and the other thrown over the shoulder.—*S.*

To find an ash-leaf, of which the leaflets are even in number.—*S.*

Even ash, I do thee pluck,  
Hoping thus to meet good luck;  
If no luck I get from thee,  
I shall wish thee on the tree.—*Ht.*

To find and pick up an OLD HORSESHOE, or a rusty nail, or a crooked pin.—*B.*; Pliny, *Natural History*, xxviii. 81 (20).

It should be kicked forward when found lying in the road.—*D. C.*, *Lorraine and Normandy*.

Better find iron than tine siller.—*Kelly, Sc. Pr.*

When a fool finds a horseshoe,  
He thinks aye the like to do.—*Ib.*

*Nathaniel.* Father! here, father! I have found a horseshoe!  
Faith, it was just in time; for t'other night  
I laid two straws across at Margery's door,  
And ever since I fear'd that she might do me  
A mischief for 't. There was the Miller's boy  
Who set his dog at that black cat of hers:  
I met him upon crutches, and he told me  
'Twas all her evil eye.

*Father.* 'Tis rare good luck!  
I would have gladly given a crown for one  
If 'twould have done as well.

*Southey, Eclogues (The Witch).*

*Sir Sampson.* How he is poring on the ground for a crooked pin, or an old horsenail with the head towards him.—*Congreve, Love for Love*, iii. 9.

Trouver une peigne, presage de bonheur.—*Collin de Plancy.*

It is good luck to find old iron, but 'tis naught to keep it.—*Three Lads and Three Ladies of London*, 1590; *Hazlitt, Old Plays*, vi. 485.

The Chinese wear the iron point of an old ploughshare as a talisman.—*Doolittle*, ii. 308.



There is no kind of ground  
That yields a better crop to retchless youth  
Than that same mould where fetters serve for muck  
And wit still works to dig up better luck.\*  
Gascoigne, *Posies*, 1578 (*The Fruit of Fetters*).  
\* i.e. prison.

See Timbs' *Things Not Generally Known*, 1856, p. 146, for the story of Dr. James, who ascribed the success of his famous "powders" to picking up a horseshoe. He therefore adopted it as the crest on his carriage.

## SPINNING.

Non licet mulieres Christianas vanitatem in suis lanificiis observare, sed Deum invocent adiutorem qui eis sapientiam texendi donavit.—(Ex *Concil. Braggar.*, c. 10) Burchardi, *Decreta*, x. 19.

To receive a CROOKED or bent SIXPENCE, or any perforated coin.—H. W.

In the island of Lewis, the seventh son of a seventh son in curing the King's evil by laying on of hands, gives the patient a sixpenny-piece with a hole in it, through which a string is passed, to wear round the neck. Should this be taken off, a return of the malady may be looked for.—M.

To draw PIGS BACKWARD in taking them from the sow. They will do well.—(Lincolnshire) Brogden.

Thiers ridicules those, "Qui font sortir les veaux de l'étable en arrière, ou comme l'on dit, à reculons lorsqu'on les a vendus, afin que leurs mères n'y aient point de regret."—*Tr.*, i. 237.

To SHUT UP THE CAT in the OVEN.—(Lancashire) H. W.

## CAT.

But do ye ken the freet of yon doing wi' the oil on the palms of the hand? It's my opinion that it's an ancient charm to keep the new king in the kingdom; for there's nae surer way to make a cat stay at hame than to creesh her paws in like manner.—*The Steamboat*, Edin., 1922, p. 236; *N.*, ii. 5.

Quando li contadini prendono un nuovo cane per guardia, lo mettono nel forno dicendogli.

"At mett in te foran,  
Perche tan cnossa insun d'intoran"

Poscia lo mettono sotto il cammino e gli dicono,

"At mett sott e camen,  
Perche tan cnossa parent, ne usen."

*Traduzione.* Io ti metto dentro il forno;  
Niun conoscer devi intorno.  
Or tu sei sotto il cammino  
Né parente né vicino  
Tu conoscere dovrai;  
Tutta notte abbajerai.

Placucci, Michele; *Usi e Pregiudizi della Romagna*, p. 150.

Quando il gatto non vuole star in casa, allorchè lo veggono ritornare, il reggitore lo piglia per le gamle aganti lo accosta alla catena che tiene appesa sotto il cammino, e lo fa girare tre volte intorno alla medesima.—*Ib.*

**To sell a CRADLE under an execution, or distraint for rent.**—Hn.

**Les femmes en couches** suivant la Coutume d'Epinal, homologuée en 1605 le privilege particulier que pendant le mois de leur accouchement si "plustost elles n'etoient relevées, il ne pouvoit estre faicte aucune execution sur les meubles estant ès maisons ou elles sont gisantes lesquels appartiennent à leurs maris et à elles, ou si elles sont vesves accouchées d'un posthumé."—D. C.

#### PRINCESS BEATRICE'S "LUCK."

Just in time to reach Osborne to-morrow before the bridal party starts for the church, several solemn Highlanders will set out from Balmoral in charge of a precious parcel. They will hasten with it to Osborne House, and it will not pass out of their keeping for a moment until they place it in royal hands. The Highlands love their Queen not less than she loves them, and they are to do her youngest daughter a high honour. There will be a profusion of flowers at Osborne, but this Highland gift is the bouquet that the bride will carry to church. As they say in the country where it has been gathered, she "is to be married in it." Happy is the married life of her who wears the white heather at her wedding; and the most conspicuous flower in the Highland bouquet will be a sprig of it plucked from the hills about Balmoral. If this bouquet does not arrive in time, the Archbishop of Canterbury will have to wait for it. White heather is Princess Beatrice's "luck," and she must have it in her hands during the ceremony. "Who finds keeps," is a saying common in the mouths of those who go out early upon the hills to look for white heather. The searchers are many; but few find it, even when it is wanted to grace a bridal bouquet. There is health, though, in the pursuit, so that the search itself is "lucky"; and it is so good-natured as to be a deceptive plant. The pale sprigs here and there constantly deceives tourists on the hunt for it into thinking that they have stumbled upon real specimens. A blending of blue and purple is the familiar colour of the heather flower; but it is to be found in plenty in delicate tints, and it is these that deceive the unknowing searcher. Passing along a Highland road that skirts the Grampians, I have been attracted a dozen times a day by a white patch on the heathery hillside. Some of the pale flowers I have even carried off in triumph, only to be convinced afterwards that I had made the common mistake. Within eight miles of Balmoral Castle itself, I have met a Highlander who had lived there all his life, and yet had never seen a sprig of real white heather on the hills he traversed every day. It was not

that he never looked for it; for every Highlander knows that it brings rare good luck to the finder, and that the luck can be passed on to his friends. While I write, the heather that Princess Beatrice is to carry to Whippingham Church is blooming on its native hills, for it must reach her fresh; but loyal eyes found it out long ago, after minute search, and know where to go for it when the time comes.

Except in colour, the white heather does not differ from that which covers all the Highland hills. It is the ordinary flower; but in its virgin whiteness it stands out among great clumps of purple like a tiny spray of snow. They say in the far north that when the sheep, hardy devourers of the tender stem of the heather, come across it in their grazing, they avoid harming it, and that the grouse have never been known to crush it with their wings. There are three varieties of heather common in the Highlands, and each sends up now and then a pure white sprig in miles of purple. The variety known as the Fine-leaved Heath has dark-green leaves which grow in threes round the stem; while the Cross-leaved Heath, which is rarer, has a blush-tinted flower that grows round the stem in fours. Much more luxuriant than either is the Ling, or Common Heather, whose big purple flower—not pitcher-shaped, like the others—is the most familiar of all sights on the hills. Burns, like many another Scotch poet, sings of the “blue heather-bell” :—

At barn or byre thou shalt na drudge,  
Or naething else to trouble thee;  
But stray among the heather-bells  
And tent the waving corn wi' me.

In all likelihood, he never saw the white heather glinting among the purple; for the hills that Burns knew were those of the Lowlands, and I have not yet heard of the white heather being found on them. On the other hand, I have been shown a whitish-red flower gathered on a Galloway moor which the possessor carried about with him as a charm. If it spurred him on to nobler deeds, its possession was doubtless “lucky”; but, strictly speaking, it is only the snow-white heather that acts as a talisman. All three kinds of heather grow in profusion in the neighbourhood of Balmoral, and the white bloom in each variety has the same meaning and value.

The superstitious faith in the white heather as a bringer of luck, so conspicuous in Scotland, may not have a counterpart south of the Tweed; yet in some parts of the country she would be thought a rash bride who went to church without primroses. The maiden's-blush and the violet are in some places, too, thought indispensable; indeed, there are young ladies who would rather be married on a Friday than omit these from their posies. Herrick, well versed in

lore of this kind, takes from a bride the lady-smock, the pansy, and the rose, as flowers pretty enough but not suitable for the occasion. It was considered an unlucky omen on a wedding morning if the bridesmaids forgot to deck the bridegroom with rosemary. This, indeed, was one of their recognised functions. Ben Jonson, for instance, speaks of their presenting him with a bunch of rosemary bound with ribbons. As a rule, the rosemary was gilded and scented; and Brand quotes Hacket's *Marriage Present* to prove that it received prominence at weddings to betoken man's superiority. The man, it will be noticed, carried it in his hand rather than the woman. "The last of the Flowers is the Rosemary (Ros Marinus, the Rosemary, is for married men), the which by name, nature, and continued use Man challengeth as purely belonging to himself. It overtoppeth all the flowers in the garden boasting Man's rule. It helpeth the braine, strengtheneth the Memorie, and is very medicinal for the head. Another property of the Rosemary is, it affects the Hart. Let this Ros Marinus, this Flower of men, Ensigne of your wisdom, Love, and Loyaltie, be carried not only in your hands but in your heads and harts." The part played by flowers in the Roman weddings, more especially when arranged in garlands, seems to have been exactly similar to its share in Anglo-Saxon nuptials. A floral carpet along the walk leading to the church has been for long esteemed the prescriptive right of distinguished brides. In an old English play a lavish strewing of flowers, such as may be expected at the wedding of Princess Beatrice, causes a jealous lady to exclaim:

"Shall I never live  
To walk to church on flowers? O, 'tis fine  
To see a bride trip it to church so lightly,  
As if her new choppines would scorn to bruise  
A silly flower."

On great occasions the table of a Highland chieftain would be poor indeed without its sprig of white heather. When the heir-presumptive reaches man's estate he wears it for luck, and it is considered the height of hospitality to present it to the stranger guest. If he loses it he may look out for disaster. Mr. Black, in his *McLeod of Dare*, turns the popular superstition to good account. McLeod, on his return from the south to his Highland home, finds a child barring his path. "Hallo, Christina," he says, "won't you let me into the house?" Then she presents him with a beautiful bunch of white heather and allows him to pass. The Queen's youngest child has lived so much of her life at Balmoral that it is quite possible that ere this she has plucked the white heather for herself. At all events, they are quite sure up there that she well understands its value to bring her "luck" in a way that no other flower can pretend to.—*St. James's Gazette*, July 22, 1885.

MAKING MONEY: LEAN'S COLLECTANEA.

LUCK IN MAKING MONEY.

I think what's got by theft doth never prosper.—Middleton, *Your Five Gallants*, iv. 8.

Do I not know what proves the father's prey,  
The son ne'er looks on 't, but it melts away?  
Do I not know the wealth that's got by fraud,  
Slaves share it, like the riches of a bawd?

Middleton, *Michaelmas Term*, v. i.

And see B. and F., *Sea Voyages*, i. 1, of money gained by usury.  
Il fare la minestra quando si fa il pane e presagio di non arricchirsi.—  
Placucci, p. 153.

Go to bed first,  
A golden purse;  
Go to bed second,  
A golden pheasant;  
Go to bed third,  
A golden bird.

He that lies at the stock\*,  
Shall have the gold rock;  
He that lies at the wall,  
Shall have the gold ball;  
He that lies in the middle,  
Shall have the gold fiddle.

Halliwell, P. R. (*Schoolboy Rhymes*).

\* *i.e.* the outer side.

The reampig or ream-bowie was never washed, as doing so took away all the luck.—Gr., 19/5/'77.

Lacerta, with legs and long tail, an earth serpent. The head broken and applied to any place on the body whereas either prick or nail is fixed forthwith shall be drawn forth. This worm is much used of Chirurgiens.—Bullein, *Bulw. of Def.*, f. 84. 1562.

A knife that has been used in killing a person is highly valued as a charm. It is hung up from the front of the frame of the bed-curtain, or it may be laid up over it, or it may be suspended from the top of the door-frame of a bedroom, or from the top of one of the windows. Wicked spirits are supposed to be afraid of it.—Doolittle, *Chinese*, ii. 309.

DISHONESTY.

"Cheating never prospers." A proverb frequently thrown at each other by young people when playing cards together, or games governed by conventional rules of honour.

Per scelus immensas quid opes cumulare juvabit?  
Turpiter e manibus res male parta fluit.

UNLUCKY COIN.

*Sim* (a usurer's servant). Here was Goody Fin, the fish-woman, fetch'd home her ring last night.

*Tim*. You should have put her money by itself for fear of wronging of the whole heap.

*Sim*. So I did, sir, and wash'd it first in two waters.

Rowley, *A Match at Midnight*, i. 1.

## PRAYER.

*Bloodhound* (a usurer). He [Tim, his son] is in some deep discourse with Sim concerning monies out to one or another.

*Widow*. Has he said his prayers, sir?

*B.*. Prayer before providence: when did ye know any thrive and swell that uses it?—*Ib.*

I Finni, i Germani e gli Itali antichi credevano che nei rettili vivessero gli spiriti dei Mani, e forse da ciò deriva l'opinione de' nostri villici che il ramarro (lusertù) sia sacro alla Madonna.—Rosa.

DIRT bodes luck.—Hislop, *Sc. Pr.*

"But do you not clean the churn before ye put in the cream?"

"Na, na," returned Mrs. McClarty, "that wad no' be canny, ye ken. Naebody hereabouts would clean their kirn for ony consideration. I never heard o' sic a thing in my life. There was Tibby Bell, she fell to cleaning her kirn ae day, and the very first kirning after her butter was burstet and gude for naething."—Hamilton, *Cottagers of Glenburnie*.

G. has the proverb, "Sh...en luck is good luck," which he explains as the treading in ordure.—*Dict. Vulg. Tongue*.

So a Jakes farmer was jocularly called a goldfinder.

A Cator[er] had of late some wild-fowl bought,

And when unto his master he them brought,

Forthwith his master, smelling nigh the rump,

Said, "Out, thou knave! these savour of the pump."

The man, that was a rude and saucy lout,

"Zounds, sir," said he, "smell you them thereabout?"

Smell your fair lady there, and, by your favour,

You fortune may find, but a fulsome savour."

Sir J. Harington, *Epigrams* (MS. add., Brit. Mus., p. 176).

To have much HAIR, or down, on the arms and hands.—*N.*, i. 1.; Hone, *Year Book*, p. 251; B. Jon., *Alchem.*, i. 1.

Twa or three hairs are better than the blink o' an ill ee.—Miss Hamilton, *Cottagers of Glenburnie*, pp. 201, 261, 262.

A hairy man's a geary man, but a hairy wife's a witch.—Hislop, *Sc. Pr.*

This is the notion in China.

Great plenty of hair in a woman signifieth boystousness and covetise.—*Shepherd's Kalendar*.

To set apart a certain sum or piece of money as a NEST-EGG or nucleus to attract more.

A purse-penny. Any coin kept in a purse without being exchanged or given away.—Jamieson.

To leave money in open drawer during absence from home.—*N.*, V. vi.

MAKING MONEY. LEAN'S COLLECTANEA.

To carry the tip of a NEAT'S TONGUE in your pocket. "A lucky bit." Pocket containing it will never want money. Also lucky in fighting.—(Northampton) Sternberg.

La queue du lézard est très fragile, et, séparée du corps, elle conserve assez longtemps sa sensibilité: c'est sans doute ce qui a fait croire que cette queue se metamorphosait en lézard, croyance aussi absurde que celle qui prête à deux queues de lézard la propriété de procurer bonheur et richesse à la personne qui les porte dans ses souliers.—Rion.

The head of a stag-beetle. (Cerf volant ou Lucane.)—(Bayeux) Chesnel, *Dict.*; N., iii.

In North Italy it is hung round children's necks as a talisman. —Rosa.

To carry a PIECE OF COAL.—*Chambers' Journal*, 1873 ("Omens").

In the examination of a supposed burglar at Bow Street, witness (a policeman) mentioned that, *inter alia*, a piece of coal was found in his pocket, which, he added, burglars often carried about them for luck.—*Daily News*, 17/2, 1879.

To carry a piece of the rope by which one has been hung.—B. A badger's tooth sewn within the waistcoat.—*Book of Dreams*, &c., Birmingham, 1784. Bring luck at cards.

French: "Il y a des gens assez fous, pour s'imaginer qu'ils seront heureux au jeu et qu'ils y gagneront toujours, pourvu qu'ils ayent sur eux un morceau de corde de pendu, ou du trèfle à quatre feuilles ou un cœur d'hirondelle."—Thiers.

Au reste ils gagnent partout. Je croy qu'ils portent de la corde du pendu.—Montluc, *Com. d. Prov.*, iii. 7. 1611.

Una sogá da ahoreado que dizen es buena para hazer gañar.—Percival, *Spanish Grammar*, 1599.

"He has a mole's foot in his bag," is said of one that wins at play.—(Netherlands) Thorpe, *Northern Mythol.*, iii. 331.

Les rognons de porc ou de chien desseches portent bonheur.—(Normandy) Chesnel, *Dict.*

Roitelet. Une plume de cet oiseau (WREN) portée en secret fait gagner à tous les jeux.—Collin de Plancy.

Trèfle à quatre feuilles. Herbe qui croit sous les gibets arrosée du sang des pendus. Un joueur qui la cueille après minuit le premier jour de la lune et la porte sur soi avec reverence est sûr de gagner a tous les jeux.—*Ib.*

CARDS.

(At the dice table):

*Salé.* Here's luck! Easy! Let's search him, gentlemen; I think he wears a smock.

*Sho.* I knew the time when he wore not half a shirt.

Middleton, *Michaelmas Term*, ii. 1.

How can the Muse her aid impart,  
 Unskill'd in all the terms of art,  
 Or in harmonious numbers put  
 The deal, the shuffle, and the cut?  
 The superstitious whims relate  
 That fill a female gamester's pate?  
 What agony of soul she feels  
 To see a knave's inverted heels!  
 She draws up card by card to find  
 Good fortune peeping from behind;  
 With panting heart and earnest eyes,  
 In hopes to see spadillo rise;  
 In vain, alas! her hope is fed;  
 She draws an ace, and sees it red;  
 In ready counters never pays,  
 But pawns her snuffbox, rings, and keys;  
 Ever with some new fancy struck,  
 Tries twenty charms to mend her luck.  
 "This morning, when the parson came,  
 I said I should not win a game.  
 This odious chair, how came I stuck in 't?  
 I think I never had good luck in 't.  
 I'm so uneasy in my stays:  
 Your fan a moment, if you please.  
 Stand further, girl, or get you gone;  
 I always lose when you look on," &c.

Swift, *Journal of a Modern Lady*.

The privilege of refusing to have the LAST CARD of a pack dealt to you is very generally exercised. This may have reference to the "devil's portion," as to which see *infra*; but more probably it is from a feeling that the bottom card may have become exposed to the view of the dealer or players in the course of several rounds of a game. But *cf.*:

Last has luck;  
 found a penny in the muck.—(Worcester.)

When an ace, deuce, trey and four compose a trick, the winner of the trick may kiss the dealer.—*N. & Q.*, xii.

*Rearage*. Gentlemen, I ha' sworn I'll change the room. Dice? devils!—Middleton, *Michaelmas Term*, ii. i.

"Adversis punctis doctum se nemo fatetur;  
 Vulnera plus crescunt punctis quam bella sagittæ,"

says the epigram. "No man is crafty enough to play against an ill hand," and therefore to put a considerable interest to the hazard of the ruin of a family, or at least more than we find in our hearts to give to Christ, is a great tempting of God. And in these cases, as I have heard from them that have skill in such things, there are such strange chances, such promoting of a hand by fancy and little arts of geomancy, such constant winning on one side, such unreasonable losses on the other, and these strange con-



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tingencies produce such horrible effects that it is not improbable that God hath permitted the conduct of such games of chance to the devil, who will order them so where he can do most mischief; but without the instrumentality of money, he could do nothing at all.—Jer. Taylor, [*Duct. Dub.*,] *Works*, xiv. 337.

To turn up a black deuce in dealing at cards. "There's luck under a black deuce." Five trumps in the dealer's hand.—*N.*, iii. To be the first person to touch it.—*A Woman's Vengeance*, c. xi.; *Chambers' Journal*, Pt. ciii.

The King of Hearts or Diamonds is the card desired by love-sick maidens.—H. W.

CLUBS. That when a club is turned up, the trumps remain of that suit for three successive deals.—*N.*, V., xii. 473.

That if the knave of clubs turned up, the dealer and his partner hold all four honours.—*Ib.*

The four of clubs is an unlucky turn-up card. Won't win the game. It is called the "devil's bedpost."

To change seats with your adversaries; to twist the chair you occupy several times on one of its fore-legs, and to change the pack you have dealt with, are all resorted to to alter bad luck into good.

CHANGING HAND THAT HOLDS CARDS would appear to be a remedy for bad luck.

Clove and Orange. Change hands and change luck, or play your cards in another hand.—B. E., *New Dictionary of the Canting Crew*, 1720.

Have fresh cards and pay for them.—*Ib.*

To place a fish\* on the candlestick to propitiate the goddess of luck.

—*A Woman's Vengeance*, *ubi supra*.

\* Counter.

It is customary for women to offer to sit cross-legged to procure luck at cards for their friends. Sitting cross-legged with the fingers interlaced was formerly reckoned a magical posture, and it is sometimes practised by schoolboys as a charm to avert punishment hanging over a chum; but it is a natural nervous action in one so moved by anxiety.—G. See, however.

When anyone has ill luck at cards, 'tis common to say that somebody sits with his legs across and brings him ill luck.—Ay.

KISSING THE CARDS.

May kiss the cards at picquet, ombre, loo,  
And so be taught to kiss the lady too.

Wycherley, *Country Wife*, Epilogue.

LUCK AT COMMENCING PLAY.

Es buen pronostico perder la primera mano.—Percival, *Spanish Grammar*, vii. 1599.

## SPITTING.

Il y a des joueurs qui, pour ramener la chance, se levent et crachent sous leur chaise.—Mel., *Vosges*, p. 457.

D'una cosa traggo al gioco  
Io vantaggio poco poco,  
Ed è questa, l'appaleso;  
Di sputar quando' ò del peso  
Sulla scarpa del piè dritto  
E poi starmi zitto zitto.

O questo si che ò sperimentato efficace. Lo lessi la prima volta nel tomo i. de M. Thiers, e l'ò praticato con qualche sorta de profitto.—Gian. Leonardo Marugj, *Capricci della Jettatura*.

The reference must be to the Abbé, not the French statesman.

## CARDS AND DICE.

To carry a Good Friday egg.—Tylor, *Prim. Cult.*, i. 74.

## SWEARING.

"Play fair and swear not!" "Burn the tables; I  
Will neither th' one nor th' other, by this die!"  
"Gamester, I'll now believe thee valiant too,  
'Cause you'll not swear less than you mean to do."

If you swear you'll catch no fish. See *post.* When did the term "fish" for counters at cards come in?

To wear out shoes and stockings on the ball or sole of the foot. Indicates long life and prosperity.—Miss M.

Wear on the ball,  
you'll live to spend all.

To BACK YOUR LUCK. *i.e.* to continue to lay money in a direction which has been already successful.

Randle's fortunes come tumbling in like lawyers' fees, huddle upon huddle.—Rowley, *Match at Midnight*, iv.

Hit and be lucky.—*Jack Drum's Entertainment*, v. 1601.

Do not pursue ill luck at play,  
'Twill be thine own another day.

Howell, *New Cent. of N. Sayings*, iv.

To carry a SPADE GUINEA (Geo. III.); or a lion shilling (Geo. IV.). The latter is sometimes used as a tossing shilling, having two heads.

Ecus de la Vache.

Depuis la demonetisation de ces pieces, il y en a beaucoup de conservées et qui se transmettent de pere en fils. Ces pieces, dit-on portent bonheur à ceux qui en possèdent. Quelques personnes croient qu'elles preservent du tonnerre.—Mel., *Vosges*, p. 456.

That its possession does not always bring luck was doubly illustrated in a vulgar tragedy which occurred near Bristol in 1880. Two mechanics, who were "primrosing" in March on the slopes of Dundry Hill, came on the corpse of a

murdered man, the head lying in a stream at a point some way off the public path, whither it had evidently, for greater secrecy, been dragged by a noose round the neck. There were also traces of a wound at the back of the head, but no fracture of the skull; so that it remained a question whether life had been extinguished by a blow, by strangulation, or by drowning. The body was soon identified as that of an eccentric razor-grinder named Robinson, who had disappeared three weeks before, and whose fantastic dress made him well known. He always wore a long waistcoat, the buttons (20) of which were formed of "lion shillings," to which he had himself soldered shanks. This waistcoat (minus the buttons) had been found stripped from the other dress. Robinson was known to have left home to go with a gipsy named Lock in search of a hedgehog, which Lock had described as a *bonne bouche*. On hearing of the discovery Lock was found to have hastily left Bristol in the direction of Gloucester, and the police, enquiring along the route, came up with him about half-way, and learned that in each village he had passed through he had changed, or endeavoured to change, a *lion shilling*; though the solder remaining, after the shanks were removed, had made this in some cases difficult. Being removed to Lawford's Gate prison, Lock availed himself of the warder's absence at breakfast-time to hang himself in his cell, and so anticipated the conviction of which the lion shillings were the inevitably damning evidence; as, together with a watch of small value, they furnished the obvious motive for the crime which had been committed.

To carry a piece of bent money (a sixpence), or a coin with a hole in it.—Hone, *Year Book*; N., i. 3, 10.

It should be worn continuously in the left side pocket.—Denham.

*Chris.* And I, unhappy Christian that I am, have lost my Practice of Piety, "with a bowed groat."—Ben Jonson, *Masque of Metamorphosed Gipsies*.

Bowed silver.—J. Heiwood, *Ep.*, vi. 3.

Quid vero diceret aliquis de his, qui carminibus et ligaturis utuntur, et de circumligantibus Alexandri Macedonis numismata capiti vel pedibus? Dic mihi, hæ ne sunt expectationes nostræ, ut post crucem et mortem Domini in ethnici Regis imagine spem salutis habeamus?—S. Chrysost., *Homil.*, xxi.

Knowing that the face of Alexander stamped in copper doth make it current, that the name of Cæsar wrought in canvas is esteemed as cambric, that the very feather of an eagle is of force to consume the beetle.—Lyly, *Euphues*, Arber repr., 214.

Money bearing the heads of the Empresses Helena and Giulia Pia, of Socrates, Alcibiades, Epicurus and Virgil were likewise worn as amulets, and were pierced with a hole

(but this, perhaps, was only for conveniently suspending about the neck). See the curious work of Mich. Arditi, *Il Fascino e l'Amuleto contro del Fascino*, Napoli, 1825, 4to, p. 12.

In the Italy of to-day, the children of the poor, when they strip for bathing, may be seen wearing, as they enter the water, a medal (of the Virgin, probably) hanging by a necklace of twine. [The practice of wearing consecrated medals, hung from the neck, is very usual amongst Roman Catholics.—Ed.]

The crooked sixpence seems to have been deliberately bent, and to have been used otherwise than as a "nest-egg." Alice Benden, martyred at Canterbury, 1557, amongst her last dispositions at the stake: "A shilling, also of Philip and Mary, she took forth, which her father had bowed and sent her when she was first sent to prison."—Foxe's *Acts and Monuments*.

They were often given at betrothals as love tokens, and to hansom a boy's first pair of breeches or a new purse.

A peculiar Venetian sequin is hung on the forehead over the diseased eye by the Egyptians as a cure for ophthalmia.—Lane, *Modern Egyptians*, xi.

A similar coin on the person of one approaching the sufferer, however, aggravates the complaint.

To carry your money in a SEALSKIN PURSE. The moleskin is also reputed lucky.

Her minnie had hained the warl,  
And the whitrack-skin had routh.\*

Jamieson, *Pop. Ballads*, i. 294.

\* i.e. the weasel-skin purse had plenty.

The shilling given to servants as EARNEST MONEY must be spent at once, neither may it be given to them on the stairs, but in a more settled and suitable place, or they will neither stay long nor be fortunate in their new situation.—(Northampton) S.

The giving of arles as earnest money for confirming a bargain is still very common in all the northern counties. It is also an old custom, seldom departed from, for the buyer and seller to drink together on these occasions. Without it the engagement would hardly be considered as valid.—Brockett.

The earnest, or godspennie, is given to ratify the bargain in the ballad, "The Heir of Linne," *Percy Reliques*.

EARNEST PENNY.—Horm., V., 235. Earnest of a bargain (Arrha).—Withals, 1568.

As a man that made a bargain will be careful to keep the earnest penny that he lose not all his bargain.—Cawdray, *Tr. of Sim.*, p. 729, 1606; *Ib.*, 731, 732.

MAKING MONEY. LEAN'S COLLECTANEA.

Howbeit let us repair hither again, I pray you, to-morrow to the intent the rest [of his instruction] if any be, may be paid and so we receive the whole sum in assurance whereof ye have given us sore people this earnest penny.—Bullein, *B. of Def.* [*Dialogue between Soreness and Chirurgi*], f. 22. 1562.

The Earnest or Bargayn penny is mentioned in 1513–14 in the *Old Book of Wye*.

Also called Chap-money.—Jackson, *Shropshire Word-book*.

To spit on HANDSEL, or first-taken money.—B.; Del Rio, *Disquisitiones Magicæ*, VI., c. ii., § i.; Grose.

Hansel is always lucky when well wet.—H. W.

It should be kissed and put in a pocket by itself.—Misson, *Travels over England* [Englished by Ozell], 1719, p. 134.

The modern Egyptians put it to the lips and forehead before putting it in the pocket.—Lane, *Modern Egyptians*, ch. xi.

Une espèce de pour voyeuse me disoit l'autre jour, que les bouchères de Londres, les femmes qui apportent de la volaille au marché, du beurre, des œufs, &c., et toutes sortes des gens, font un cas particulier de l'argent qu'ils recoivent de la première vente qu'ils font. Ils le baisent en le recevant, crachent dessus, et le mettent dans une poche apart.—Misson, *Travels*, &c., p. 192.

Those who are under the influence of superstition are unwilling to receive their first money from sales for the day from an unlucky hand. If the money be laid down on the board they also refuse it, saying to the purchaser, "Gie me 't out o' your hand."—J.

*Overdo.* Thy best, pretty stripling, thy best; the same thy dove drinketh and thou drawest on holy days.

*Ursula.* Bring him a sixpenny bottle of ale: they say a fool's handsel is lucky.

Ben Jonson, *Bartholomew Fair*, ii. 1.

A thief's handsel ever unlucky.—Ay., *Prov.*

*Brandino.* And now come buss me good luck after thieves' handsel.

*Phil.* O, 'tis happy, sir; you have him fast.

Middleton, *Widow*, v. 1.

Of hancel y can no skylle also,  
Hyt ys nouȝt to beleve tharto;  
Me thynketh hyt ys fals every deyl,  
Y beleve yt nouȝt, ne never shal weyl.  
For many havyn glad hancel at the morw,  
And to them or evyn cometh muchel sorw.

*Harl. MS.*, 1701, f. 3, cited in Hll., *Dict.*, s. v.

A good new year and a merry handsel Monday. *i.e.* the first Monday in the year.—Denham.

*Capt.* With you, lucky bird, I begin. [*Goes up to the King*]. Let me see,

I aim at the best and I trow you are he :  
Here 's some luck already, if I understand  
The grounds of mine art : here 's a gentleman's hand ;  
I 'll kiss it for luck's sake.

Ben Jonson, *Masque of Metamorphosed Gipsies*.

As tengudo l'estren' o le gatge à bounur.

De la fenno mal sajo, o de qualque boulur ?

Arnilha, *Parf. Cr.*, 1673.

Have you looked on the present or the earnings of whore or thief as lucky?—G.

Gregor speaks of a new boat being hanselled by the skipper taking the woman last married in the village by the hand and marching her round the boat as it floated in the shallow water.—26/5/77.

*Rom.* Come, you are superstitious ;

I 'll give you my opinion, and 'tis serious :

I am persuaded there came not cuckolds enow

To the first launching of them, and 'twas that made them

Thrive the worse for 't. Oh, your cuckold's hansel

Is pray'd for in the city.—Webster, *Devil's Law Case*, ii.

And of upholders an hep. Erly by the morwe,

Geven Gloton with glad chere, Good ale to hansele.

*P. Plow. Vis.*, vii. 374.

Surely a merchant's wife gives lucky handsel.—Middleton, *Your Five Gallants*, iv. 8.

A woman that goes much to market told me t'other day that the butcher-women of London, those that sell fowls, butter, eggs, &c., and in general most tradespeople, have a particular esteem for what they call Handsel ; that is to say, the first money they receive in a morning they kiss and spit upon it, and put it in a pocket by itself.—Misson, *Travels in England*, p. 130.

*Welcome* (a publican). To see what luck a handsel will procure. No sooner the cup out of my mouth but another called for. It seems it stayed at me all this while : a dry, shabby host is more absurd than a dumb Exchange.—*London Chanticleers*, i. ; Haz., *O. Pl.*, xii.

Strena \* est bona sors Anglice hansell.—*Ortus Vocabulorum*.

\* Whence etrenne.

No baker shall give unto the regratresses the sixpence on Monday morning by way of handsel-money, or the three-pence on Friday for curtesy-money ; but, after the ancient manner, let him give thirteen articles of bread for twelve.—*Liber Albus*, Ed. by Riley, p. 232.

Some complain that they cannot do business for want of a handsel from the person of whom they wish to receive it.—Noake, *Worcester N. & Q.*, 172.

MAKING MONEY. LEAN'S COLLECTANEA.

HANDELL OF ILL.

It seemeth just and good  
To shed his blood that thirsted after blood.  
Who plants the tree deserves the fruit: 'tis fit  
That he that bought the purchase hansell it.  
Hang Haman, then! it is his proper good.

Quarles, *Hist. of Ester*, § 14.

He that invented the maiden first hanselled it; viz., James Earl of Morton, who had been for some years Governor of Scotland, but was afterwards beheaded by the same instrument he had introduced.—K.

No one on the Borders will put on a NEW COAT or dress without placing some money at once in the right-hand pocket. This ensures the pocket being always full. The reverse, if put in left.—Hn.

A horse taken to market to be sold must be led by a NEW HALTER.—N., iii. Which was sold with it and cast on the roof of the stable he was to occupy.—Gr., 12/5/77.

Pour que la vache qu'on vient d'acheter ne cherche pas à retourner dans la maison d'où elle vient, il faut lui laisser à la tête pendant quelques jours la corde avec laquelle on la conduisait à la maison.—Mel., *Vosges*, p. 501.

A stray horse must be taken to the pound by a WISP OF STRAW, and not by a halter.—N., iv.

LUCK-STROKEN. STRIKE ME LUCK.—Davenport, *New Trick to Cheat the Devil*, iv. i. 1639. Cf. *Job*, xvii. 3; *Prov.*, xxii. 26.

This seems to have been a term for giving earnest. [The herring] being thus entred or brought in [from the sea], the consistorians or settled standers of Yarmouth commence intestine wars amongst themselves who should give him the largest hospitality; and gather about him as flocking to hansel him; and strike him good luck, as the sweetkin madams did about valiant Sir Walter Manny. . . who, being upon the point of a hazardous journey into France, either to win the horse or lose the saddle (as it runs in the proverb), and taking his leave at Court in a suit of mail from top to toe, all the ladies clung about him and would not let him stretch out a step till they had enfettered him with their variable favours and embroidered over his armour like a gaudy summer mead with three [?] their] scarves, bracelets, chains, ouches; in generous reguerdoment whereof he sacramentally obliged himself, &c.—Nash, *Lenten Stuffle*, 1598; *Harl. Misc.*, v. 163.

Wetting the thumbs and pressing them together was also a form of clinching a bargain.—Gr., 12/5/77.

Y. L. Come, strike me luck with earnest and draw the writings.

M. There's a god-penny for thee.

B. and F., *Scornful Lady*, ii.

So Hall, *Virgidemiarum*, II., v. (To a newly-made Vicar):  
 Go take possession of the church-porch door  
 And ring thy bells, luck-stroken\* in thy fist,  
 The parsonage is thine or ere thou wist.

\* *i.e.* with the earnest penny.

See an account of George Herbert "ringing himself in" at  
 Bemerton in Walton's *Lives*.

What! clap ye hands,  
 or is't no bargain?

T. Heywood, *Woman Killed*, p. 100.

Now is the time (Time is a God) to worke [?] our love good luck;  
 Long since I cheapen'd it, nor is my coming now to huck.

Warner, *Albion's England*, v. 26.

But if that's all you stand upon,  
 Here, strike me luck, it shall be done.

Butler, *Hudibras*, II., i. 540.

#### RAT.

*Lance.* I'll sell my copyhold;  
 For, since there are such excellent new-nothings,  
 Why should I labour? Is there no fairy haunts him\*?  
 No rat, nor no old woman?

B. and F., *Wit without Money*, iv. i.

\* *i.e.* Valentine, whom fortune has greatly and suddenly raised.

#### BANKRUPT.

*Pierce.* One that has been a citizen, since a courtier,  
 And now a gamester; hath had all his whirls  
 And bouts of fortune, as a man would say—  
 Once a bat and ever a bat! a reremouse,  
 And bird of twilight; he has broken thrice.

*Tipto.* Your better man, the Genoway proverb says:  
 Men are not made of steel.

*Pierce.* Nor are they bound  
 Always to hold.

*Fly.* Thrice honourable colonel,  
 Hinges will crack.—B. Jonson, *New Inn*, iii. i.

Blessed bankrupt that by love so thriveth!—Shak., *Venus and Adonis*, St. 78.

#### CUCKOLD.

A man lately was advised to adventure something at the Royal  
 Oak Lottery. "No," says he, "for there's not one in a  
 hundred hath any luck but cuckolds." Which his sweet wife  
 hearing, said: "Dear husband, I pray venture, for I am  
 sure you'd have good luck."—*Oxford Jests* (537), by W. H.,  
 1684.

*Hammon.* Why, luck had horns, so have I heard some say.

*Rose.* Now God, and 't be His will, send luck into your way.  
 Dekker, *Shoemaker's Holiday*.

*Clown.* Sick for a nightcap, go to cuckold's luck.  
 Who thrives like him? who hath the daintiest duck  
 To deck his stall?—Davenport, *City Nightcap*, iv.



MAKING MONEY. LEAN'S COLLECTANEA.

- Adriana.* How does thy uncle, the old doctor ?  
Dost think he'll be a bishop ?
- Ft. Wom.* Oh, questionless !  
For h' has got him a young wife and carried her  
To Court already.—Barry, *Ram Alley*, v.
- Capt. Face.* On whom wait you, rogue ?
- Drawer.* Faith, I attend a conventicle of players.
- Capt. F.* How ? players ! What, is there a cuckold among  
them ?
- Dr.* Jove defend else ; it stands with policy  
That one should be a notorious cuckold,  
If it be but for the better keeping  
The rest of his company together.—*Ib.*, iv.
- W. S.* By this hand, flesh and blood, she is resolv'd  
To make my father a most fearful cuckold ;  
And he's resolv'd to save his soul by her.
- Bout.* How by her ?
- W. S.* Thus : all old men which marry  
Young wives shall questionless be saved :  
For while they are young they keep other men's  
wives,  
And when they are old they keep wives for other  
men ;  
And so by satisfaction procure salvation.—*Ib.*, iv.
- Sophonirus.* Then I'll go fetch my wife and take my journey.
- Tyrant.* Stay, we require no pledge : we think thee honest.
- Soph.* Troth, the worse luck for me : we had both been  
made by't.  
It was the way to make my wife great too.  
*Second Maiden's Tragedy*, ii. 2 ; H., *O.P.*, x.
- Nymph.* Only perhaps the lucky tie  
May make thy forked fortune high.  
R. Fletcher, *Poems*, 1656, p. 178  
(" An Old Man Courting a Young Girl").
- Therefore did he [Menelaus] folow the comon opinion of  
maryed men [in watching his wife] to avoyde mishap,  
though it come with good luck.—*History of Lady Lucres of  
Scene in Tuskan*, 1560, 2nd Edn., F. iv.

STRIKING HANDS.

A Salins, comme partout, si vous caressez un jeune enfant, la  
mère lui dira. " Donne cinq sous," et de sa petite main, le  
bambin frappera *un* coup dans votre main. Il n'y a la,  
selon moi, aucune idee de monnai ni de nombre. Dans les  
mots " Donne cinq sous " je vois deux mots Latins à peine  
altérés : Dona assensum. La poignée de main n'a-telle pas  
toujours été un des signes des plus vulgaires du consen-  
tement, de l'acquiescement à un marché ?—Ed. Toubin in  
*Melusine*, c. 556. 1877.

## LONGEST ROUTE.

Il s'en allait perdre son argent à Bade, et il avait pris le chemin le plus long, pensant que c'était toujours cela de gagné.—E. About, *Trente et Quarante*, ch. vi.

## To meet a frog.

Some men had lever for to meet with a froude or a frogge in the waye than to meet with a knyght or a squyre, or with ony man of relygyon or of holy church, for than they saye and byleve that they shall have golde.—*Dives & Pauper*, 1, Comm., ch. xlvi.

Pour fertiliser un champ, on n'a qu'à écrire sur le soc du charrue au second labour, le nom de Raphan.—D. C.

**MEETING.** This also has obtained the credit of a presage. That in going out of any place of traffic after having made their markets, the meeting of strumpets signifies gain; the meeting of sterile persons, loss. But such things as these are current rather by the stamp of experience than by any natural reason taken from causes concurring to the essential constitution of the things.—R. Sanders, *Physiognomie*, 1653, p. 222.

Si les araignées étoient le signe de la richesse, personne ne seroit plus riche que les pauvres.—Salgues, *Erreurs et Prejuges*, i. 518.

Quand nous voyons une araignée qui file du haut en bas, ou que nous la voyons simplement, c'est signe qu'il nous viendra de l'argent de quelque manière que ce soit. Thiers, i. 186.

Araignée du matin, chagrin

Araignée du soir, espoir

Araignée de midi\*, souci.—Collin de Plancy.

\* Profit.

“Les uns prétendent que c'est de l'argent le matin, et le soir une nouvelle . . . Quelques personnes croient aussi qu'une araignée est toujours l'avant-coureur d'une nouvelle heureuse, si on a le bonheur de l'écraser.”—Id.

*Mil.* If you hold no better opinion of this citizen,  
It puzzles me why you invite him to  
Your house and entertainment . . . .

*Justice Landby.* . . . . As some men, Milliscent  
Do suffer spiders in their chambers, while  
They count them profitable vermin.

Shirley, *The Wedding*, i. 3.

Qu'il nous arriva du bonheur si la première fois que nous entendons le cou-cou chanter nous prenons quelque chose de ce que rencontre par hasard alors sur nos pieds, et si nous le portons quelque temps sur nous.—Thiers, i. 186.

Omina principiis, inquit, inesse solent

Ad primam vocem timidus advertitis aures,

Et visam primum consulit augur avem.

Ovid, *Fasti*, i. 178.

MAKING MONEY. LEAN'S COLLECTANEA.

To pick up a PIN from off the ground.—B.

It should be found lying with its head towards you.—*Cham. Jour.*, 1873.

See a pin and let it lie,  
You'll want one by-and-by.

A Labresse on dit qu'une jeune fille qui ramasse dans un grand chemin une épingle par la pointe est exposée à n'avoir pas de lait quand mariée elle sera mère. A Fresse on dit aussi.—D. C.

But a yellow crooked pin must on no account be picked up or you will die an old maid.—(W. Sussex) *F. L. R.*, i.

To BURN YOUR TEA-LEAVES and dust—sure to get rich.—(Shropshire) *N.*, v. 3.

To throw the small SPIDER (money-spinner) over the left shoulder.—B.

When a spider is found upon our clothes we use to say, "Some money is coming towards us."

Finding it on your person or clothes indicates money.—Fuller, *Worthies of England* (Kent), p. 58.

It must not be removed.—B.

When spiders creep on one's clothes it is viewed as betokening good luck,\* and to destroy them is equivalent to throwing stones at one's own head.—J., [*Teviotdale.*]  
\* or receiving some new thing.—Miss M.

A spider descending upon you from the roof is a token that you will soon have a legacy from a friend.—Hn.

SPIDER.

Dreams to none are so fearful as to those whose accusing private guilt expects mischief every hour for their merit. Wonderful superstitious are such persons in observing every accident that befalls them, and that their superstition is as good as a hundred furies to torment them. Never in this world shall he enjoy one quiet day that once hath given himself over to be her slave. His ears cannot glow, his nose itch, or his eyes smart, but his destiny stands upon her trial, and till she be acquitted or condemned he is miserable. A cricket or a raven keep him forty times in more awe than God or the devil. If he chance to kill a spider he hath suppressed an enemy: if a spinner creep upon him he shall have gold from heaven: if his nose bleed some of his kinsfolk is dead: if the salt fall right against him all the stars cannot save him from some immediate misfortune.—T. Nash, *Terrors of the Night*, D. ii. 1594.

There hath been of old an observation of gold or treasure to be near where the little spider draweth or creepeth towards a man noted to be under the roof or floor of that house. This proceedeth, it should seem from him that found it when he said, "Aurum mihi fontes Aurapagatum est."—Withals, *Dictionary*, 1608.

**NAILS.** Wenn an Fingern und Zehen die Nägel beschnitten werden, wird im Werroschen mit dem Messer ein Kreuz über die Abschnittel gezogen, bevor man sie verwirft, sonst soll der Teufel aus denselben sich Mützenschirme fabriciren.—J. W. Boecler, *Der Ehsten Aberglaubische Gebrauche*, &c., p. 139.

**To have an ANT's nest made near your door.** Portends security and riches.—Miss M.

The ant is called by the peasantry a Muryan. Believing that they are the Small People (Fairies) in their state of decay from off the earth, it is deemed most unlucky to destroy a colony of ants. If you place a piece of tin in a bank of Muryans at a certain age of the moon it will be turned into silver.—Hardwick.

**To turn the money in your pocket on FIRST HEARING THE CUCKOO,** and wish for something.—N., I., ii. 9.

The children sing "Cuckoo, cuckoo, cherry tree!  
Catch a penny and give it me."—N.

It is lucky to hear it first on the right hand and unlucky to hear it on the left.—(Cornwall) N., i. 11.

It is lucky to hear it first on the right hand and from before, *i.e.* on starboard bow.—*Long Ago*, i. 30.

If you then have money in your pocket, you will not want it all the year, [and if you are fasting, you will be hungry the whole year.—Grimm., *Deutsche Mythologie*].—H. W.

Let money in your pockets be  
When first you do the cuckoo hear  
If you 'd have money all the year.

*Poor Robin, April, 1727.*

**To RUN ROUND in a CIRCLE** ensures your not being without work that year.—N.

**To RUN AWAY AS FAST AS YOU CAN,** or you will be lazy all the year after.—(Somerset) N., v. 311.

#### Cuckoo.

As true as that which the schoolmaster of Padua taught that in the instant wherein you shall see a cuckow, not having seen anie that year before, you shall find an hair under your right foot if you stand still and remove not when you see her: if this hair be black you shall have evil luck that year; if white, good luck; if grey, indifferent luck.—Melbancke, *Philotimus*, Aa 3. 1583.

#### BLESSING.

In cæteris vero gentibus Deos obtestatur ut velint.—P., N. H., xxviii. 5.

So in Herefordshire, when the labourers were to do anything they would say, "In the name of God."—Aubrey.

*Prate.* I think I was not blest this morning when I rose : for through my forgetfulness I have left behind me in my study the breviates of all my causes.—Machin, *Dumb Knight*, F. iii. [By G. Markham, see Greg's List.—Ed.]

How happily rose I on my right side to-day or blessed me well as I came forth of doors.—Pals., *Ac.*, M. 3. 1540.

At any strange sight.—B. and F., *Wit without Money*, v. 3.

*Hodge.* Cham agast, by the mass, ich wot not what to do  
Chad nede blesse me well before ich go them to,  
Perchance some fellow sprit may haunt our house indeed  
And then chwere but a noddy to venter where cha no neede.  
—*Gammer Gurton's Needle*, i. 3. 1575.

*Diccon.* Ill luck, quod he, mary swere it, Hodge, this day the trueth tel,

Thou rose not on thy sight ryde, or els blest thee not wel,  
Thy mylk slopt up! thy bacon fyltched! that was to bad  
luck, Hodge.—*Ib.*, i. 4.

It is a custom of many fukapa (or learned and devout persons) and some others to say : " In the name of God the Compassionate, the Merciful," on locking a door, covering bread, laying down their clothes at night, and on other occasions, and this they believe protects their property from genii. The thing over which these words have been pronounced is termed " musemmee aleyh."—Lane, *Modern Egyptians*, c. x.

On lighting the lamp in the evening, more particularly at a shop, on first seeing the new moon, and on looking at oneself in a glass, it is customary to say, " O God, bless our lord Mohammad," or words of like import.—*Ib.*, n.

**THE SIGN OF THE CROSS.**—Every step that we take (says Tertullian) when we come in or go out, put on our clothes or our shoes, when we bathe, eat, light up candles, go to bed, or sit down, we mark our forehead with the sign of the Cross. If for these or other acts of discipline of the same kind you demand a text of Scripture, you will find none, but tradition will be alleged to you as the prescriber of them.—Middleton's *Free Inquiry, Introductory Discourse*, p. lxi., 1749.

And see *Prompt. Parv.*, ed. Way, 103.

They avow that signing with the sign of the Crosse at rysing or lying down, at going out or coming in, at lighting of candles, closing of windowes, or any such action is not only a pious and profitable ceremonie, but a very apostolic tradition.—*The Canterburian's Self-Conviction*, 1640 (in the Scottish dialect), chap. 6.

*Lipsalve.* Now, mistress Maria, ward yourself : if my strong hope fail not I shall be with you to bring——

*Shrimp.* To bring what, sir? some more o' your kind?

*Lipsalve.* Faith boy, that's mine aim.

*Shrimp.* I'll be sworn, sir, you have a good loose\*, you let fly at him apace.

\* Term in archery for a discharge of arrows.

*Lipsalve.* I have shot fair and far off, but now I hope to hit the mark indeed.

*Shrimp.* God save it.

*Lipsalve.* But where 's the sign ?

*Shrimp.* Why there.

*Lipsalve.* That 's a special thing to be observed.

Middleton, *Fam. of Love*, iii. 2.

Un jour le diable pour epouvanter les hommes, inventa le tonnerre. Dieu survint, qui les rassura et qui leur dit. "Ne craignez point ; je ferai l'eclair qui vous préviendra ; et par un signe croix vous pourrez toujours conjurer ce mal nouveau." Et voila pour quvi tout bon chretien se signe quand il fait un éclair.—Perron, *Prov. Fr. Comp.*, p. 141.

**The MARK OF THE CROSS.** And see *post*.

This is now confined to illiterate persons, but before the reign of Edward the Confessor it always accompanied the written signature to important documents, and often stood in place of the subscription.—See Hickes, *Thesaurus, Dissert. Epist.* III., p. 68.

The Normans established the custom of those who were able, signing their own names and to omit the use of the cross.—*Ib.*, p. 73.

The R prefixed to prescriptions is not meant for Recipe as is generally supposed, but is a superstitious invocation and a relic of the astrological symbol of Jupiter.—Paris, *Philosophy in Sport*.

On faisait une croix à la cheminée pour empêcher les poules de segarer.—P. Lacroix, *Moyen Age*.

Miners do not like the form of the cross being made underground. A friend of my informant, going through some "levels," or "adits," made a + by the side of one to know his way back, as he would have to return by himself. He had to alter it into another form.—Hunt.

In those days when they went to bed they did rake up the fire and make a + in the ashes, and pray to God and St. Sythe (Osyth) to deliver them from fire and water and from all misadventure. + —(Gloucestershire) Aubrey, *Rem.*

*May 3rd, 1643.*

Now Cheapside Cross was voted down  
Because 'twas superstitious grown,  
But had not profit bore the sway  
It might have stood there to this day.

*Poor Robin*, May, 1698.

It is the badge of Antichristian dross  
For to see butter printed with the cross,  
And so likewise for coin it is the same  
To have such marks as bear the cross' name ;  
But yet you may your consciences beguile  
When as you tell it then turn up the pile.

*Yea and Nay Almanac*, Part II., 1680.

Calls it the badge of anti-Christian dross  
When they see butter printed with the cross.

Taylor (W. P.), *B. of Cormorants*, ii.

He knows not why, but his custom is to go a little about and to leave the cross still on the right hand.—Bp. Hall.

Kruyssen ende saeghenen. Crucis signo se munire.—Kilian.

The holy Cross.—Barc., *Sh. of Fo.*, ii. 15.

Formerly coin was marked on one side with the cross like our modern florin. The word Cross came to be used to signify money. In our own day the Portuguese talk of and have the Crusado—and the double meaning to be played upon.—Shak., *As You Like It*, ii. 4, 10; *2 Hen. IV.*, i. 2, 212; *Tim. of Ath.*, i. 2, 157; Ben Jonson, *Every Man in his Humour*, iv. 7; *Like Will to Like*, 1568; Haz., *O. P.*, iii. 346; *Disobedient Child*, *Ib.*, ii. 312; Rowley, *New Wonder*, iii.

See instances of puns on this cross collected in Skeats' note to *P. Plowman's Vis.*, xviii. 205.

Never a cross left him to bless him with.—Pal., *Ac.*, *T.* 4. 1546.

We still say, "He hasn't a penny to bless himself with"; and gipsies require us to "cross their hands with silver."

Now I have never a cross to bless me;

Now I go a mumming,

Like a poor penniless spirit,

Without pipe or drumming.

*Marriage of Witt and Wisdome*, p. 31.

What would you have? The devil sleeps in my pocket. I have no cross to drive him from it.—Massinger, *Bashful Lover*, iii. 1.

Well might the devil dance [in an empty pocket], for never a cross there was to keep him back.—Greene, *Never too Late* in *Censura Literaria*, viii. p. 16.

The saying that it is necessary to have some piece of money in the pocket, however small, to keep the devil out, alluded originally to the cross on coins, which was supposed to prevent his approach.—Nares' *Glossary*, Article "Cross."

*Tom's Fortune.*

Tom tells he's robbed, and counting all his losses,

Concludes all's gone; the world is full of crosses:

If all be gone, Tom, take this comfort then,

Thou'rt certain never to have cross agen.

*Witt's Recreation*, *Ep.*, 419.

Then come the poor, and strip him so, they leave him not a cross,

For he regards ten thousand pounds no more than Wood's dross.

Swift, *Song on King, Archbishop of Dublin.*

But now my barrel of gold which Pride set a-broach, Love began to set a-tilt, which in short time ran so to the lees that the Devil danced in the bottom, where he found never a cross.—Lyly, *Euphues and his England*, p. 238.

And by his side his whynyard and his pouch  
The devil might dance therein for any crouch.

Skelton, *The Bouge of the Court*. Cf. Riot.

The devil cannot abide to be crossed.—*Witch of Edmonton*, ii. 1.

A familiar instance of the power of the + over demons is seen in the opera of "Faust," where Mephistopheles recoils in horror when the sword-handle is presented to him. Cf. Mass., *Virgin Martyr*, vi., where Harpax is similarly scared by a + of flowers. Chaucer calls it:

"Flemer of feendes out of him and here."—*M. of Lawes Tale*, 460.

Let the cross on the sixpence (if that be the only Cross thou canst endure) put thee in mind what He suffered that beggeth the smallest Cross in thy purse to relieve him in thy brother.—Rd. Whitlock, *Zootomia*, p. 524. 1654.

As to the young man (subject unto sinne),  
No marvel though the Divell doe distresse him  
To tempt man's frailty which doth never linne,  
Who many times hath not a crosse to blesse him  
But how can he incurre the heaven's curse  
That hath so many crosses in his purse?

Rd. Barnfield, *Lady Pecunia*, 12. 1598.

He needs not fear those wicked sprights that walke  
Under the coverture of cole-blacke night,  
For why? the divell still a crosse doth baulke  
Because on it was hang'd the Lord of Light. 1613.

These\* and such like dare I not plainly touch  
For all these crosses and silver in my pouch.

\* Vices. Barclay, *Ecl.*, iii.

The feende men seyne may hoppe in a pouche  
Whan that no cross therein may appere.

Occleve, *De Reg. Prin.*, p. 25.

And some against all idolizing  
The cross in shopbooks or babtizing.

But., *Hud.*, III., ii. 313.

Ortiz (*Hist. de España*, ii. 121) says that in the plague in Rome in 590 "se introduxo la loable costumbre de hacerse cruces en la boca quando se bosteza y decir," "Dios te ayuaa," o "Jesus to valga," quando se estornuda.

Covering the open mouth when gaping with the hand—Not out of respect to the company.

That scurvy, mannerly trick with handkerchief.—Middleton, *Women beware Women*, iii. 3; (Dutch) Thorpe, *N. Myth.*, iii. 332.

Les femmes Espagnoles, lorsqu'elles baillent, ne manquent pas de se signer quatre fois la bouche avec le pouce, de peur que le diable n'y entre . . . Les Indiens craquent leurs doigts quand quelqu'un baille pour éloigner les demons.—Collin de Plancy.



Coleridge gives the following as in use at Christ's Hospital up to his time:

"Foot, foot, foot is fast asleep,  
Thumb, thumb, thumb in spittle we steep;  
Crosses three we make to ease us,  
Two for the thieves and one for Christ Jesus."

A cross made with spittle on a sleeping foot recovers it.—Hunt. To drive away a rainbow. Make a cross of two sticks, and lay four pebbles on it, one at each end.—(W. R. Yorkshire) Henderson; Denham.

Lay two straws across to prevent a witch from entering.—*Connoisseur*, No. 59.

One of the queerest mixtures of sacred and profane is the boy crossing himself before drawing the numbers in the lottery.—Story, *Roba di Roma*.

Pinge duos angues: pueri, sacer est locus, extra Meite!—Persius, *Sat.*, i. 113.

Any one familiar with Italian town life will remember the crosses painted on the walls in the tempting corners of the streets with the notice, "Immondezzaio."

In the belief that it will prevent the ginn from entering the bath, it is a common custom in Egypt of Muslims as well as Christians to draw or paint a cross over its entrance.—*The Modern Egyptians*, by E. W. Lane, c. x., note 1.

Among the modern Moslems generally when a man yawns\* he puts the back of his left hand to his mouth saying, "I seek refuge with Allah from Satan, the accursed;" but the act of yawning† is to be avoided, for the devil leaps into a gaping mouth.—*Pend-Nameh* [trans. by de Sacy], ch. lxiii.

\* ? gapes. † ? gaping.

This may very likely be the meaning of the Jewish proverb: "Open not thy mouth to Satan."—Tylor, *Prim. Cult.*, i. 93.

On Reid-eeen (eve of May 3) in Aberdeenshire a cross is impressed with tar on the doors of stables and byres.—J.

Especially on Halloween they used to sein or sign their boats and put a cross of tar upon them.—Brand's *Orkney*, p. 62.

In 1563 churchwardens had blue crosses painted at the expense of the parishioners to affix to infected houses.—Machyn's *Diary* (Camden Soc.), vol. xlii. 396; *Anecdotes and Traditions*, (Camden Soc.), v. 33.

When a house became infected, the officers empowered for that purpose immediately placed a guard before it, which continued there night and day to prevent any person going from thence until the expiration of forty days. At the same time red crosses of a foot long were painted upon the doors and windows with the words "Lord have mercy upon us" in great letters written over them, to caution all passengers to avoid infected places.—Collier's *Old Plays*, xi. 544.

Cf. *Ex.*, xii. 7, 13; Taylor (Water Poet), *The Fearful Summer, or London's Calamity*.

"A Door speaking the same Language [Miserere mei] on it, and a red Crosse on it would more effectually bring a licentious Gallant out of conceit with a Brothell-house than Salomon's calling it the Chambers of Death."—Rd. Whitlock, *Zootomia*, p. 528. 1654.

We see we cannot tell by the water whether the house be on fire: it can as little tell whether there be a red cross on it; I mean whether it be a malignant fever, or the Plague itself, or no.—*Ib.*, p. 67.

The alphabet was formerly written in the form of a cross by way of charm and was called Chris-cross row.

See Shak., *Richard III.*, i. 1, 55.

It was also substituted for the figures XII on the dial.—*The Puritan*, iv. 2.

*Usurer.* All those crosses that I have figured on  
The Prince's coin stand still betwixt me and danger.  
Davenport, *New Trick*, v. 2. 1639.

*Mrs. Low.* Why, then, you are out of my debt: I'll cross the  
book and turn over a new leaf with you.—  
Middleton, *No Wit, no Help like a Woman's*, ii. 3.

I will make a cross upon his gate; ye, cross on,  
Thy crosses be on gates all, in thy purse none.  
J. Heywood, *Epigrams*.

**CREEPING TO THE CROSS.** Cf. Tibull, *El.*, I., ii. 83; *P. Plow. Vis.*, xviii. 428.

*Gud.* A wife is such a cross that all married men would gladly  
be rid of.

*Ger.* And yet such a cross that all bachelors would gladly  
be creeping to.—Middleton, *Family of Love*, i. 2.

**SWEARING ON + OF SWORD.**—Spencer, *Fairy Queen*, VI., i. 43;  
Shak., *1 Henry IV.*, ii. 4, 328; *Hamlet*, i. 5, 147.

**TO CROSS YOURSELF** when you see a magpie.—*N.*, ii. See *post*.  
Or take off your hat.

**TO CROSS YOURSELF** when you see anything alarming.—B. and F.,  
*Wit without Money*, v. 3.

**TO CROSS YOURSELF** on meeting a priest in the morning. See  
Wright, *Lat. Stories*, Nos. 89, 118. [Percy Soc.]

**TO CROSS YOURSELF** to break the force of the 9th or fatal wave.—  
Wright, *Ess. on Pop. Sup. of Middle Ages*, i. 296.

But holy water in the air to tosse  
And with the finger here and there to crosse  
Scorn thou, as fruitless freets, lest Satan slight  
And scorn such weapons should resist his might.

Sir Wm. More, *True Crucifixe for True Catholickes*, Edin., 1629.

Many of the vulgar account it extremely dangerous to touch  
anything which they may happen to find without saining~  
it, the snares of the enemy being notorious and well  
attested.—Scott, *Minstrelsy of Scottish Border*. Intro. to  
*Tamlane*, &c. \* blessing.

LOVE & MARRIAGE. LEAN'S COLLECTANEA.

To mark eggs with a +. It produces good chickens, and scares off weasels, &c.—*N.*, I., ii.

Thiers discountenances those "Qui font une croix à leur cheminée, pour empêcher que les poules sortent du logis," and others "qui mettent certain nombre de croix sur les bleds avec certaines ceremonies, afin de les conserver."—i. 238.

To put a + on the dough before baking.—*Ay.*, *N.*, v. 5 [Glou.]; Carr, *Craven Glossary*; Mich. Placucci, who thinks it a good custom, though he doesn't believe that it keeps off the witches.—*Usi*, &c., p. 176.

When the bread was put into the oven, they prayed to God and St. Stephen to send them a just batch and an even.—Aubrey, *Rem.*

It is believed that it makes the bread come quicker.—(Northampton) Sternberg.

This I'll tell ye by the way,  
Maidens, when ye leavens lay,  
Cross your dough, and your dispatch  
Will be better for your batch.

Herrick, Ed. Grosart, iii. 63. [*Hesperides*, 1065.—ED.]

To put a + at the commencement of letters, wills and books.

To put a + on the windows of a newly-built house.

To put a + on the malt in mashing it up for brewing (Shropshire).

To put a + on draft conveyances and pleadings when sent forth by counsel.

To put a + on the skin (shoulder) of a sheep when the outer fleece has been peeled by the butcher.

To put a + in place of name for signature. The Felatahs who cannot write use the mark of the cross instead, just as with us.—Denham, *Clapperton's Africa*, p. 54. 1824.

"Emmanuel" also a prefix.—Shak., *2 Henry VI.*, iv. 2, 94.

LOVE AND MARRIAGE—GOOD LUCK.

To hear the NIGHTINGALE sing BEFORE hearing the CUCKOO.—Webster, *Cure for a Cuckold*, iv. 1; *Poor Robin*, April, 1677.

*Ld. Bonoile.* We must lose sometimes—Hark, the Nightingale!

*Julietta.* You win, my lord, I dare engage myself.

*Ld. Bonoile.* You make the omen fortunate: this bird Doth prophesy good luck.

*Julietta.* 'Tis the first time I heard it.

*Ld. Bonoile.* And I this spring.—Shirley, *Hyde Park*, iv. 1.

- Mrs. Bonavent.* I was wont to have one always in my chamber.  
*Lacy.* Thou shalt have a whole quire of nightingales.  
*Mrs. Bonavent.* I heard it yesterday warble so prettily.  
*Lacy.* They say 'tis lucky when it is the first bird that salutes our ear.  
*Mrs. Bonavent.* Do you believe it?  
*Lacy.* Observe the first note always—(*within*) Cuckoo! is this the nightingale?  
*Mrs. Bonavent.* Why do you look so?  
*Lacy.* Are we married? I would not have been a bachelor to have heard it.  
*Mrs. Bonavent.* To them they say 'tis fatal.  
*Trier.* And to married men "Cuckoo" is no delightful note. I shall be superstitious.

Shirley, *Hyde Park*.

But as I lay this other night wakinge,  
 I thoghte how lovirs had a tokeninge,  
 And amonge hem it was a comune tale,  
 That it were gode to here the Nightingale  
 Rather than the lewde Cukkow singe.

Chaucer,\* *Of the Cuckoo and Nightingale*, 46.

[\* Skeat says probably by Sir Thomas Clanvowe.—Ed.]

Thy liquid notes that close the eye of day,  
 First heard before the shallow cuckoo's bill,  
 Portend success in love: Oh, if Jove's will  
 Have link'd that am'rous pow'r to thy soft lay,  
 Now timely sing, ere the rude bird of hate  
 Foretell my hopeless doom in some grove nigh.

Milton, *Sonnet to the Nightingale*.

*Compass* (who has been cuckolded) What, Ralph! Here's another of my young cuckoos I heard last April, before I heard the nightingale.—Webster, *Cure for a Cuckhold*, iv. 1, and the superstition is again alluded to at the end of the play, v. 2. And see *Acts* iv. 3, omen of general ill-luck. Also iii. 2.

At every dinner-party given in honour of an engaged pair, the bride and bridegroom have each a nosegay to dispose of; and these are sent by them to an unmarried gentleman and lady of the guests as a friendly hint that now it will be their turn.—(*Dutch*) *N.*, ii.

#### BREAKING MONEY.

If in the course of their amour she gives the dear man her hair, wove in a true-lover's knot, or breaks a crooked ninepence with him, she thinks herself assured of his inviolable fidelity.—*Connoisseur*, *N.*, 56.

*Lady Goldenfleece.* Then pray be witness all of you with this kiss I choose him for my husband . . . And with this parted gold that two hearts join. [Breaks gold into two pieces and gives one to Lowater.]—Middleton, *No Wit, No Help like a Woman's*, ii. 3.

LOVE & MARRIAGE. LEAN'S COLLECTANEA.

(Valeria has been entrapped into a verbal promise of marriage)

*First Suitor.* Stay, stay, stay, you broke no gold between you.

*Valeria.* We broke nothing, sir.

*First Suitor.* Nor drunk to one another?

*Valeria.* Not a drop, sir.

*First Suitor.* You're sure of this you speak?

*Valeria.* Most certain, sir.

*First Suitor.* Be of good comfort, wench; I'll undertake then  
at mine own charge to overthrow him for thee.  
—Middleton, *Widow*, ii. 1.

Trèfle à quatre feuilles assure ce jour (June 24) un mari a la  
belle.—Coremans, *Belgique*.

Among the Kaffirs a promise is always held sacred when a piece  
of metal was broken between the parties.—Barrow, *Southern  
Africa*, i. 168.

And now they did a sixpence break  
In sign of mutual troth.

Wolcot, *Orson and Ellen*, c. 5.

A cross was incised on the Anglo-Saxon and Norman moneys  
that they might be readily broken into halves and quarters  
for the giving of change.—Robinson, *Whitby Glossary*.

In Cochin China the breaking of one of their copper coins or a  
pair of chop-sticks between man and wife before proper  
witnesses, is considered as a dissolution of their former  
compact and the act of separation.—Barrow, *Voyage to  
Cochin China*, p. 304. 1806.

And for a token true to pass betwixt us twain

Yea, for to keep our hearts in love, she broke a ring in twain.

Grange, *Golden Aphrod.*, O. iii. 1. 1577.

Broken gold.—Killigrew, *Thomaso*, I. v. 1.

Then wilt thou much repent thy bargain made in haste,  
And much lament those perfum'd gloves which yield such sour  
taste,

And eke the falsed faith which lurks in broken rings;

Though hand in hand say otherwise, yet do I know such things.  
Gascoigne, *Posies*; *The Refusal of a Lover*, i. 90. 1575.

HARLOT.

*Lethe.* Marry a harlot! why not? 'tis an honest man's fortune.  
—Middleton, *Michaelmas Term*, v. 2.

*Barber.* I was never so out of the body as I have been of late;  
send me good luck. I'll marry some whore but I'll  
get it again.—Middleton, *M. of Quensb.*, iii. 3.

*Ferd.* I heard him swear even now he thought he should never  
thrive till he had married one of your seasoned grass-  
widows.—Killigrew, *Thomaso*, II., v. 7.

PENILESS BRIDE.

When a man designs to marry a woman who is in debt if he take  
her from the hands of the priest clothed only in her shift, it  
is supposed that he will not be liable to her engagement.—B.

*Greenwit.* Say he should take a wench with her smock-dowry,  
No portion with her but her lips and arms?  
*Sir Alex.* Why who thrive better, sir? they have most blessing,  
Though others have more wealth, and least repent;  
Many that want most know the most content.

Middleton, *Roaring Girl*, v. 2.

*Rutilio.* Would I were honestly married  
To anything that had but half a face,\*  
And not a groat to keep her, nor a smock.

B. and F., *Custom of the Country*, iv. 4.

\* i.e. a bastard or foundling unacknowledged by her father.

#### FEET WASHING.

The eve of the wedding-day is termed the feet-washing, when a party of the neighbours of the bride and bridegroom assemble at their respective homes; a tub of water is brought, in which the feet of the party are placed, and a small piece of silver or copper money dropped into the water; but at this moment one of the company generally tosses in a handful of soot, by which the water is completely blackened; a most eager and ludicrous scramble now takes place amongst the lads and lasses striving who shall get the piece of money, pushing, shoving and splashing above the elbows, for the lucky finder is to be the first married of the company. A second and more cleanly ablution takes place.—*Edin. Mag.*, Nov. 1818, p. 412.

And pigeons billing, sparrows treading,  
Fair emblems of a fruitful wedding.

Swift, *Strephon and Chloe*.

En Perigord la fiancée qui est au moment de recevoir la benediction nuptiale, ne manque jamais de remplir sa poche droite de millet, attendu que le mauvais génie qui voudroit lui nuire la premiere nuit de ses noces, se trouverait forcé de dire autant de paroles mystiques, qu'elle a de grains dans la poche, et qu'il ne saurait en connaitre le nombre. Pour écarter encore tout maléfice, les epoux ont le soin de placer une piece de monnaie dans leurs souliers au moment de mariage.—Chesnel, *Dict.*

A person going to be married on meeting a male acquaintance always begins RUBBING HIS ELBOW.—(W. R. York) *N.*, i. 6.  
*See post.*

To be FOLLOWED BY A STRANGE DOG when going courting.—(Dutch) *N.*, ii.

To be PLACED (inadvertently) BETWEEN HUSBAND AND WIFE at the dinner-table will be married within the year.—(Dutch) *N.*, i. 3.

To be TOUCHED by the WING OF A BAT, should one happen to fly into your room, will be married within the year. (Scot) *N.*, i. 3.

LOVE & MARRIAGE. LEAN'S COLLECTANEA.

To FIND an ash-leaf, of which the leaflets are even in number, brings a lover.—Lees.

Find odd-leaved ash, and EVEN-LEAFED CLOVER  
And you'll see your true love before the day's over.—N.  
The outside of his doublet was  
Made of the four-leav'd true-love grass.

*King Oberon's Apparel, Mus. Delic.*

If a person found casually an ash or white clover-leaf with only two foils it was thought lucky, and that if placed under their pillow at night persons (unmarried) would dream of their intended partners for life.—Howells, *Cambrian Superstitions*, p. 67.

FOUR-LEAVED CLOVER.

Reputed to be a preventative against madness and against being drafted for military service.—Napier.

See as to this and other Plant Superstitions.—*Le Diable et ses Cornes, pas un Fribourgeois de belle humeur*. Fribourg, 1876.

If we have the grace of God this grace shall be indeed like a four-nooked clover is in the opinion of some, viz., a most powerful means against the juggling of the sight.—Zach. Boyd, *Last Battel of the Soul*, p. 68. 1629.

With a four-leav'd clover, double-topp'd ash, and green-topp'd seave,

You may go before the queen's daughter without asking leave.  
(Scarborough, Yorkshire) N., III., i. 298.

The seave is the rush of which the tips are generally withered.

A four-leaved clover-leaf. Finder will be married within the year.—(Bavarian) N., V., x. 146.

To find the *Potentilla reptans* (creeping cinquefoil)—the Five-leaved Grass with six leaves on—brings a lover.—Lees.

Five-leav'd grass with six leaves on,  
put it under your pillow and you'll dream of your mon.

Noake, *W. N. and Q.*, p. 192.

To find the Herb Paris (*Paris quadrifolia*) with extra leaves.

"Its green calyx and four green petals are soon succeeded by a solitary, lurid, purple berry, whence the name given to it by rustics of "One berry" or True-love. Perhaps the latter name may be assigned it from a rustic superstition that any flower or leaf that multiplies its parts, or becomes distorted is to be considered precious; as a four-leaved trefoil or shamrock, a six-partite leaf of a cinquefoil, &c."—Lees, *Botanical Looker-out*, 173.

Chaucer, speaking of a man going courting, says:—

Under his tonge a trewe-love he bere,  
For thereby wend he to ben gracious.

*Miller's T.*, 3693.

To find a primrose with six petals, instead of the usual number, five

The primrose when with six leaves gotten grace,  
Maids as a true-love in their bosoms place.

W. Browne, *Britannia's Pastorals*  
[bk. ii., song 3, 355.—ED.]

*The Primrose :*

BEING AT MONTGOMERY CASTLE UPON THE HILL ON WHICH IT IS SITUATE.

Upon this Primrose hill,  
Where, if Heav'n would distil  
A shower of rain, each several drop might go  
To his own primrose, and grow manna so ;  
And where their form, and their infinity  
Make a terrestrial Galaxy,  
As the small stars do in the sky ;  
I walk to find a true love, and I see  
That 'tis not a mere woman, that is she,  
But must or more or less than woman be.

Yet know I not which flower  
I wish ; a six, or four ;  
For should my true love less than woman be,  
She were scarce anything ; and then, should she  
Be more than woman, she would get above  
All thought of sex, and think to move  
My heart to study her, and not to love.  
Both these were monsters ; since there must reside  
Falsehood in woman, I could more abide  
She were by Art, than Nature falsified.

Live, Primrose ! then, and thrive  
With thy true number, five ;  
And woman, whom this flower doth represent,  
With this mysterious number be content ;  
Ten is the farthest number ; if half ten  
Belongs unto each woman, then  
Each woman may take half us men :  
Or—if this will not serve their turn—since all  
Numbers are odd, or even, and they fall  
First into five, women may take us all.

Donne, *Songs and Sonnets*.

To marry at the FULL OF THE MOON.—Dalyell. Or with a growing moon.—B.

Les mariages heureux se font pendant la lune croissante.—  
Coremans, *L'Année de l'Ancienne Belgique*, 1844.

To marry with a FLOWING TIDE.—(Scot., Orkney) Sir John Sinclair,  
*Statistical Account*, &c.

Compass. Come widow then : ere the next ebb and tide ;  
If I be bridegroom thou shalt be the bride.

Webster, *Cure for a Cuckold*, iv. 1.

"C'est l'achtiendag ou le 18<sup>m</sup>e jour apres la nuit-mere Mariages  
de ce jour seront heureux."—Jan. 11, Coremans, *Belgique*.



LOVE & MARRIAGE. LEAN'S COLLECTANEA.

There is a prejudice in Scotland in favour of DEC. 31 as a wedding-day. In England Valentine's day is largely honoured. In 1873, when it fell on a Friday, an enormous number of weddings came off on the day preceding.

To be married on the birthday anniversary of a relative of the bride or bridegroom.—*N.*, VI., ii. 389.

For the CAT TO SNEEZE on the eve of the wedding [within the bride's hearing].—*B.*, *Chambers' Journal*, 1875.

Regillis, tunicis albis, et reticulis luteis utrisque rectis, textis susum versum a stantibus pridie nuptiarum diem virginis indutæ cubitum ibant ominis causâ, ut etiam in totis virilibus dandis observari solet.—Festus (S. P.) *De Verborum Significatione*, Ed. Müller, *Qu.*, xiii. 30.

Great attention is paid to the FIRST-FOOT, that is the person who happens to meet the marriage company, and if such person does not voluntarily offer to go back with them they are generally compelled to do so. A man on horseback is reckoned very lucky, and a barefooted woman almost as bad as a witch. Should a hare cross the road before a bride, it is ominous; but a toad crawling over the path she has to tread is a good omen; a magpie on flight crossing the way from right to left, or, as some say, contrary to the sun, is the harbinger of bad luck, but if *vice versa* is reckoned harmless; horned cattle are inauspicious to the bridegroom, and a yeld cow (not giving milk) to the bride.—*J.*, *Edin. Mag.*, Nov. 1818.

If the first person met should refuse to turn back and join the company it would be a very unlucky omen. There are also happy and unhappy feet. Thus they wish bridegrooms and brides a happy foot, and, to prevent any bad effect they salute those they meet on the road with a kiss.—*Stat. Acct. Scot.*, *Forgle &c.*, *Banff.*, xiv. 541.

To see a FLIGHT OF BIRDS, as a couple go to church to be married, foretells many children.

In some places the ringers foretell the number of children by tolling the bell a certain number of times after the pealing is finished. See an instance from Worc., 2 *N. and Q.*, iv. 487, where they foretold a family of nine.

GARLAND.

On their road to the [church] some cunning lass who slyly awaits their approach will endeavour to throw a garland over the bride, which, if it falls on her, is deemed lucky, but if it does not, unfortunate.—*W.* Howells, *Cambrian Superstitions*, p. 168.

*Cf.* With this as a symbol of virginity, the practice of suspending a crant (Germ. Krantz) over a maiden's tomb. Evidence of this may still be seen in the S. aisle of Beverley Minster.

Shak., *Hamlet*, v. 1, 226, mentions "Virgin's Crants."

Laurea Rex gestat, diadema sit Imperatoris,  
Virginis est sertum, clericique corona potentis.

Withals, 1608.

The bride should be conducted in presence of the minister to the side of her future husband by a circuit from east to west, on the south side.—(Deasil.)

#### MOTHER'S SMOCK.

*Indulgence* (to her son on his going a-courting to Wisdom):  
Well yet before thou goest, hold here my blessing in a clout.  
Well fare the mother at a need: hold to thy tackling stout.

*Marriage of Wit and Wisdom* (Shak. Soc.), p. 11.

*Mrs. Wanton* (speeding Wild and Careless on an amorous mission): Let me shake my smock over you for luck's sake.—Killigrew, *Parson's Wedding*, iv. 7.

See also *Two Italian Gentlemen*, 1584, Halliwell's rep., p. 25; and *Wine, Beer, Ale and Tobacco*, 1630, p. 181; *Ib.*

His mother's smock sure did this widower wear  
For no sooner wooed he but he presently sped,  
A license he fetcht and he married her straight.

*Roxburgh Bds.*, (Ball. Soc.), iii. 226.

LOVE-CHARMS are in great request. The Moorish priests sell them to men and women, and the ingredients are as heterogeneous as they are occasionally repulsive. Sometimes a piece of paper upon which the charm is written is soaked in water which is given the victim to drink. Bits of the beloved object's clothes, hair, paring of nails; nay, even the earth he or she has trodden upon are used in various ways for the specific purpose in view. But the oddest thing of all in the way of a charm came under our notice at Mogador. One now and then sees a fowl or a pigeon with a little red bundle tied to its foot. This puzzled us greatly until on inquiry we found that the bundle contained a charm. It is believed that if the charm is kept in constant motion by the bird a corresponding ferment is excited in the mind of him or her against whom the charm is directed. This device is also employed in order to obtain the friendship or assistance of the great—such as governors of provinces, or even the Sultan himself.—Leared, *Morocco and the Moors*, 1876, p. 272.

Others are of opinion that these feats, which most suppose to be done by charms and philters, are merely effected by natural causes, as by man's blood chemically prepared, which much avails, saith Ernestus Burgravius, in *Lucernæ vitæ et mortis Indice, ad amorem conciliandum et odium* (so huntsmen make their dogs love them and farmers their pullen), 'tis an excellent philter, as he holds, sed vulgo prodere grande nefas, but not fit to be made common: and so be mala insana, mandrake roots, mandrake apples, pretious stones, dead men's cloaths, candels, mala bacchica, panis porcinus,

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Hippomanes, a certain hair in a wolf's tail, &c., of which Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus treat: a swallow's heart, dust of a dove's heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funus strangulati hominis, lapis de nido equilæ, &c. See more in Skenkius, *Observat. Medicinal*, lib. 4.—Burton, *An. of Melancholy*, III., ii., M. 2, S. 5.

NIGHTINGALE.

It were an heauenly helthe,  
It were an endlesse welthe,  
A lyfe for God hymselfe,  
To here this nyghtyngale  
Amonge the byrdes smale  
Warbelynge in the vale;  
Dug, dug, jug, jug,  
Good yere and good lucke,  
With chucked, chucked, chucked, chucked.  
Skelton (d. 1529) *To Maistres Isabell Pennell*.

RIGHT-HAND PLACE.

Of an old custom or ordinance: the woman standeth on the right hand of the man when they be married.—Horm., *Vulg.*, 146.

To have FLOWERS STREWN on the path of the married couple as they return from church.

Dans quelques localités du dept<sup>e</sup> de la Sarthe, vers la semaine de Pâques, on fait sauter aux nouveaux mariés un ruisseau dans lequel on jette avec cérémonie des bouquets en primevère pour amener la fécondité et la prospérité dans le nouveau ménage.—Chesnel, *Dict.*

Our bridal flow'rs serve for a buried corse.—Shak., *Romeo and Juliet*, iv. 5, 89.

*Dorilus.* Ne'er a great belly yet? how have you trifled?  
If I had done so, son, I should have heard on't  
On both sides, by Saint Dennis.

*Cle.* You are nobly welcome, sir.  
We have time enough for that.

*Dor.* See how she blushes.  
'Tis a good sign: you'll mend your fault.

B. and F., *Lovers Progress*, i. 2.

PINS.

A bride on her return from church is often robbed of all the pins about her dress by the single women present, from the belief that whoever possesses one of them will be married in the course of a year.—(W. Sussex) *F. L. R.*, i. But see *post*.

To have GREY HORSES to the carriages at the wedding. For the same reason (as emblematic of purity) white hats are worn by the postboys. The bride herself is dressed in white. White

also are the gloves and wedding favours ; the cards are often tied with silver cord, and the wedding cake is coated with white sugar.—*N.*, ii.

Good luck for a grey horse.—Robinson, *Dialect of Leeds*, p. 316. 1862.

**WHITE.**

*Garnet.* Yet I wish you could take the white and silver to be married in. It's the worst luck in the world in anything but white. I knew one Bett Stubbs of our town that was married in red, and as sure as eggs is eggs the bridegroom and she had a miff before morning.—Goldsmith, *Good Natured Man*, iv.

**FLAMMEUM.**

The flame-coloured robe, in which the bride went home (Catull., lxi.) for luck's sake is now worn in the face of the blushing bride.

**MUSIC.**

A clod you should be called of a high constable  
To let no music go afore your child \*  
To church to cheer her heart up this cold morning.

B. Jon., *Tale of a Tub*, ii. 1.

\* At her wedding.

To have the SUN SHINE on the wedding day.—B. See *post*.

That is for the marriage to take place in the eye of day and not clandestinely. For this reason probably the canonical hours were fixed at from 8 a.m. to noon, at which they still remain. [Now to 3 p.m.—Ed.]

Dans la commune d'Angles, montagne Noire, les servantes n'essuient point les casseroles avec un morceau de pain, parce que cet acte leur attirerait de la pluie le jour de leur mariage.—Chesnel, *Dict.*

Dans quelques communes on dit qu'un mariage celebre un jour qu'il pleut annonce que les mariés ne peuvent manguer de devenir très riches et que la fortune les comblera de toutes ses faveurs.—*Ib.*

While that others do divine,  
Blest is the bride on whom the sun doth shine.

Herrick, *Hesperides*, p. 152.

If it rain in the morning tide,  
The groom will live to bury the bride ;  
If it rain in the afternoon,  
The bride will live to bury the groom.—Mitchell.

If the day be foul  
That the bride gangs hame,  
Alack and alace  
But she liv'd her lane ;  
If the day be fair  
That the bride gangs hame  
Baith pleasure and peace  
Before her are gane.—Chambers.

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So many drops  
so many raps [for the bride].  
And so Middleton (of Jealousy). It begins :  
As soon as the sun shines upon the bride  
A little to shew colour.—*Women Beware Women*, iii. 1.  
It is "the bride's part," i.e. the forenoon of the wedding day  
that should be fine.—Carleton, *Traits and Stories of Irish  
Peasantry*; [*Shane Fad's Wedding*.]

OLD SHOE.

*Frisco* Now to my young mistresses go I. Somebody cast an  
old shoe after me.—*Englishmen for my Money*, iv. 1 ;  
Haz., *O.P.*, x.

Cast an old shoe after Luscus for luck  
That goes to his dear her deerly to buck.

J. Davies of Hereford, *S. of F.*, *Ep.*, 403.

Daban l'Auta sacrat per proucura la pax  
As batut les soûilhes des noubels maridats?  
(As tu devant l'autel sacré, pour procurer la paix\*  
Battu les souliers des nouveaux mariés?)

Amlha, *Parf. Crest*, 1673.

\* du menage.

To have an OLD SHOE or slipper thrown after the wedded pair  
on leaving the bride's paternal mansion.—B. See *post*.

In the Isle of Man the shoe is thrown after bride and bride-  
groom as they leave their respective abodes.—*Chambers'  
Journal*, 1871.

The hurling of old shoes, &c., after the bridegroom among  
ourselves may be a relic of a custom still prevailing in the  
East. It is a sham assault on the person carrying off the  
lady: and in default of any more plausible explanation  
it may be the form of capture in its last stage of disintegra-  
tion.—McLennan, *Primitive Marriage*, 30, n. 1865.

BROOM.

An old woman, aunt of the bridegroom, displeased at his  
marriage, stood at the church gate and pronounced an  
anathema on the married pair. She then bought a new  
broom, went home, swept her house, and hung the broom  
over the door. By this she intimated her rejection of her  
nephew, and forbade him to enter her house. Another  
correspondent adds: "When a married woman leaves  
home for a few days, the husband (in some parts of  
England) hangs a broom or besom from the window."—*N.*, i.

Brooms, after being used in the performance of divers mythical  
ceremonies, were hung up in houses and regarded like  
pieces of the rowan or mountain-ash tree as powerful  
charms against the entrance of evil doers.—Hardwick.

Cf. "Where do you hang out your broom?"

have heard of a wedding in Norfolk where RICE WAS SCATTERED over their heads.

English people, when the bride comes from church, are wont to cast WHEAT upon her head.—Dr. Muffet, *Health's Improvement*, p. 130. 1655.

Chez les Hebreux, tous les assistans jetaient par trois fois du blé sur la tête de la nouvelle mariée (Selden, *Uxor Ebraica*, p. 195). Cette ceremonie s'appelle sacha dans l'Inde, et elle y a pris une forme encore plus poetique: ce sont les epoux eux-memes qui se répandent réciproquement du riz ou des perles sur la tête en Grec *κριθή* signifiait même à la fois Orge et Membre générateur (v. Aristoph., *Pax*, 962-65) et il conserve encore en France ce sens obscene dans une locution populaire (dare hordeum uxori): on avait même surnommé Venus la Déesse du millet (*Αφροδιτή κερχρίς*, Engel, *Kypros*, ii. 126).—Edelstand Du Meril, *Formes du Mariage*, p. 4, n.

The wheaten ear was scatter'd near the porch \*

The green broom blossom'd strew'd the way to church.

"The Happy Village," by Rev. Hy. Rowe,

\* At wedding. *Poems*, i. 113. 1796.

In the Jura the bridegroom's mother scatters corn, peas, beans, or acorns over them on their return from church.—Chesnel, *Dict.*

Vidi in quibusdam partibus, quando mulieres nubebant, et de ecclesia redibant in ingressu domus in faciem eorum frumentum projiciebant, clamantes. "Abundantia! abundantia!" quod Gallicé dicitur plenté, plenté; et tamen plerumque antequam annus transiret pauperes mendici remanebant, et abundantia omni bonorum carebant.—Wright, *Lat. Stor.* (Percy Soc.), No. cxx.

A Gaillac dept. du Tarn lorsque les epoux sont agenouillés les assistants leur jettent des noix sur le dos, et le premier qui se retourne est considéré comme celui qui sera le plus jaloux.—Chesnel, *Dict.*

Quand on veut sçavoir si un Mariage sera heureux, si le mari et la femme vivront en bonne intelligence, s'ils s'amasseront du bien ensemble, s'ils se garderont l'un à l'autre la foi conjugale, les personnes que vont faire la demande de la future epouse, observent assez souvent les jours auxquels ils la doivent faire, et prennent garde aux signes qu'ils rencontrent en y allant. S'ils en rencontrent quelques uns de ceux qu'ils croient malheureux, comme une vierge, une femme échevelée, une femme grosse, un Moine, un lièvre, un Pretre, un chien, un chat, un borgne, un boiteux, un aveugle, un serpent, un lézard, un cerf, un chevreuil, un sanglier ou quelqu'autre animal; si on les tire par derriere, si on les retient par leur manteau ou par leur robe, si leur pied heurte contre quelque chose, s'ils entendent le cri d'un oiseau ou d'un autre animal de mauvais augure, s'ils

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eternuent, si l'oreille gauche leur tinte, s'ils voient un chien noir entrer dans une maison, ils ne passent pas outre et s'en retournent sur leurs pas, ou ils se détournent de leur chemin. Mais si au contraire ils rencontrent quelqu'une de ces choses qu'ils estiment heureuses, par exemple, une courtisane, un loup, une araignée, un pigeon, une cigale, un crapaud, une chevre; s'ils voient voler du côté gauche ou du côté droit un oiseau de St. Martin; si en sortant du logis ils entendent le tonnerre du loin, si l'oreille droite leur tinte; s'ils saignent de la narine droite, ils s'acquittent au même tems de leur commission sans aucun scrupule.—Thiers, *Traité*, lib. x., ch. i.

Then comes the bride Ximena, the King he holds her hand,  
And the queen and all in fur and pall, the nobles of the land.  
All down the street the ears of wheat are round Ximena flying,  
But the King lifts off her bosom sweet whatever there is lying.  
Lockhart, *Spanish Ballads*, "The Cid's Wedding."

For the BRIDE TO ENTER THE HOUSE under two drawn swords placed  
+ wise.—Del Rio, *Disquisit. Magic.*, p. 494, from Beezius.

THRESHOLD.

Transfer omine cum bono  
Limen aureolos pedes,  
Rasilemque subi foram.—Catullus, lix. 166.

A good surveyour shuns also the ordering of doores with stumbling-block thresholds, though our forefathers affected them, perchance to perpetuate the ancient custome of bridegrooms, when formerly at their return from church they did use to lift up their bride and to knock their head against that of the door, for a remembrance that they were not to pass the threshold of their house without their leave.—Sir Balthr. Gerbier, *Counsel and Advice to all Builders*, 1663.

This is like the Whit-Monday "beating the bounds" of the parish, when the boys are bumped on the meting-stones.

Dum ingreditur domum, boni ominis causâ, super ejus caput  
jacitur triticum quasi inde consecutura sit fœconditatem.—  
Polydore Vergil, *De Inventoribus Rerum*, l. I., ch. iv.

When she enters the bridegroom's house, she ought to be lifted over the threshold by her nearest relations.—B.

Dans beaucoup de nos campanes on l'y porte encore.—E. du Meril, p. 56. 1861.

Turritaque premens frontem matrona corona,  
Tralata vetuit contingere limina planta.

Lucan, ii. 358.

Common to the Romans, the Redskins of Canada, the Chinese, and the Abyssinians. See Sir John Lubbock's *Origin of Civilisation* [p. 127 in fifth edition, 1889.—ED.]

Sensim super attolle limen pedes nova nupta.—Plautus, *Casina*, IV., iv. 1.

A survival of marriage by capture. See McLennan [p. 188 in edition of 1886.—ED.]

A remnant of the ancient method of solemnising a marriage by confarreation.—Brockett.

See *Picture Loquentes*, by Wye Saltonstall, 1631.

Quater ipso in limine portæ

Substitit.—Virg., *Æneid*, ii. 242.

At every door of the hall [of the Great Kaan of Tartary] there stand a couple of big men like giants, one on each side, armed with staves. Their business is to see that no one steps upon the threshold in entering, and if this does happen they strip the offender of his clothes, and he must pay a forfeit to have them back again: or in lieu of taking his clothes, they give him a certain number of blows . . . they think, in fact, that it brings bad luck if any one touches the threshold.—Marco Polo's *Travels*, Ed. Yule, B. II., c. 13; Wright, c. 10.

Afin qu'une nouvelle mariee soit heureuse dans l'etat du mariage, il faut qu'entrant dans la maison de son époux le jour de ses noces elle casse du pied un œuf, et qu'on lui jette du bled sur le corps.—Thiers, *Traité*, iv. 471.

Among the charms "pour denouer l'aiguillette 16. Froter de la graisse de loup le haut et les poteaux de la porte de la maison où les nouveaux maries vont coucher ensemble."—*Ib.*, iv. 528.

The Roman bridegroom was anointed with this.—Serv. in *Æneid*, IV., No. 46.

The threshold was sacred to Vesta, the goddess of chastity, and so not to be trodden under foot.

You, you that be of her nearest kin,  
Now o'er the threshold force her in.

But to avert the worst  
Let her her fillets first  
Knit to the posts; this point  
Remembering, to anoint  
The sides: for 'tis a charm  
Strong against future harm,  
And the evil deads, the which  
There was hidden by the witch.

Herrick, *Epithalamy to Sir Thos. Southwell and Lady, Hesp.*, 149, ix.

Missa foras iterum limen transire memento

Cautius atque alta sobria ferre pedem.

Ovid, *Amor.*, lxi. 5.

On the bride alighting from her carriage at her father's door, a plate covered with morsels of BRIDE-CAKE was flung from a window of the second story upon the heads of the crowd congregated in the street below; and the divination, I was told, consists in observing the fate which attends its downfall. If it reach the



ground in safety without being broken, the omen is a most unfavourable one. If, on the other hand, the plate be shattered to pieces (and the more the better), the auspices are looked on as most happy.—(E. R. of Yorkshire) *N.*, i. 7.

*Cf.* È troppo evidente di quali guasti sia simbolo una tal cerimonia.—Chesnel, *Dict.*, xiv.

The bottle of wine broken in christening the ship when launched corresponds to this.

When a bride is conducted home to the bridegroom's house, before she is allowed to enter it or at the very threshold, a [triangular] cake [of shortbread] is broken over her head, the fragments of which all the young people are eager to gather, it being used as dreaming bread.—*Ed. Mag.*, p. 413.

HOP.

Dans la province de Samara en Russie, lorsqu'une nouvelle mariée est de retour de l'église la mère de l'époux arrive tenant une poêle remplie de houblon ; elle y met le feu avec des copeaux allumés ; et place cette poêle à coté du pied droit de la mariée. Celle ci la repousse loin d'elle avec force. La cérémonie est répétée trois fois, et a chaque reprise, on ramasse un peu du houblon tombé pour le remettre dans la poêle. On observe avec soin de quelle manière cet utensile s'est renversé : si le fond se trouve en haut, c'est un presage fatal pour les jeunes mariées.—D. C.

To pour HOT WATER ON THE DOOR-STEP after the departure of the married couple. To keep it warm for another wedding.—*N.*, ii.

It seems confined to Yorkshire.—Henderson.

They say that before it dries up, another marriage is sure to be agreed upon.—*N.*, iii.

One wedding, the Proverb says, begets another.—Gay, *Wife of Bath*, i. 1713 ; *Roxburgh Ballads*, iii. 34 (Ball. Soc.)

'Tis said that one wedding produceth another ;  
This I have heard told by my father and mother.

"The Wooing Maid," *Roxburgh Ballads*,  
Ball. Soc., iii. 54.

When a bride leaves the house to be married they wash the flags at the entrance of the house, and the first single lady who enters afterwards will be the next married.—(Lincolnshire) *Athenæum*, 8/9/49.

Una formola conservata dall'Atharvaseda da recitarsi mentre la sposa entrava in casa, le raccomanda il fuoco e l'acqua come l'uso Romano voleva che la nuova sposa fosse accolta con acqua e fuoco. Quanto all'origin della cerimonia è possibile che sia mitica : l'aurora, la prima delle spose, la sposa del sole ci presenta anch'essa alle sue nozze un fenomeno di fuoco ed acqua, ossia di luce e rugiada.—De Gubernatis.

On the 7th day after her first menstruation the Mussulman girl is bathed. Seven married women who assemble for the purpose hold a red-coloured cloth over her head in the form of a canopy, take a small earthen budhnee or pot, and having fastened a betal leaf by a red thread to the neck and dropped into it 4 or 5 hurla, each woman twice pours warm water on her head.—Qanoone, *Islam*.

## MISTLETOE.

In Druidical times the young bride wore a branch of mistletoe suspended from her neck to ensure an offspring numerous as the spotless berries borne by the plant itself.—Lees.

Idem collo aut brachio pro amuleto suspensum cum suo cortice gravidarum conceptum adjuvat.—Matthioli, *Comm. in Dioscoridem*, I., iii., c. 87.

To set a sprig of MYRTLE from the bride's bouquet: if it strikes it is a good omen.

To have a HEN CACKLE in the house of the new couple.—(West Riding of Yorkshire) *N.*, i. 6. Made to do so.

Il bracco\* porta bensì una gallina levata dalla casa della sposa, ma giunto a quella del marito gliela consegna viva senza pelarla†; quale presentazione di gallina sì è un augurio di buona fortuna per la sposa medesima.—Placucci, p. 54.

\* The "best man."

† As in former times.

De la graisse de loup et du beurre de Mai.—Regnier, *Sat.*, x.

The bride anoynted the poostes of the doores with swynes\* grease, because she thought by that meanes to dryve away all misfortune, wherefore she had her name in Latin, Uxor, ab ungendo.—Langley's *Translation of Polydore Vergile*, f. 9.

See *Plutarch*, cxxviii. c. 9.

\* Wolf's.—Plin, *N. H.*, xxviii. 37.

So when their brides and bridegrooms returned homewards from Church one presents them (as presaging plenty and abundance of all good things) with a pot of butter which they esteem the foundation (though a slippery foundation) of their lives.—Thos. Muffett, *Health's Improvement*, cxv., 1655.

## Kiss.

Apprehensions are sometimes entertained that witches by their incantations may cast ill upon the couple, particularly the bridegroom, if the bride has a rival. To counteract these spells it is sometimes the practice for the bridegroom to kiss the bride immediately after the minister has declared them married persons.—J., *Edinburgh Magazine*, Nov., 1818, p. 412.

Nei paesi montani dell'Abruzzo Teramano, mentre gli sposi stanno a sedere gli astante si baciano e versano danaro in un fazzoletto disteso apposta presso di loro.—De Gubernatis.

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In another village the bride sits on the church steps and takes a fee for the kiss.

WEDDING-DAY OMEN.

The Grande Cascade in the Bois de Boulogne is a resort of Parisian wedding parties, who descend the road leading through the artificial grotto underneath the waterfall, when they get splashed by the spray of the falling water, which is considered lucky.—5 *N.*, x. 287.

Wedding PRESENTS.

Among these in the Romagna are included "canestri di ciambelle in numero dispari indicante prole maschile futura."—Placucci, p. 55.

Among the Romans, when the bride was put to bed, the friends of both parties used to snatch away a torch of white thorn which had been borne before her by her prætextatus (a boy sent by the bridegroom to conduct the bride to his house). If this torch happened to be inadvertently put under the bed it was supposed to be the presage of the early death of one of the parties.—Rosini, *Antiq.*, p. 429.

The practice common to Swedish brides to get their husbands to do something implying future subjection to their wills prevails also in China.—*Athenæum*, Jan. 25/'73, p. 117.

On est toujours persuadé que celui des deux époux qui se lève le premier après avoir reçu la bénédiction nuptiale sera infailliblement le maître dans la maison : aussi remarque-t-on assez souvent que la jeune mariée se laisse prévenir par son mari, à moins que celui-ci jaloux de la conservation de ses droits n'agisse de ruse en plaçant sous un de ses genoux un coin du tablier de sa jeune épouse, afin de l'empêcher, par cette feinte maladresse d'être disposée d'usurper le gouvernement du foyer domestique, et à le faire tomber en quenouille.—Chesnel, *Dict.*

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On croit aussi dans plusieurs provinces, et on le croit sur nombre d'exemples que les époux qui mangent avant la célébration de leur mariage ont les enfants muets.—Collin de Plancy.

A Sapois on regarde comme d'un très mauvais augure quand les futurs ont tué ou simplement saigné un animal quelconque pendant l'intervalle, souvent assez long, qui s'est écoulé entre le jour de la publication de leurs bans à l'église et celui de la célébration de leurs noces. Une personne de la paroisse qui décède dans le même intervalle peut compromettre aussi la félicité future des époux.—Chesnel, *Dict.*

To receive a PRESENT OF DOVES.—*N.*, ii. The course of true love will not run smooth. (Channel Isles.)

**CUCKOLD.** See p. 49.

In the ceremony of preparing the sour-cakes for St. Luke's fair (each of which bears the name of some one of the neighbours)—a delicate operation from the extreme thinness to which they are beaten—the first that is cast on the girdle is usually named as a gift to some well-known cuckold, from a superstitious opinion that thereby the rest will be preserved from mischance.—Ure, *History of Rutherglen* (1793), pp. 94-7.

A very singular superstition in regard to the favourite Scotch dish prevails in Roxburghshire and perhaps in our Southern counties. As it is a nice piece of cookery to boil a haggis without suffering it to burst in the pot and run out, the only effectual antidote known is nominally to commit it to the keeping of some male, who is generally supposed to bear antlers on his brow. When the cook puts it into the pot she says, "I gie this to such a-one to keep."—J.

If you be a cuckold, it is an argument you shall be much made of: you shall have store of friends, never want money.—Chapman, *Eastward Ho!*, v.

*Captain.* His presence is an honour: if he lie with our wives 'tis for our credit, we shall be the better trusted; 'tis a sign we shall live i' th' world o' tempests and whirlwinds! Who but that man whom the forefinger cannot daunt—that makes his shame his living—who but that man I say could endure to be thoroughly married?—Middleton, *Phoenix*, i. 2.

In Angus the bride's furniture is sent to the bridegroom's house a day or two before the wedding. A spinning-wheel and reel are essential parts of this. If any of such things are broken in the removal or carriage it augurs ill for the happiness of the marriage. When she enters the house as a bride the husband leads her to the fire, and gives into her hands the tongs and crook on which the pot hangs. He also presents her with a pair of pockets made of the same stuff as his wedding suit and filled with newly-minted coin down to a farthing of the current issue.—J.

**They** who marry on the ANNIVERSARY OF BIRTHDAY supposed to die also on that day.—Miss M.

**BREEDING.**

*Hornet.* But he'll want money, widow.

*Bellamy.* He has had good breeding.

*Hornet.* Hang breeding! 'tis unlucky;

They never keep their state that have too much on 't.  
Shirley, *Constant Maid*, i. 1.

The properer man, the worse luck.—B. Jonson, *Tale of a Tub*,  
iii. 4.

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NEGOTIATOR.

Un usage à peu pres general oblige de recourir, pour les negociations preliminaires, à des personnes étrangères et il s'est conservé dans plusieurs provinces de véritables courtiers de mariage, qui exercent leur profession au grand jour et malgré l'aspèce de mépris public où ils sont tombés sont encore regardés comme des agents indispensables. On les appelle dans le Berry Chat-bure (Oie) et chien-blanc; dans le Bourbonnais Gourlaud; en Normandie, Hardouin (Hardeau, O. Fr. Vaurien) et Diolover (Didaloez Bret. vaurien); Dans le Gex Trouille bondon et en Bretagne Bazvalan (baton de genet).—E. Du Ménil, *Des Formes du Mariage et des Usages Populaires qui s'y rattachaient surtout en France pendant le Moyen Age*, p. 7, Paris, 8°, 1861.

CUCKOO.

And playing thus with wanton toys the cuckoo bade good morrow;

Alas, thought I, a token 'tis for me to live in sorrow.

Grange, *Gold. Aphrod.*, R. iii. r.

I have noted as evil luck in love (after the cuckoo's call) to have happened unto divers unmarried folks as ever I did unto the married.—Gascoigne, *Fable of Jeronimi*, Haz. Ed., ii. 469.

CAT.

Quand une jeune fille marche sur la queue d'un chat, elle doit perdre tout espoir d'être mariée dans l'année.—Mel., *Vosges*, p. 453.

MORNING DREAM.

"And what time of the night dreamed you this?" quod Ferd.

"In the grey morning, about dawning of day—but why ask you?" quod Dame Frances.

Ferd., with a great sigh, answered: "Because that dreams are to be marked more at some hour of the night than some other."—Gascoigne, *Adventures of F. Jeronimi*, i., p. 444, Hazlett's repr.

They that in the morning's sleep dream of eating  
Are in danger of sickness or of beating.

[Or shall hear of a wedding fresh a beating. (?)]

Lyly, *Mother Bombie*, iii. 4.

What think you, as she lies in her green cove,  
Our little sleeping boat is dreaming of?  
If morning dreams are true, why I should guess  
That she was dreaming of our idleness,  
And of the miles of watery way  
We should have led her by this time of day.

P. B. Shelley, *The Boat on the Serchio*.

Namque sub Aurorâ, jam dormitante lucernâ  
Somnia quo cerni tempore vera solent.

Ovid., *Metam.*, xix. 195.

Morning dreams are by many in these days observed.—Ay.;  
Gay, *Wife of Bath*, iv.

All the morning dreams are true.—B. Jonson, *Love Restored*, v.

At break of day when dreams, they say, are true.—Dryden,  
*Spanish Friar*, iii. 3.

Like the dream  
That overtook me at my waking hour  
This morn, and dreams they say are then divine.

*Id.*, *Don Sebast.*, iv. 1.

Maria. Good aunt, quiet yourself: ground not upon dreams;  
you know they are ever contrary.—Middleton, *Family  
of Love*, iv. 3.

Post mediam noctem visus quum somnia vera.—Hor., *Sat.*, i. 10,  
33.

After the DREAM of a wedding comes a corpse.—Ray.; Morning,  
*Popular Superstitions*, Philadelphia, 12°, 1832; Sanders, *Phys.  
of Dreams*, p. 207. 1653,

Dreams always go by contraries.—Rowley, *Match at Midnight*,  
iv.; Middleton, *Family of Love*, iv. 3. 1829.

According to the Persians it is only the dreams of women that  
go by contraries.—Malcolm, *Hist. of Pers.*, i. 29.

Dreams and Dutch Almanacs are to be understood by contraries.  
—Cong., *Love for Love*, iv. 21, and v. 4.

#### BONNET.

*The Court (to a female witness)*. If you don't speak up, I'll take  
off your bonnet and you'll never get a husband.—Rex v.  
Catherine Cox, May 17th, 1834; *Arabiana*, p. 7.

FOR GIRL TO BE IN CHURCH when she is asked, *i.e.* the BANNS  
PUBLISHED.—N., ii.

Children of marriage will be born mutes.—(Worc.) N., ii.;  
Noake, p. 175.

[Il est d'usage de se marier à jeun. On croit que ceux que y  
manqueraient sans les motifs bien puissans n'auraient que  
des enfans muets.—*Mémoires de l'Académie Celtique* in Grimm,  
*Deut. Myth.*, 1st Aug., app. cxix.]

When a couple are to marry, the first public procedure is for  
the bridegroom, accompanied by the bride's father and a  
few friends, to wait upon the Session-clerk for getting the  
banns published. This always takes place on a Saturday  
evening, and is termed the contract night. From the  
contract night to the Sunday after their marriage the  
parties are termed bride and bridegroom, and during this  
period neither must attend either wedding or funeral, or  
the consequences will be in the former case that their first-  
born child will "break Diana's pales" and in the latter  
never be married.—J.; *Edinburgh Magazine*.

To be asked in one year or quarter, and married in the next.—(Scot.,  
Perthshire) Hone, *Year Book*, 612, from Arlis' *Pocket Magazine*,  
1807.

LOVE & MARRIAGE      LEAN'S COLLECTANEA.  
—ILL LUCK.

To READ THE MARRIAGE SERVICE quite through. Will not be married.—*N.*, ii.

To complete a PATCHWORK QUILT without assistance. Will not be married.—*Ib.*

To send your mistress a LOCK OF YOUR HAIR, and she accepts it.—*B. H.*; Hyland v. Biggar, *Daily News*, 9/3, 1883; *Stage Struck*, by Blanche Roosevelt.

To give a man you are engaged to a PAIR OF SLIPPERS. Will never marry him if you do.—*W.*, §553; Miss M.

To be FORTUNATE AT CARD playing. Will be unhappy in love affairs. *Horner* (to ladies). Besides we must let you win at cards or we lose your hearts.—*Wycherley, Country Wife*, v. 4.

A Border maiden can scarcely do a worse thing than BOIL A DISH-CLOUT in her crock. She will be sure in consequence to lose all her lovers; or, in Scotch phrase, "She would boil all her lads awa."—*Hn.*

I heard one of my cousins tell the cookmaid that she boiled away all her sweethearts, because she had let her dish-water boil over.—*Connoisseur*, No. 59.

To go a-COURTING on a Friday.—*N.*, i. 3.

If an unlucky fellow is caught with his lady-love on that day, he is followed home by a band of musicians playing on pokers, tongs, pan-lids, &c., unless he can rid himself by giving his tormentors drink-money.

To be the FIRST COUPLE united by a minister.—(*Scot.*) Rogers.

The first child baptised by a minister after his appointment to a parish is [customarily] to receive his Christian name.—*Hn.*

For the church CLOCK TO STRIKE during the ceremony.—*Egglesstone, Weardale*, p. 93; *Chamberlain, W. Worcester Words*.

To ALTER THE DAY fixed for a wedding [or christening].—*B.*

For THREE SISTERS to be married on the same day.

In Scotland three weddings at the same time are objected to, as the couple who are first united carry off the minister's blessing.—*Rogers*.

On entend dire encore de nos jours que quand deux mariages se font à la même messe l'un des deux n'est pas heureux.—*Collin de Plancy*.

On s' imagine que si on célébroit deux mariages le même jour dans le même église le premier seroit heureux et le second malheureux.—*Thiers, Traité*, x. 3.

In the Department du Nord there exists an old belief that when two marriages take place at the same time the bride who leaves the church before the other will have a boy for her first child. Two weddings were celebrated simultaneously a few days back at Archies in that Department. The ceremony over, the two couples with their friends hastened to

reach the door, and arrived there just at the same time. The situation became embarrassing, for the two parties had stopped and exchanged looks of defiance. Fortunately the mayor was a man of resources, for he stepped forward, and giving an arm to each of the young wives, took them out together, to the great relief of all the friends on both sides.—N., iv.

*Yellow Hammer.* So fortune seldom deals two marriages  
With one hand and both lucky: the best is  
One feast will serve them both.

Middleton, *A Chaste Maid in Cheapside*, v. 4.

If the YOUNGER DAUGHTER in a family be MARRIED BEFORE HER ELDER SISTERS, they must dance barefoot or wear yellow stockings [or dance in the hog's trough.—(Suffolk) C. W. J., in Chambers' *Book of Days*, i. 723] at the wedding to avert ill luck and get husbands.—B.

She is said to have "given them green stockings."—Hislop, *Sc. Prov.*

Swift asks: "Why does the elder sister dance barefoot, when the younger is married before her? Is it not that she may appear shorter, and consequently be thought younger than the bride?"—*Thoughts on Various Subjects*.

I must dance barefoot on her wedding day.—Shak., *Taming of the Shrew*, ii. 1, 33.

To act as a BRIDESMAID THREE TIMES.—D.

Three times bridesmaid, never a bride [but if you go on to seven times, the spell is broken].

Il y a des provinces (notamment la Normandie) où les jeunes filles qui parviennent à réunir sept morceaux de jarretières différentes se croient favorisées par l'amour et espèrent de marier dans l'année.—E. Du Meril, *Formes du Mariage*, p. 65.

To make love indiscriminately to all you meet.

Sir Luckless, troth, for luck's sake pass by one;  
He that woos every widow will get none.

B. Jonson, *Epigr.*, 47 ("To Sir Luckless Woo-all").

To REFUSE TO BE KISSED under the MISTLETOE. Will die an old maid.—Nares, *Glossary* (Mistleto).

The maid who was not kissed under it at Christmas would not be married in that [the succeeding?] year.—Nares, *sub voc.*

Bad luck is believed to attend a "BLACKFOOT\*"; that is, the party who first brings together a couple who afterwards become man and wife.—Rogers.

\* Pronounced "black fit."—Jamieson.

Sir W. Scott uses the term.—*Fortunes of Nigel*, iii. 237.

Also called a mush. Fr. mouche.

Willie-Jack, a go-between in courtship.—Jamieson.



Διὰ τι τοῦ Μαΐου μηνὸς οὐκ ἀγονταὶ γυναῖκας; πότερον ὅτι μέσος ἐστὶ τοῦ Ἀπριλλίου καὶ τοῦ Ιουνίου μηνὸς, ὧν τὸν μὲν Ἀφροδίτης, τὸν δὲ Ἥρας, γαμηλίων Θεῶν, ἱερὸν νομίζοντες, προλαμβάνουσι μικρὸν ἢ περιμένουσιν; . . . οὐ γαμοῦσιν ὅν ἐν τῷ Μαΐῳ, περιμένοντες τὸν Ιούνιον, ὃς ἐκθὺς ἐστὶ μετὰ τὸν Μάιον.—Plutarch, *Qæst. Roman.*, lxxxviii.

To marry in MAY.—B.; Joubert, ii. Will not remain long with your husband. Others say the couple will quarrel. See Ovid, *Fasti*, v. 487.

Who weds in May weds poverty.

O' the marriages in May  
A' the bairns die o' decay.

The prejudice against marrying in May, which Lockhart calls a classical as well as a Scottish one, was respected in his own marriage, Sir Walter Scott hurrying away from London that his daughter Sophia's wedding might take place before that inauspicious month commenced.—Hn.; *Regd. Dalton*, iii. 163.

The last line of the following was fixed on the gates of Holyrood Palace on the morning (May 16) after the marriage of Mary Queen of Scots and Bothwell:—

“Nec viduæ tædis eadem, nec virginis apta  
Tempora; quæ nupsit non diuturna fuit.  
Hæc quoque de causâ, si te proverbia tangunt,  
Mense malas Maio nubere vulgus ait.”

Ovid, *Fasti*, v. 487.

May never was the month of love,  
For May is full of flowers;  
But rather April, wet by kind,  
For love is full of showers.—Quoted by Denham.

Spusa Majulina  
nun si godi la curtina.

De Gubernatis, *Sicilian Proverb.*

On affecte de se marier, ou de se pas marier en certains tems, parcequ' on les croit ou plus heureux, ou plus malheureux que les autres, on évite de le faire le Mercredi par la sottise raison qu'on seroit [trompé le] Jeudi; on regard le Vendredi comme un jour infortuné pour cette sainte alliance; on ne veut pas épouser en Mai parcequ' on croiroit épouser la pauvreté, ni en Août, parcequ' on croiroit épouser des . . . On s' imagine que si on célébroit deux mariages le même jour dans la même Eglise le premier seroit heureux et le second malheureux.—Thiers, *Traité*, lx., c. 3.

The Ides of March, when the ancilia or emblems of war were carried about, was also deemed unsuitable.—Ovid, *Fasti*, iii. 393.

The early part of June was by the Romans deemed equally inauspicious for marriage.

Est mihi sitque, precor, nostris diuturnior annis,  
 Filia, quâ felix sospite semper ero.  
 Hanc ego cum vellem genero dare, tempora tædis  
 Apta requirebam, quæque cavenda forent.  
 Tum mihi post sacras monstratur Junius Idus  
 Utilis et nuptis, utilis esse viris;  
 Primaque pars hujus thalamis aliena reperta est,  
 Nam mihi sic conjux sancta Dialis ait:  
 Donec ab Iliaca placidus purgamina Vesta  
 Detulerit flavis in mare Tiberis aquis,  
 Non mihi detonsos\* crines depectere buxo,  
 Non unguis ferro subsecuisse licet,  
 Non tetigisse virum, quamvis Jovis ille sacerdos,  
 Quamvis perpetua sit mihi lege datus.  
 Tu quoque ne propera; melius tua filia nubet  
 Ignea cum pura Vesta nitebit humo.

Ovid, *Fasti*, vi. 219.

[\* Paley reads detonsae.—ED.]

The law of the Church is set forth in an old register preserved at Cottenham:

"Conjugium Adventus prohibet, Hilarique relaxat;  
 Septuagena vetat, sed Paschæ octava remittit,  
 Rogamen vetitat, concedit Trina potestas."

*Register of St. Mary, Beverly*, Nov. 26, 1641.

When Advent comes do thou refraine,  
 Till Hillary sets ye free again;  
 Next Septuagesima saith thee nay,  
 But when Lowe Sunday comes thou may  
 But at Rogation thou must tarry  
 Till Trinity shall bid thee marry.

Slightly varied in *Poor Robin*, 1671.

Ille petit veniam quoties non abstinet uxor  
 Concubitu sacris observandisque diebus  
 Magnaque debetur violato pæna cadurco.

*Juvenal*, vi. 535.

Nel fissarsi il matrimonio, si esclude il mese di Maggio, perche credono, che li contraenti sposati in tal mese diventano pazzi, come pure in tutti li Venerdi dell'anno, mentre temono d'incontrare un sinistro evento.—Placucci, p. 46.

The Carneval and the Autumn seasons are the usual times for marriage.—*Ib.*

January 14-21, April 3-26, May 22- , are given in Lewes Vaughan's *Gloucestershire Almanack*, 1559, as times for wedding.

En Normandie on y dit qu'un mariage qui se fait dans le mois de *Mai* ou dans le mois d'*Aout* est d'un mauvais augure; dans le premier cas les enfants qui proviennent de cette union sont fous: dans le second les epoux sont jaloux.—Chesnel, *Dict.*

In Sicilia si evita ancora il mese d'Agosto.—De Gubernatis.

The ill omens which attended a May marriage in Scotland are thus summarised:—"When beginning to dress in her wedding-clothes [the bride] put the wrong side of her petticoat foremost; in lacing her stays, the lace broke three several times, and about two hours after again snapped with a noise that made those who were seated beside her start from their seats; when about to put on her gloves, it was discovered that they were both for the left hand; and in walking to church her apron strings loosed, and it fell in the path before her. Upon standing up before the minister, and when about to join hands, she forgot to take off her glove, and the bridegroom took her right hand with his left. Coming out she dropped one of her garters on the threshold where she had stumbled at her entrance."—*Edinburgh Magazine*, November, 1818, p. 410.

Many weddings this month of May, but the people coupled very unequally—a sneaking Woodcock joined to a wanton Wagtail, a hen-pecked Buzzard to a chattering Magpie, and a clownish Owl to a painted Popinjay.—*Poor Robin*, 1687.

In the *Almanac* for 1693, and again September, 1696, the ominous prediction is repeated literatim concerning marriages in NOVEMBER. The *Almanac* for 1724 speaks of marriage being forbidden during all December and part of January, though licenses might be obtained by the rich.

Jeunes gens qu'êtes à marier,

Oh! n'y vous mariez pas dans le mois de Mai.

J'ai vu le coucou! mé! mé!

J'ai vu le coucou.—[Avranches,] Du Meril, p. 73.

*Simonides.*

Be of comfort, lady,

You shall no longer bosom January;

For that I will take order, and provide

For you a lusty April.

*Eugenia.*

The month that ought indeed

To go before May.—Massinger, *The Old Law*, v. 1.

The Romaines thought the monthes of April and June propice and good to ibedde in and the moneth of May unlucky.—N. Udall, *Er. Ap.*, p. 140, repr.

June is the marrying month in Scotland.—Napier.

Aúrios fugit en May d'assista à las fiançailhos,

D'augi canta l'auzel, é fa tas espousailhos?

Amilha, *P. Cr.*, p. 234. 1683.

On pretend que ceux qui se marient en Mai meurent bientôt.—Astruc., *Hist. Nat. de Languedoc*, p. 514. 1737.

May kittens are killed as useless.

They will catch no mice nor rats, but bring in snakes and slow-worms.—(Wilts and Dorset) N.

May chets  
bad luck begets,  
and sure to make dirty cats.

(Huntingdon) Hunt.

With a face filled with falseness,  
Bearded like a katling of May.

Barclay, *Castle of Labour*, ii. 5. 1506.

May birds are aye cheepin. *i.e.* May babies are always sickly.

April with fools and May with bastards blest.—Churchill.

Nel mese di Maggio si astengono dall'allevare i vitelli, e gli agnelletti credendo li contadini che impazziscano.—Mich. Placucci, *Usi della Romagna*, p. 172.

To be married on Innocents' or CHILDERMAS day.—B.

The Romans held the days in February when the Parentalia were celebrated unpropitious for marriage.

To marry in LENT.—S.

Marry in Lent,  
And live to repent.

Especially on ST. JOSEPH'S DAY.—Chambers, *Book of Days*.

The feast of St. Joseph was particularly to "be avoided, and it is supposed that as it fell in mid-Lent" the whole period was placed under a ban.—*Ib.*

The Russian church does not celebrate marriages in Lent.—Pinkerton, *Russia*, p. 304. 1833.

The unmarried folks are said to go in pairs to do penance during Lent at the Skelligs, a group of rocks on the S.W. coast of Ireland. See *N. and Q.*, i., vi. 553.

Ash Wednesday is particularly unlucky.—Sternberg.

The celebration of birthdays was prohibited in Lent as well as marriage by the Council of Laodicea.—Bingham, *Antiquities of the Christian Church*, Works, vii. 311.

At Manchester Cathedral the marriage fees are doubled during Lent.—Harland and Wilkinson.

The Church of Rome forbids the celebration of marriages "depuis le premier Dimanche de l'Avent jusqu' à la fête des Rois et depuis le jour des Cendres jusqu'au Dimanche de Quasimodo inclusivement."—Thiers, *Traité*, iv. 437.

The prohibition seems to extend to all Sundays, Fast-days, and Fête-days of Obligation (chomées).—*Ib.*

Since the Reformation no Act of Parliament or Canon of the Church has forbidden marriage to be celebrated during any special season of the year, but the 49th Canon of the Irish Protestant Episcopal Church (1639) forbade the celebration of wedlock in Lent, or on any public fast or on the solemn feasts of the Nativity, Resurrection, and Ascension of our Lord, or of the Descension of the Holy Ghost.—Jeffreson, *Brides and Bridals*, i. 285, n.

Continence was also enjoined on married people at these times.  
—*Hist. Littéraire de la France*, vi. 369, 365, 370.

The liberty to marry at all times of the year without restraint was gained by an Act of Parliament in 1584.—Collier, *Ecclesiastical History*, vii. 40.

To marry at CHRISTMAS-TIDE.

He's a fule  
that marries at Yule,  
for when the bairn's to bear  
the corn's to shear.—Denham.

To marry a man with a WHITE LIVER.—Lees. Will die within the year.—(Worcester.)

In 1607 the liver was supposed to be "the seat of love."—Ben Jonson, *Sad Shepherd*, iii. 4; Middleton, *Family of Love*, ii. 3, v. 1; *The Changeling*, i. 2.; Shak., *Merry Wives of Windsor*, ii. 1, 105; *Much Ado*, iv. 1, 231; *Twelfth Night*, ii. 5, 88; Lyly, *Euphues*, p. 73; *Endimion*, i. 3; Hall, *Satires*, ii. 7.

The very thought of marriage were able to cool the hottest liver in France.—Chapman, *Mons. d'Olive*, i.; Lactant., vi. 15; Horat., *Od.*, i. 25, 15; iv. 1, 12.

Whitelivered and cowardly were synonymous.—Middleton, *Fair Quarrel*, iv. 4.

It is well known that the Pagan priests in heathen times predicted good or evil events from the appearance of the livers of the slain victims. If they were red and healthy, it was held to be a good omen; if white or discoloured, the contrary. Still among the vulgar in common conversation a man may be heard called a "white-livered scoundrel," as Shakspeare makes *Richard III.* call *Richmond* "a white-livered runagate." Nor is the idea confined to a contumelious expression, as an impression exists that some persons really have white livers. I know a young woman who had refused to marry a man because she was told he had a white liver, and that therefore she would be sure to die within twelve months after marriage. A gentleman too whom I knew was said to have one, owing to his having married several wives who had died.—*Pict. of Malvern*, i. See Chesnel, *Dict.* [*En Normandie.*]

Woman with white lung. See 3 N., x. 491.

Horace (*Ode to Lydia*, I., xiii. 4) speaks of his liver swelling with bile from jealousy. Bile tumet jecur.

Cogit amare jecur. The liver maketh him for to love.—Gower, *Conf. Am.*, vii.

Love inflam'd my liver all with lust.—Gascoigne, *Poesies*, 1575, i. 39, repr.

*Page (to Florimel).* You called him fool, but methinks he proves a physician; he has found the disease of your liver by the complexion of your looks.—John Day, *Humour out of Breath*, 1608, iii.

Si un homme perd successivement plusieurs femmes d'une maladie de langueur, on dit qu'il y a le foie blanc. Cela signifie que la cohabitation avec un tel époux est chose éminemment malsaine et dangereuse. L'observation semble en effet démontrer que la phthisie et d'autres maladies constitutionnelles on organiques sont susceptibles de se transmettre d'un conjoint à l'autre.—Mel., *Franche-Comté*, p. 351.

To marry a person whose surname INITIAL is the SAME as your own.

If the united initials of the lovers placed together spell a word, the marriage will not be happy.—*Chambers' Journal*, 1871. Cf. p. 29.

Change the name, and not the letter,  
Change for the worse, and not the better.

Chambers, *Book of Days*.

? because the bride's trousseau would probably not all be new.

The Ostiaks of Siberia, who still adhere to Paganism, take as many wives as they can afford to keep. Among them it is legal to marry their brother's widow, their step-mother, step-daughter, and other relations. They are fond of marrying sisters of other families, and believe that marrying their wife's sister brings good luck. But they hold it sinful to marry relations of the same name; yet they attend only to the male line.—*Marriage Rites, &c, of All Nations*, by Lady Augusta Hamilton, Lond., 1822, p. 121.

Marriage with a person of the same initials is forbidden in China.—Dennys, *Folk Lore of China*, p. 19.

To marry your FIRST COUSIN.—N., iii. The union will prove "healthless, wealthless, or childless."

To marry your GODCHILD—owing to spiritual kinship. But this does not prevent marriage with one of the parents. See Pepy's *Diary*, 18th October, 1666.

#### Gossip.

And certes, parentele is in two maneres, outhur goostly or fleshly; goostly, as for to delen with hise godsibbes. For right so as he that engendreth a child is his fleshly fader, right so is his godfather his fader espirituel. For which a womman may in no lasse sinne assemblen with her godsib than with hir owene fleshly brother.—Chaucer, *Persones Tale* [*De Luxuria*] § 76, 912.

The marriage between gossips was forbidden by the Canon-law.—*Prompt. Parv.*, Ed. Way, p. 204; B. Jonson, *Silent Woman*, v. 1; Fabian, *Chron.*, vii. 242.

WEATHER.

To be married in snowy or windy weather; the snow will cool the love; the wind blow it away.—(West of England)  
Baring Gould, *John Herfing.*

If it rains while a wedding party are going to or returning from church.—Hunt. A life of bickering and unhappiness.

A union could never be happy if the bridal party in going to church met a monk, a priest, a hare, a cat, dog, lizard, or serpent, while all would go well if it were a wolf, a spider, or a toad.—Chambers, *Book of Days.*

In Sweden it is thought unlucky for a bridegroom to stand at the junction of cross-roads or at a closed gate on his wedding morning.—*Chambers' Journal*, 1871.

A wedding AFTER SUNSET entails on the bride a joyless life, the loss of children, or an early grave.—Hn.

Marriage is celebrated in the forenoon by the Canons of the Church. Some hold that it is not so lucky to undertake any serious affair *declinante sole*, so mass is by the Canons not to be celebrated in the afternoon. The first institution was a supper.—Ay.

To put your STOCKING ON WRONG-SIDE-OUT on your wedding-day. Portends a disastrous union.—Hampson, *Med. Adv. Kal.*, i. 385.

Mariage de dernier quartier ne dure pas long temps.—Coremans, *L'Année de l'Ancienne Belgique.*

To marry in the WANE OF THE MOON.—S.

A full moon, or the conjunction of the sun and moon, was considered by the Romans as most propitious.—Chambers, *Book of Days*, i. 719.

Thursday and Friday are the days on which the Orkney islanders incline to marry, and they scrupulously and anxiously avoid it at any other time than when the moon is waxing.—Barry, *History of the Orkney Islands*, 1805, p. 342.

Novam lunam observasti pro domo facienda aut conjugii sociandis.—Burchard (1024). See Grimm, *D. M.*, p. 36, ed. 1835.

Au croissant de la lune, que la joie fut grantz  
E'sposevent lor fanmes Richiers et Floovanz.

Floovant, p. 2259.

In *Ebberell v. Rackham*, a breach of promise case tried at Warwick, it had been arranged to marry at the full moon.—*Daily News*, 14/2/'81.

To try the WEDDING RING on before marriage.—Egglestone, *Wear-dale*. See *post*.

Wedding RING.

On croyait qu'il y avait dans le quatrième doigt qu'on appela spécialement doigt annulaire ou doigt destiné à l'anneau

un nerf qui répondait directement au cœur; on recommanda donc de mettre l'anneau d'alliance à ce seul doigt. Le moment où le mari donne l'anneau à sa jeune épouse devant le prêtre, ce moment, dit un vieux livre de secrets est de la plus haute importance. Si le mari arrête l'anneau à l'entrée du doigt et ne passe pas la seconde jointure, la femme sera maîtresse; mais s'il enfonce l'anneau jusqu'à l'origine du doigt, il sera chef et souverain. Cette idée est encore en vigueur; et les jeunes mariées ont généralement soin de courber le doigt annulaire au moment elles reçoivent l'anneau de manière à l'arrêter avant la seconde jointure.—Collin de Plancy.

As to the loss of a wedding-ring by a wife, see *post*.

Marriage with a diamond ring foreboded evil; because the interruption of the circle augured that the reciprocal regard of the spouses might not be perpetual. Hence a plain and perfect golden circle is now invariably in use.—Dalyell.

Some hold it to be unhappy to be married with a diamond ring, perchance (if there be so much reason in their folly) because the diamond hinders the roundness of the ring, ending the infiniteness thereof, and seems to presage some termination in their love, which ought ever to endure.—Fuller, *Holy and Profane State*, III., xxii. 4. Of Marriage.

Ora, se non fusse indiscreta vorrei domandare a me stesso di che sia in origine cimbolo l'anello nuziale: mi contentero invoce soltanto di osservare come alle vedove che si rimaritano, il secondo marito non usa più ottrire l'anello.—De Gubernatis.

D'après un rituel de l'église de Reims, le prêtre plaçait l'anneau à différents doigts en prononçant une formule rimée que le fiancé répétait.

(au pouce)	Par cet anel l'Eglise enjoint
(à l'index)	que nos deux cœurs en un soient joints
(au doigt du milieu)	par vrai amour et loyale foy
(au quatrième doigt)	pour tant je te mets en ce doy.

Michelet, *Origines du Droit Français*.

#### RING OF RUSH.

Nec quisquam annulum de junco vel quâcunque vili materiâ, vel pretiosâ jocando manibus innectat muliercularum, ut liberius cum eâ fornicetur; ne dum joculari se putat, honoribus matrimonialibus se astringat.—Richard Poore [Sarisberiensis], *Constitutiones*, ch. 55. 1217.

At the bottom of this ancient phrase will probably be found the superstition that the ring sanctified, or at least sanctioned, even an immoral connection, and this also accounts for the scrupulosity with which it is worn nowadays by most "kept women."

Ist der Finger beringt  
ist die Jungfer bedingt.



WEDDING CUSTOMS.

Believe me, if my wedding smock were on,  
Were the gloves bought and given, the license come ;  
Were the rosemary branches dipt, and all  
The Hippocras and cakes eat and drunk off ;  
Were these two arms encompass'd with the hands  
Of bachelors to lead me to the church ;  
Were my feet at the door,—were ' I, John ' said  
If John should boast a favour done by me,  
I would not wed that year.—B. and F., *Scornful Lady*, i. 1.

GIVING AWAY A BRIDE when you have a DAUGHTER of your own  
UNMARRIED.

*Veneering*. "Thirdly [no] because Anastatia is a little super-  
stitious on the subject, and feels averse to my giving away  
anybody until baby is old enough to be married."

"What would happen if he did?" Podsnap inquires of Mrs.  
Veneering.

"My dear Mrs. Podsnap, it's very foolish I know, but I have  
an instinctive presentiment that if Hamilton gave away  
anybody else first, he would never give away baby."—  
Dickens, *Our Mutual Friend*, ix.

The BRIDE SHOULD WEAR

Something old,  
something new,  
something borrowed,  
something blue,  
and a sprig of furze.

C. Bede, *Once a Week*, 1860.

See Blue, *post*.

Drest in blue have lovers true,  
Green and white, forsaken quite.—(W. Sussex.)  
And our bride's maidens were na few,  
Wi' tap-knots, lug-knots, a' in blew.

"Muirland Willie," in Herd's *Coll.*, ii. 76.

Violets should not be worn by any of the wedding party, being  
the "flower of death." They were used to loop up the  
bridal dresses at the Duke of Albany's wedding, but it  
was not the Duchess who was carried off prematurely.—  
*Fortnightly Review*, July, 1884, p. 85.

On weddings the bees always expect to be informed of the  
auspicious event, and to have their hive decorated with a  
wedding favour (N.; J. G. Wood in *Notes and Queries*;  
and see *post*), and to know the name of the party and  
also to get a piece of the bridecake, or they will be  
angry and sting all within their reach.—(Lincolnshire)  
*Athenæum*, 8/9, '49.

For the bride to wear PEARLS at the marriage.—Durham Nullity  
Suit, Feb. 27, 1885, Mrs. Gerard's evidence.

For the bride to LOOK IN THE GLASS after she is fully dressed, or look behind her in going to church.—*Ed. Mag.*, Nov., 1818, p. 412.  
A glove at least must be put on afterwards.

For the bride's mother to be present at the ceremony.—Hn. [Among the agricultural labourers neither father or mother of the bride or bridegroom come with them to church.—(Suffolk) Chambers, *Book of Days*, i. 723.]

The bridesmaid and groomsman should be an engaged couple whose marriage is fixed.—*Ib.*

Where the Scottish custom is followed of the newly-wedded couple being welcomed home by the husband's mother meeting them at the door and breaking a currant bun over the head of the bride before she crosses the threshold.—*Chambers' Journal*, 1871.

La madre nell uso popolare Indo-Europeo non accompagnamai la figlia nè allo chiesa nè al banchetto perchè deve stare in casa a piangere.—De Gubernatis.

In the Romagna she was not excluded by custom from the marriage ceremony, but she was from the christening breakfast of her daughter's child.—Placucci, p. 31.

And the baby's mother likewise, in order not to damage the baby's teeth.—*Ib.*

So, too, from her son's toccamano or betrothal before "il bracco in unione dé più prossimi attinenti dello sposo, eccettuata la madre."—*Ib.*, p. 46.

The brothers of a female are the persons whose consent to her marriage it is most necessary to obtain. The parents have comparatively little to say on the occasion.—Shortland, *Trad. & Supps. of New Zealanders*.

For the WEDDING PARTY NOT TO COUNT EVEN, one of them (guests?) will die within the year.—*Chambers' Journal*, 1871.

For the bride NOT TO WEEP bitterly on the wedding day.—B.

Il a été reconnu par experience que les sorciers ne jettent point de larmes, ce qui a donné occasion à Spranger Grilland et Bodin de declarer que l'une des plus fortes presumptions que l'on puisse elever contre le sorcier est qu'il ne larmoie pas.—Borquet, *La Normandie Romanesque*.

M. Merygrecque. What! weepe on the wedding-day? Be merrie, woman.—Udall, *Roister Doister*, i. 4 (before 1553).

The first bridall banket after the wedding-day, the good handzell feast.—Junius, *Nomenclator*, p. 80. 1585.

#### BRIDE WEEPING.

"Et si l'Epousée ne pleure quand on la marie, on doute bien fort qu'elle soit pucelle: de sorte qu'elles sont obligées de porter quelquefois de l'oignon en leurs mouchoirs afin d'attirer des larmes."—(Allemagne) De Gaya, *Ceremonies Nuptiales de toutes les Nations*, p. 14. Paris, 1681. 12°.

*Eugenia.* Oh, uncle, you have wounded yourself in charging me that I should shun Judgment as a monster if it would not weep.—*Sir Giles Goosecap*, 1606, ii. 1.

If the BRIDE-CAKE cuts sad (heavy). Portends ill-luck to the pair.—Miss M.

The bride should put the knife into the wedding-cake, and each bridesmaid give it a push to ensure getting a husband. The icing of the bridecake is called love, the almond paste courtship, and the cake matrimony.—Miss M.

Prophesies upon the strength of bridecake.—Killigrew, *Parson's Wedding*, v. 4.

Several correspondents speak of a custom of making the first incision in the cake with a sword, and one of the cakes being cut over the head of the bride as she knelt down.—*N.*, iv. Alexander the Great did so when he took Roxana to wife.—*Quint. Curt.*, lib. 8; *N.*, iv.

To have GREEN coloured articles of dress worn at the wedding.

Brides in green

Sup sorrow unseen.—Chambers.

The fairies, whose chosen colour green is, would resent the insult and destroy the wearer. In fact, nothing green must make its appearance that day; kale and all other green vegetables are excluded from the wedding dinner. With this exception, any good things in season may grace the board, and a pair of fowls must on no account be omitted. It is very important that the bride should receive the little bone called "hug ma close" (anglice, "sides-man," or side-bone), for she who gets it on her wedding-day is sure to be happy in her husband. . . .

To rub shoulders with the bride and bridegroom is deemed an augury of speedy marriage; and again she who receives from the bride a piece of cheese, cut by her before leaving the table, will be the next bride among the company.

Dinner over, the bride sticks her knife into the cheese, and all at table endeavour to seize it. He who succeeds without cutting his fingers in the struggle thereby insures happiness in his married life. The knife is called the "best man's prize," since commonly the "best man" secures it. Should he fail to do so, he will indeed be unfortunate in his matrimonial views. The knife is at any rate a prize for male hands only; the maidens try to possess themselves of a "shaping" of the wedding dress, for use in certain divinations regarding their future husbands.—Henderson.

#### DANCING TOGETHER. MEETING FUNERAL.

On se rend coupable de la divination des événemens et de vaine observance, lorsqu'on s'imagine que si le nouvel epoux et la nouvelle épouse dansent ensemble le jour de leurs nœces, la nouvelle epouse sera la maitresse et fera de la peine

au nouvel epoux durant tout le cours de leur mariage; lorsqu'on fait passer les nouvelles Mariées le jour de leur mariage sous deux, épées nues, mise en forme de croix de S. André, afin qu'elles soient heureuses en ménage et que leurs maris les traitent honnetement; lorsqu'on se persuade que si l'un des cierges que les nouveaux mariés ont devant eux à la messe des épousailles s'éteint avant que la messe soit finie, l'époux, ou l'épouse mourra infalliblement dans l'année; lorsqu'on croit que quand un marié et une mariée rencontrent un mort en allant à l'église pour epouser, le marié mourra le premier; si le mort est de son sexe, et qu'au contraire la mariée mourra la premiere si le mort est de même sexe que d'elle.—Thiers, *Tr.*, p. 470.

De deux personnes mariées ensemble, celle-là mourra la première, du nom et du surnom de laquelle les lettres se trouveront en nombre non-pair.—*Ib.*, p. 184.

On allume deux cierges a Scaer en Bretagne au moment du mariage; on en place un devant le mari l'autre devant la femme; la lumière la moins brillante indique celui des deux qui doit mourir le premier.—Cambry, iii. 159.

Le petillement du feu est dit-on de mauvais augure pour les nouveaux mariés.—Collin de Plancy.

For a WIDOW TO BE PRESENT at the marriage of young persons. Bride will not live long.—Jamieson.

For a dog to COME BETWEEN the couple during the ceremony.—(Highland.)

They should stand too close to each other to allow of this.—Kelly, *Sc. Prov.*

Cf. Kuhn & Schwartz, *Norddeutsche Sagen*.

For swine to cross the path in front of a wedding party.—Hn. Hence the old adage, "The swines run through it," used when something untoward has occurred to break it off.—J.

In some parts of the Highlands they are careful to loosen all the knots in the apparel of both parties during the ceremony.—*Statl. Acct. of Scotland*, v. 83. See Hone.

For the wedding party to be in church while the clock is striking.—(Worc.) Chamberlain, *W. W. Words*, [E.D.S.]

To LEAVE the church by a DIFFERENT DOOR from that you come in at.—(Hull) *N.*, i. 6. Or by the chancel door; you will always be unlucky.—*N.*, 5, x. 23.

Cf. *Ezekiel*, xlv. 9.

For the bride to return from church to the bridegroom's house riding on a mare. Children of the marriage will wet their beds in consequence for a dozen years.—*S. of Scot.*; Jamieson.

To go on a BRIDAL TOUR DOWN THE WATER.—(Scotland) *N.* Bride, bridegroom, or one of bridesmaids will be drowned.—*Chambers' Journal*, 1871.

For the bride to enter first her own house after the marriage.

As the party leave the church the pipes again strike up, and the whole company adjourns to the next inn or to the house of some relative of the bride's.—Jamieson, *Bridal of Caölchairn* n., p. 312.

To be married in a CHURCH which is entered by STEPS LEADING DOWNWARDS. See *post*. Or to mount many steps before reaching the church-door.—*Chambers' Journal*, 1871. Or when there is an open grave in the churchyard.—*Ib*.

To be the first to kneel at the altar rails. Will be the first to die.—(Hull) *N.*, iv. See *post*.

Morrà prima quello che prima si laverà.—De Gubernatis, *Mineo in Sicilia*.

To go to sleep the first on the WEDDING NIGHT. Will be first to die.—(Hull) *N.*, i. 6.

Allorché gli sposi dormono insieme la prima notte, nessuno di loro vuole smorzare il lume, avendo l'idea che chi lo smorza muore per il primo, e perciò lo lasciano consumare da se solo.—Placucci, *Usi and della Romagna*, p. 59.

Each has a candle, and care is taken that both are put out together, either by themselves or the bridegroom's mother.—(N. and C. Italy) De Gubernatis.

The nightdress of a newly-married pair being stolen, prognosticates unhappiness between them.—Rogers.

There is no chance at all of a family, unless, when the bride retires on the wedding night, her bridesmaids lay her stockings across.—Henderson.

A Novi Ligure stanno ancora attenti gli sposi alla prima persona che l'indomani delle nozze viene a visitarli; l'augurio è tristo se questa persona sia un vecchio od un prete.—De Gubernatis.

To keep any of the PINS used in the bridal toilet. They should be thrown away.—But see p. 68.

They must throw away and lose all the pins. Woe unto the bride if a single one is left about her; nothing will go right. Woe also to the bridesmaids if they keep one of them, for they will not be married before Whitsuntide.—Note by Ozell in his *Translation of Misson's Travels over England*, p. 352. 1719.

To have too much LETTUCE in your garden. Stops a young wife's bearing.—*N.*, i. 7.

Seynt gregory reherceth in his dyalogues that a nonne entryd in to a gardyne/and sawe a letuse/and covetyd that, and forgate to make the signe of the crosse/and bote it gloton- esly/and anone fyll downe and was rauysshed of a deuylle/ And there cam to her saint Equycyen and the deuylle beganne to crye and to saye What have/I doo? I satte uppon the lettuse and she came and bote me. And anone/

deuyll yssued oute by the commaundement of the holy man of god.—Caxton, *Golden Legend* [p. 837 in Kelmscott Press Edition.—ED.]

See Lemnius, *De Mirac. Occult. Naturæ*, ii. 42.

In Plutarch's *Symposiacs*, B. iv. (unfinished), Quest. x., is: Why women never eat the middle part of a lettuce.—*Morals*, 1870, iii. 312.

There is a widely-spread notion among the poorer classes that RICE, as an article of food, prevents the increase of the population [spite of the examples of India and China]. Not long ago there was an outcry against the giving of rice to poor people under the Poor-law, as it was said to be done with a purpose.—(Suffolk) Chambers, *Book of Days*, ii. 39; C. W. J. And see *post*.

For the bride and bridegroom to return from the wedding at a gallop.—Carr, *Craven Gloss*. [Brideale]. Or to find anyone on the threshold of the door.—(Bavarian) *N.*, V. x. 146.

To address a bride after the ceremony by her MAIDEN NAME.

"The same morning the wedded pair left Seaham for Halnaby, another seat of Sir Ralph Milbanke in the same county. When about to depart, Lord Byron said to the bride, 'Miss Milbanke, are you ready?'—a mistake which the lady's confidential attendant pronounced to be a bad omen."—More's *Life of Byron*, iii. 141.

To take a NEW SPOUSE WITHIN TWELVEMONTHS of the death of the former one.

The Church of Scotland denied to women "the benefeitt of mariag quhill neir thrie quarteris passe efter thair husbandis deathe."—Dalyell, *St. Cuthbert's K. S. R.*, 15th January, 1646.

In Italy not within six months.—Hamilton, *Marriage Rites*, &c., p. 123.

Would Heav'n this mourning year were past,  
One may have better luck at last:  
Matters at worst are sure to mend;  
The devil's wife was but a fiend.

Prior, *The Turtle and Sparrow*.

Per totidem \* menses a funere conjugis uxor

Sustinet in viduâ tristitia signa domo.—Ovid, *Fasti*, i. 35.

\* X.

And again: Hoc luget spatio femina mæsta virum.—*Ib.*, iii. 134.

The Romans were somewhat more indulgent to second marriages. "It is still accounted indecent to marry within a year;" I think Dr. Taylor says, "because in that time the husband's body may be presumed to be rotten."—Aubrey, *Rem. of Gent. and Jud.*, 103 r°.

Velamen illud non suscipit, qui ad secundas nuptias migrat.—(Italian) Pope Nicolas I., Muratori, *Antiq. Ital.*, xx.

Nuptiæ secundæ rarò fecundæ.—Richt., *Axiom. Œconom.*, 57.

MARRYING AGAIN.

She was stedfast and strong,  
And kept her a widow very long,  
In faith almost two days;  
Because she made great mone,  
She would not lie long alone,  
For fear of sodeyne frayes;  
Lest her husbond dead  
Wolde come to her bed,  
Thus in her mind she says.

*Boke of Maid Emlyn*, 311, c. 1520.

MASTERY.

Volez-vous la costume oir que je vous die ?  
Quant vient a icel jor qu'uns sa fille marie,  
La chemise sa feme a li vasles vestie  
Por çou qu'ele mieux ait le cuer en sa baillie.

*Chanson d'Antioche*, ch. III., v. 501.

When the bride was being decked for the ceremony, her maid bid her remember not to SPEAK TOO LOUD IN CHURCH, and on being asked why, answered, "Why, m'm, you know them 'at speaks loudest dies first."—(S. Yorkshire) *N.*, VI. i. 75.

Un fiancé augurait mal de son mariage, s'il lassait tomber son chapeau à terre. Une fiancée, si on lui touchait la main droite avec la main gauche et si quelqu'un marchait sur le pied droit.—P. Lacroix, *Le Moyen Age* (*Art. Sup.*, f. xxi.), vol. I.

Sie geben fleissig Acht, wenn Braut und Bräutigam zu Bette gebracht seyn, welches unter Beyden am ersten einschläft, und glauben sicherlich, dasselbe werde auch am ersten von Beyden sterben.—J. W. Boecler, *Der Ehsten Aberglaubische Gebrauche*, &c. (1685), Ed. St. Petersburg, 1854, p. 38.

Celui des mariés qui monte au lit le premier mourra aussi le premier.—Perron, *Franche-Comté*, p. 29.

OWL.

La vue du hibou n'a aucune influence sur la fécondité des femmes et les omelettes faites avec ses œufs n'ont jamais guéri et ne guériront jamais du penchant à l'ivrognerie.—Rion.

GIVING HANDS.

The bride and bridegroom are not to give their bare hands to anybody on the day of their marriage except to each other at the altar, otherwise they are threatened with poverty during the whole course of their union.—(Bavarian) *N.*, V., x. 146.

CHASTITY.

The wise and ancient Fathers had this rule,  
Should both wed maids the child should prove a fool.

*Poor Rob. Progn.*, 1690.

**HORSE.**

If a horse stood and looked through a gateway or along a road where a bride or bridegroom dwelt it was a very bad omen for the future happiness of the intending couple. The one dwelling in that direction would not live long.—(Scot.) Na.

**CHILDREN—GOOD LUCK.**

Caul. See *post*.

Thiers mentions a belief, "qu'un enfant ne sera point sensible au froid et qu'il n'apprehendera point l'hyver, si peu après qu'il est sorti du ventre de sa mere on lui trempe les pieds et les mains dans de l'eau qui n'aura point été chauffée; et que si au même tems on lui frotte les levres d'une piece d'or, il les aura toujours vermeilles."—*Traité*, ii. 77.

The infant comes into the world an exceedingly sacred object, and must be touched by none but the sacred few present till the tapu or restriction has been removed. The ceremony attending the removal of the tapu from the child is as follows:—A small sacred fire being kindled by itself, the father takes some fern-root and roasts it thereon. The food so prepared is called horohoronga. He then places the child in his arms, and after touching the head, back, and different parts of its body with the horohoronga, he eats it. This act is termed Kai-Katoa i te tamaiti, eating the child all over, and is the conclusion of the ceremony performed by the father. The sacred restriction is not yet completely removed from the infant; but nothing more can be done till the following morning, when at daylight the child's nearest relative in the female line cooks fern-root, touches, &c., and eats it. The child is then noa or free, and may be handed about by everybody.—Shortland, *New Zealand*.

As she is your daughter, I do not wonder at her uniting perfections that are but rarely united. My brother William [the husband and father] was a favourite of my mother's, and she certainly made his whole christening suit of that part of her linnen which is supposed to derive matrimonial blessings on the son. For what mother's darling my niece is reserved I do not know, but I hope one who will deserve her.—*A Lady of the Last Century* (Mrs. Elizabeth Montagu), Ed. Dr. Doran, 1873, 184.

See B. Jon., *Alch.*, i. 1, and iii. 2.

For the expectant mother to make PREPARATIONS in the shape of baby clothes, &c., in anticipation of her lying in. And to ensure an easy delivery, she must put on her husband's clothes when the pains come on. Se revetir de la chemise de leurs maris, mettre leurs braies ou pantalons et leurs bonnets de coton Limoges.—Chesnel, *Dict*.

Pour avoir un enfant qui soit toujours gai et enjoue il faut que sa mere en lui donnant le jour s'abstienne de se plaindre et surtout de pleurer.—Chesnel, *Dict*.



Enfant de Dimanche, enfant de soleil, heureux enfants.—  
Coremans.

Questo uso ha per oggetto di credere che senza tale anticipato preparativo dell' occorrente pel parto fatto in persona dalla figlia in casa, ed alla presenza della madre non potrebbe giammai partorire.—Michele Placucci, p. 20.

See as to spells to prevent delivery and their removal.—Scott, *Minst. Scot. Border*, iii. 170, "Willye's Lady."

To be born when the MOON is at the full.—R.

*Oaf.* A younger brother, sir; born at the latter end of the week and wane of the moon, put into the world to seek my own fortune.—Shirley, *Love Tricks*, iii. 5.

If the tide begins to rise at the time when the birth of a child is imminent, it will be a boy; if not, a girl.—(N. Wales) N., iii.

On chasse les mouches de la chambre, a fin que l'accouchée ne donne pas le jour à une petite fille.—Chesnel, *Dict.*

Prichard (*Egyptian Mythology*, 136–8) supposes that Boubastis, or the Egyptian Diana, signified the benevolent influence exercised by the moon over pregnant women.

To be born in the NIGHT TIME. People born at night never see spirits.—Hone, *Year Book*, p. 151. See *post.* People born by daylight never see spirits.—*Tran. Devonsh. Assoc.*, iii. 91.

According to an old lady in Kent, *only* those born at midnight do.—N. iii.

Les somnambules sont des enfants nés pendant que luit l'étoile du soir. Ils sont plus heureux le soir et la nuit que pendant le jour, bien qu'ils soient gens d'esprit. (Le nacht wandelaer est toujours considéré comme sous l'influence de la lune et de la nachtmoeder, fantome qui a différentes attributions malfaisantes.)—Coremans, *A. B.*

For a new-born child to be LAID IN THE ARMS OF A MAIDEN, before anyone else holds him.—(Yorkshire) Hn.

To leave the CHRISOM CAP (worn at the baptism) on the child's head till the following morning. It is unlucky to take it off to dry if it should be wetted (in sprinkling) by the minister.—Hn.

Its original use was to prevent the rubbing off of the chrism or holy unguent.

En Bretagne la femme qui est devenue mère est aussitôt entourée des jeunes nourrices du voisinage, dont chacune sollicite d'elle, comme un grande faveur, de présenter la première le sein au nouveau né.—Chesnel, *Dict.*

Wherewith the women use to shroud the child if dying within the month, otherwise it is usually brought to church on the Day of Purification. Chrisoms in the bills of mortality are such children as die within the month of birth, because during that time they used to wear the chrisom-cloth.—Blount, *Glossography*.

- Do not confess you are a lieutenant, or you an antient, and no man will quarrel wee: you shall be as secure as chrisome children.—Shirley, *Doubt. Heir.* Cf. Shak., *Henry V.*, ii. 3, 11.
- To wrap an infant in the MOTHER'S SMOCK. "He was lapped in his mother's smock."—Ray; S., *P. C.*, ii. Cf. S., *P. C.*, i., extract *post*.
- "He has been rowed in his mother's sark-tail." The Scots have a superstitious custom of receiving a child when it comes to the world in its mother's shift, if a male, believing that this usage will make him well beloved among women. And when a man proves unfortunate that way, they will say, "He was kep'd in a board cloth; he has some hap to his meat, but none to his wives.—A. Ramsay, *Scottish Proverb*.
- Lady S. Indeed, miss, I believe you were wrapt in your mother's smock, you are so well beloved.—Marston, *What You Will*, vi. (1607).
- This, I think, means "born with a caul." The Italians call it "la camiccia della Madonna."—Placucci, p. 142; *Woman Turned Bully*, iv. 1, and 675.
- Il est né coiffé. Born rich, honorable, fortunate; born with his mother's kercher about his head.—Cotgrave.
- Walker (*Paræmiologia*, 1672, p. 26) gives "Fortune's darling" as the equivalent of this phrase.
- In *Wine, Beer, Ale, and Tobacco contending for Superiority*, 1630, Wine says to Sugar: "Why, sure thou wert wrapt in thy mother's smocke."
- In Munday's *Com. of Fidele and Fortunio*, 1585, Attilia says:  
I thank them that they flout me to my face when no other  
they mock,  
This was my father's craft, for he ever made my mother  
to wrap me in her smock.
- "Fortunate Francis, that was wrapp'd in's mother's smock" is the self-gratulation of a successful wooer in R. Davenport's *The City Night-Cap*, ii., 1661. See also Rowley, *Match at Midnight*, iv.
- Mrs. N. The nimble gentleman in the celestial stockings  
Pr. Hath the best smock fortune to be beloved of women.  
Middleton, *Your Five Gallants*, i. 1.
- Host. They call me Goodstock.  
Lovel. Sir, and you confess it,  
Both i' your language, treaty, and bearing.
- Host. Yet all, sir, are not sons o' the white hen;  
Nor can we, as the songster says, "come all  
To be wrapt soft and warm in fortune's smock:"  
When she is pleas'd to trick or tromp mankind,  
Some may be coats as in the cards; but then  
Some must be knaves, some varlets, bawds, and ostlers,  
As aces, duces, cards o' ten, to face it  
Out i' the game, which all the world is.  
B. Jonson, *New Inn*, i. 3.

Cf. W. § 156, and Nares, *Whiteboy*, "be his nown white son,"  
Udall, *R. R. D.*, i. 1; Ford, *The Sun's Darling*, ii. 1; *Like*  
*Will to Like*, 1568; Hazlitt, *O.P.*, iii. 329; white boy,  
*Timon*, i. 4. 1600. [Shak. Soc.]

For money, like a chick of the white hen, has generally luck on  
its side.—*Poor Robin*, February, 1764.

What! May I not by right be esteemed the son of a white  
hen (*Albæ gallinæ filius*), *i.e.* that I was born in a good  
hour, or that I was born with a *sylyhoffe*\* on my head?—  
Palsgrave, *Acol.*, L. 2, 1540.

\* *Selig-houve*, happy hood.—*Ib.*, G. 3.

*Crispati crines plumæ dant calcar amori.*

Why is young Annas thus with feathers dight?  
And on his shoulders wears a dangling lock?  
The one foretells he'll sooner fly than fight,  
The other shows he's wrapt in 's mother's smock.  
But wherefore wears he such a jingling spur?  
Oh, know he deals with jades that will not stir.

*Musarum Deliciæ*, ii. 126; *Wit Restored*.

For surely Fortune wrapt thee in her smock,  
And like a lamb did in the cradle rock.—Taylor (W. P.), i. 597.

Que n'a-t-on pas dit sur les enfants nés coiffés, c'est à dire qui  
viennent au monde en repoussant avec la tête une partie de  
l'amnion. Les commères sont les seules, à croire, j'espère,  
que puisque la nature veut protéger la tête de l'enfant à sa  
sortie du sein maternel, elle lui réserve un avenir facile  
et s'empressera de détourner tous les maux qui pourraient  
le menacer; elles persistent à voir dans ce fait insignifiant  
une égide dont la nature couvre son favori.—Emile  
Bessières, *Sur les Erreurs et les Préjugés Populaires en Médecine*  
(Faculté de Médecine), Paris, 1860, p. 10.

It has been suggested that because the child floats in utero  
in the fluid contained on the amnia that therefore this  
amnia ought to enable its possessor to float in after-life . . .  
A Torquay midwife laid it down that the placenta should  
always be placed in a perfectly dry vessel because if it  
contained any fluid whatever the child would some day  
surely die of drowning.—*Trans. Devonsh. Assoc.*, x. 104.

For a child to suck a WHITE COW.—(Wilts.) Will thrive better.—  
*N.*, i. 7.

*Hilts.* You do not know when you are well. I think  
You'd ha' the calf with the white face, sir, would you?  
I have her for you here: what would you more?

B. Jonson, *Tale of a Tub*, ii. 1.

#### VACHES NOIRES.

On pretend que leur lait a la propriété déteindre un incendie  
produit par le tonnerre, et que ce lait convient peu à la  
nourriture des enfants, surtout s'il a été tiré, ou qu'on le leur  
donne pendant un orage.—Chesnel, *Dict.*

It induces colic.—Richard, *Traditions Lorraines*.

For a child to SNEEZE. As then all fear of the fairies changing it to a warlock is over.—(Scotland) *N.*, i. 12.

To CARRY A CHILD, on first leaving the room of its birth, UPSTAIRS, that he may rise in the world.—Lees. See p. 20.

*Jeremy.* I came upstairs into the world, for I was born in a cellar.

*Foresight.* By your looks you should go upstairs out of the world too, friend.—Congreve, *Love for Love*, ii. 7.

The mother also should ascend at least one step before going downstairs.—Hardwick.

Of course it frequently happens that there is no upstairs; the mother's room is the highest in the house. In this case the difficulty is met by the nurse setting a chair, and stepping upon that with the child in her arms as she leaves the room. I have seen this done.—(Suffolk) Chambers, *Book of Days*, ii. 39 [C.W.J.].

To TOOTH first in the LOWER JAW; or the child will die in infancy.—*B.*; *N.*, V., x. 165.

Among the Bakaa tribes, a child cutting the upper front teeth first is put to death.—Livingstone's *S. Africa*, ch. 28, p. 577.

Dans beaucoup de communes du Bearn, lorsqu'il naît un enfant on jette par la fenêtre du froment et des pièces de monnaie parce qu'on croit que cette offrande sera favorable à son avenir.—Chesnel, *Dict.*

Lorsque les nourrices se mettent en voyage avec leurs nourissons elles suivent les sentiers peu fréquentés pour éviter le rencontre des sorciers.—*Ib.*

To give something edible to the first person met, when carrying an infant first into the open air. It is called the "bairn's piece." Usually bread and cheese. Otherwise child will be unlucky.—(Scotland) *N.*, iii.

To have an EGG\* [or white bread.—Hn.] given to an infant on its visit.—*G.*; *N.*, i. 6.

\* It should have been just laid.—*Long Ago*, i. 81.

An egg, a pinch of salt, and a penny or a sup o' milk.—*N.*, iii.

Que signifie le present qu'on fait des œufs et du sel à un enfant des la première fois qu'il vient à la maison de quelque sien amy.—Joubert, II.

Also a cake and some salt (Hutchinson, *View of Northumberland*, 1778, Appendix D.) or sugar. Cf. *Ezekiel*, xvi. 4.

Somewhat grotesquely, they add in East Riding of Yorkshire a few matches to light the child heavenwards.—(Leicestershire) Hn.

#### CHILDBIRTH.

In a conversation between the angel Michael and Eve, the latter bemoans the consequences of the Fall. Michael suggests various topics of consolation, and amongst others,

promises that "she shall be rewarded for all the pains of motherhood, and the death of the woman in childbed shall be accounted as martyrdom."—*The Bible, the Koran, and the Talmud*, by G. Weil, 1846, p. 18.

According to the old Mexicans, the souls of women who died in labour went to a place of delight in the temple of the sun.—Pritchard, *History of Mankind*, v. 366.

After the birth of the child, the neighbours who come to call on the mother, before touching the infant, purify themselves by taking a burning torch from the fire, crossing themselves with it, and then throwing it into the fire and spitting after it.—Rogers.

The first whang or slice of cheese cut after the child is born is given to the young women in the house who have attended on the occasion, that they may sleep over it, in order to procure fecundity when they shall be married. It is never given to married women.—(Roxb.) Jamieson.

Buttersaps or scones must be offered to those who come to see the infant.

Gossips' feasts, as they tearme them good-HANSEL FEASTS.—Withals, 1608, p. 291.

The women who live on the banks of the Ale and Teviot have a singular custom of wearing round their necks blue woollen threads, or small cords, till they wean their children. They do this for the purpose of averting ephemeral fevers, or, as they call them, "weeds and onfas." These threads are handed down from mother to daughter, and esteemed in proportion to their antiquity.—Henderson.

TO CALL A CHILD before baptism by its INTENDED NAME.—Chamberlain, *W. Worcestershire Words*.

St. Chrysostom (*Hom.* 8 and 12, *on 1 Cor.*) rebukes the heathenish ceremonies performed on the birth of a child, one of which was to give it that name which was attached to the candle that burned longest out of a row of candles.

TO CHRISTEN a child on the same day of the week as it was born on.—Miss M.

#### WEST WIND.

To have a west wind blowing when the child is taken to the christening.—J. See *post*.

The W. wind was anciently credited with the paternity of bastard children, and they were called indifferently Spuri and Favonei. See Favonius, Du Fresne, *Glossary*.

A Remiremont on a toujours le pieux usage d'asseoir les petits enfants de l'annee sous la couronne du repoisir de la Fête Dieu dans l'esperance qu'en grandissant ils acquerront plus de force et marcheront aussi plus tot.—Chesnel, *Dict*.

Jacques. They are a genealogy of jennets, gotten  
And born thus by the boisterous breath of husbands.  
B. and F., *Woman's Prize*, ii. 5.

*Margarita.* I am with child, sir.  
*Leon.* At four days' warning? this is something speedy.  
 Do you conceive, as our jennets do, with a  
 west wind?—*Id.*, *Rule a Wife*, iv. 3.

*Medlar.* 'Slid, does she hold us for Andalusian studs, that  
 can breed by the air, or procreate by ourselves?  
 —*Lady Alimony*, iv. 2; *H.*, *O.P.*

*Val.* Your wanton jennets,  
 That are so proud the wind gets 'en with fillies,  
 Taught me this foul intemperance.  
 B. and F., *Valentinian*, iv. 1.

*Colax.* I change so quick  
 That I suspect my mother did conceive me  
 As they say mares do, on some wind or other.  
 Randolph, *Muses' Lg. Gl.*, iv. 5.

One may believe with more reason that the [Spanish] mares  
 are impregnated and made to conceive by the south-west  
 winds.—J. Howell, *Parley of Beasts*, p. 141.

Sæpe sine ullis conjugiiis vento gravidæ.—*Virg.*, *George III.*, 274.  
 Coltes conceyved with wynde never overliveth three year.—  
*Horm.*, *Vulg.*, 182. 1519.

When maris covette to gendre they forsake theyr company and  
 run towarde the South or the North.—*Ib.*, 109.

West wind to the bairn  
 When ga'an for its name,  
 And rain to the corpse  
 Carried to its lang hame;  
 A bonny blue sky  
 To welcome the bride,  
 As she gangs to the kirk  
 Wi' the sun on her side.  
*Edinburgh Magazine*, Nov., 1818, p. 412.

**JORDAN WATER.** Cf. Naaman's cure.

The superstition which leads to the procuring of water from  
 the river Jordan for use at the baptism of Royal children  
 and others has its parallel in the value attached by Moham-  
 medans to the Zemzem water procured from the Temple of  
 Mecca.—Lane, *Mod. Egyptians*, c. xi.

The negroes prefer rain-water, as having come down from  
 heaven.—*W. Ind. Branch*.

"Aqua + Jordanis" is sold in Marseilles and at Paris, 24  
 R. de St. Sulpice, at 5 f. the flask.—*Parfait*.

**WOLF'S TOOTH.**

I have made your daughter a present of a wolf's tooth. I sent  
 to Ireland for it, and I set it hear in gold. They are very  
 Luckey things, for my two ferst one did dye, the other  
 bred his very ill, and none of the Rest did, for I had one  
 for all the rest.—*N.*, ii.; *Letter from Lady Wentworth to her  
 son*, *Lord Strafford*, March 26, 1713.

The Irish do use a wolf's fang-tooth set in silver [to assist children to cut their teeth], which they hold to be better than coral.—Ay. Topsell mentions this, *Hist. of Four-footed Beasts*, p. 752.

AMBER.

Des meres superstitieuses entourent de colliers d'ambre le cou de leurs enfans dans le dessein de rendre la sortie des dents plus faciles.—M. Richard, *Dissertn. sur les Erreurs Populaires relative à la Médecine*. [Paris, 1833, 4°.]

CORAL AND BELLS.

Coral is good to be hanged about children's necks. As well to rub their gums as to preserve them from the falling sickness.—Hugh Platt, *Jewel House of Art and Nature*, 1594.

The doctrine of signatures probably suggested that coral would be good for the gums.

The FIRST TOOTH CAST by a child should be swallowed by the mother, to ensure a new growth of teeth.—(Amer.), *N.*, V., xii. 166.

FOX-GLOVE.

Some of the vulgar in Lothian make a superstitious use of these bells. When they suppose that an infant has been injured by magical influence, or, as they express it, gotten ill (perhaps also for preserving them from this dreaded calamity), they pull a quantity of fox-glove and put it in the cradle.—Jamieson.

These votive offerings must be pinned in the baby's clothes and so brought home. . . . Near Leeds this ceremony is called "a puddening."—Henderson.

En Bretagne lorsque le premier né est conduit à l'église pour y être baptisé, on lui attache un morceau de pain noir au cou, et la mère dit alors "Les mauvais esprits verront que ce n'est pas un heureux et ils ne lui jetteront pas un mauvais sort." La femme qui est devenue mère est aussitôt entourée des jeunes nourrices du voisinage, dont chacune sollicite d'elle comme une grande faveur de présenter la première le sein au nouveau né. Cet enfant est considéré par elles comme un ange qui arrive du ciel et ses lèvres innocentes ne peuvent manquer de sanctifier le sein qu'elles approchent pour la première fois.—Chesnel, *Dict.*

CROOK.

When a child was baptised privately it was, not long since, customary to put the child upon a clean basket, having a cloth previously spread over it, with bread and cheese put into the cloth, and thus to move the basket three times successively round the iron crook which hangs over the fire from the roof of the house for the purpose of supporting the pots when the water is boiled or victuals are prepared. This might be anciently intended to counteract the malign

nant arts which witches and evil spirits were imagined to practise against new-born infants.—[Logierait] *Stat. Act. of Scotland*, v. 83. See *post*.

The same ceremony is practised in Orkney to exorcise a declining child. Cf. *Levit.*, xviii. 21.

**PRIEST.**

During the Aspergés, and while the priest passed up the church to the altar, a little child, for the first time putting its feet to the ground, was led close behind him. Amongst the people it was a firm belief that, taking its first lesson in such a way, a child would ever after walk well and be quick in its movements.—*Our Autumn Holiday on French Rivers*, by J. L. Molloy, p. 130 (Normandy).

**ONYCHOMANCIE** (ὄνυξ, ὄνυχος, ongle) divination qui se faisait en observant les ongles d'un enfant, après qu'on les avait oints d'huile et de suie, et qu'on avait fait tourner l'enfant du côté du Soleil.—Peignot, *Amusements Philologiques*.

**PARTURITION.**

If any woman brought a-bed amongst them hapst to lie,  
Then every place enchaunter-like they clense and purifie;  
. . . The like in travailes hard they use and marriages as well,  
And eke in all things that they buy and everything they sell.

B. Googe, *Popish Kingdom*, p. 57 r. 1570.

**BAPTISM, Partial—In Milk.**

In some corner of the land [Ireland] they used a dampnable supersticion, leaving the right arms of their infants unchristened (as they term it) to the intent it might give a more ungracious and deadly blow. Others write that gentlemen's children were baptized in milke and the infants of poor folk in water, who had the better or rather the only choice.—Rd. Stanihurst, *Description of Ireland*, ch. 8 in Holinshed's *Chron.*, ii. 1577.

**BAPTISM.**

Le choix du jour pour l'administration de ce sacrement avait semble assez important pour qu'on le fixat d'une manière générale dans chaque pays; on ne baptisait d'abord qu'à certains jours, notamment aux principales fêtes; mais plus tard l'Eglise d'occident proclama que tous les jours étaient bons pour conférer le baptême. Ce fut alors que les preferences des parents se prononcèrent d'une façon superstitieuse: les uns ne voulaient baptiser l'enfant que quarante jours après sa naissance si c'était un mâle, et quatre vingt jours après, si c'était une fille; les autres exigeaient que la mère eut été purifiée; quelques uns pensaient que le baptême n'avait pas d'efficacité avant le huitième jour, &c. —Paul Lacroix, *Le Moyen Age et la Renaissance*, 1848, vol. i.; *Art. Superstitions*, f. xiii. 1. See Thiers, *Traité*, vol. ii., ch. 6.

L'Eglise . . . blâmait\* qui trempaient dans l'eau froide les pieds et les mains du nouveau né, pour l'empêcher d'être

\* Les superstitions.



sensible au froid; qui lui frottaient les lèvres avec une pièce d'or pour les lui rendre vermeilles; qui, avec un fer chaud, imprimaient sur son corps le signe de la croix; qui prenaient pour parrains et marraines les premiers pauvres que le hasard amenait au carrefour du chemin ou au seuil de la porte; qui paraient magnifiquement l'enfant pour le présenter au baptême; qui le conduisaient aux fonts baptismaux avec des instruments de musique et au son des cloches; qui lui imposait un nom superstitieux ou profane ou ridicule ou diabolique; qui lui donnaient plusieurs noms, &c.—*Ib.* See Thiers, *Traité*, ii., ch. 11.

OMPHALOMANCY, divination dont se servaient les sages-femmes en remarquant les nœuds qui se trouvent au nombril d'un enfant naissant pour connaître combien d'enfants l'accouchée aura par la suite.—Peignot, *Amusements Philologiques*.

In Greenland the NAVEL-STRING is preserved as an amulet against sickness and to ensure long life to the child.—Dr. Henry Rink, *Danish Greenland: its People and Products*, Lon., 1877, p. 205.

It must be bitten off or cut with a mussel shell.—Rink, *Tales and Traditions*, p. 55.

In Franche-comté male children wear it round their necks to quicken their wits. So the phrase, "il n'a pas porté son nombril dans sa poche" just means to say he is an ass.—Mel.

A urine-tub is held over the head of a woman in labour to ward off evil influences.—Rink, *Tales and Traditions*, p. 55.

#### LIKENESS TO PARENT.

It is considered lucky for a girl to favour or resemble her father, and a boy his mother.—(Dorset) *N.*, V., x. 138.

#### SUCKLING.

Un jeune nourrisson renouvelle le lait, dit on; c'est une erreur; si les nourrices ont plus de lait, c'est parceque la consommation d'un enfant est d'autant moindre qu'il est plus jeune.—Rion, p. 6. 1869.

Si pour remettre un enfant fort extenué, le changement à un lait qui soit plus vieux luy est nécessaire.—Joubert, *Prop. Vulg.*, II., 47.

Comment se peut faire que la nourrice estant absente cognoisse à ses tetins que son enfant pleure.—*Ib.*, 48.

C'est bon signe que l'enfant tette bien quand il pisse beaucoup.—*Ib.*, 149.

Nos femmes de Montpellier ont ceste observation recue de main en main, que le lait de celle que a fait une fille est meilleur à un fils, parceque disent elles cela le raffraischir et au contraire que le lait d'une qui a fait un fils est meilleur à une fille, pour la raffraischir aussi.—*Id.*, *Err. Pop.*, I., v. 6.

## WET NURSE.

Though not exactly within the scope of this collection, I cannot resist preserving here an argument and protest more than 300 years ago addressed to mothers on the question of suckling their own offspring :

Bon Dieu, quel outrage est-celà si les femmes le sçavoient bien cognoistre ! Puis donc qu'il n'appartient que aux sages, pourquoy est ce que toutes vertueuses femmes ne declarent par c'est effet leur sagesse, et ne quittent le rang des folles ? Je croy encores que si elles sçavoient quel plaisir il y a de nourrir ses enfans duquel jouissent leurs nourrices, elles se loueroyent plustost à nourrir les enfans d'autrui, que de quitter les leurs. Es d'ou procede que les nourrices communément sont tant amoureuses et passionnées des enfans que leur sont estrangers, sinon de l'extreme plaisir quelles y reçoivent ? lequel sans comparaison est plus grand que toutes les peines que donnent les enfans, dont il efface aisément les fascheries de la sujection et quelque mauvais temps qu'on en a. Je vous prie que l'on estime un peu le plaisir que l'enfant donne : quand il veut rire, comment il serre à demi ses petits yeux ; et quant il veut pleurer, comment il fait la petite lippe ; quant il veut parler, comment il fait des gestes et signes de ses petits doigts ; comment il begaye de bonne grace, et double en quelques mots, contrefaisant le langage qu'il apprend ; quant il veut cheminer, comment il chancelle de ses petits pieds. Mais, y a-il passe temps pareil à celui que donne un enfant qui flatte et mignarde sa nourrice en tettant, quand d'une main il descouvre et manie l'autre tetin, de l'autre luy prend ses cheveux ou son colet en s'y jouant ? quant il rue coups de pied à ceux que le veulent destourner ; et en un mesme instant jette de ses yeux gracieux mille petits ris et œillades à sa nourrice ? Quel plaisir est-ce de le voir parfois despitieux et fasché d'un rien, fogner pour une epingle ou autre petite chose, se verser par terre, frapper et rudoyer ceux qui les veulent ou appaiser, ou prendre et emporter ? comment il rejette l'or, l'argent, les bagues et joyaux qu'on luy presente pour faire l'appointement ; et tout soudain on le regaigne pour une pomme ou un fetu ? Quel plaisir est d'entendre les folies des petits enfans et voir leurs badineries, d'ouyr ce qu'ils respondent aux demandes, les questions et discours pueriles qu'ils sont, les sottises qu'ils disent, et les propos qu'on ne scay d'ou ils viennent ? De sorte que l'on dit bien vray que "là où il y a des enfans il ne faut ne fols ne badins." N'y a-il pas grand plaisir de les voir jouer avec les chiens, avec les chats, ou courir apres eux ? petrir de la terre, et en bastir des maisons ou des fours ? contrefaire l'arquebousier, le coureur de lance, le piquier ? sonner du tabourin, faire des reverences, contrefaire les sages, pleurer d'un moineau que le chat leur a prins, ou des oiseaux qui volent qu'ils ne

peuvent avoir ? pleurer pour une noix qu'ils ont perdue, et semblables choses ? N'y a-il pas plaisir et passetemps quand ils ne veulent quitter leur mère ou leur nourrice et ne veulent aller à autre personne, quelque présent ou flatterie qu'on leur sçache faire, et il se faut desrobber finement d'eux ? quand ils ne veulent permettre que leur nourrice caresse en leur presence un autre enfant, ou que luy donne à tetter ? quand ils se mettent en devoir de la deffendre si quelqu'un la menace ou fait semblant de la battre ; comment il crie le premier et se tempeste pour vindiquer l'outrage ? Ceste grand amour jointe à jalousie est si plaisante et agreable qu'elle ravit tout le cœur d'une nourrice si elle est de bon naturel, humaine et gracieuse ; tellement qu'elle n'aimera pas d'avantage ses propres enfans que l'estranger qu'elle nourrit : Et que peut il estre quand la mere propre est sa nourrice ? Si vous prenez plaisir à ce qu'un autre aura fait, comme à un livre, une peinture, ou autre chose artificielle, combien plus à ce qui sera sorti de vostre esprit ? Sans doute l'amour et le plaisir redoublent à l'endroit des meres qui nourrissent leurs enfans. Car au contraire, Dieu permet bien souvent que les enfans aiment plus leurs nourrices que leurs meres.—Laur. Joubert, *Erreurs Populaires touchant la Medicine et la Santé*, l., v. 1. Paris, 1579.

To have an UNMARRIED woman for WET NURSE.

A rich man in this kingdom, who was never thought to be any of Solomon's offspring, came with his wife to see a nurse-child of his (as he thought), but certainly 'twas his wife's : then very discreetly he asked the wet nurse whether she was a maid or married. She said she was married. "No," says he, "I'll have no married woman : I'll have a maid to be my child's wet nurse." "Truly, sir," says she, "then you had best bespeak one about London, for we have none such ready-made in the country."—*Oxford Jests*, No. 566. 1684.

And by this means [wet-nursing] it many times comes to pass that children being brought forth of godly and gentle parents prove churlish and wicked, and utterly estranged from the nature and good disposition of the parents. For children by drinking in strange milk drink in also strange manners and another nature.—Becon, *Catechism of Wives*, i. 517.

MOTHER'S MILK.

On a aussi pretendu que l'enfant ne peut avoir de mal à craindre du sang dont il est formé. C'est une funeste erreur : une nourrice bien portante vaut mieux qu'une nourrice malsaine. Si la qualité du lait a une influence réelle sur la santé des enfans, il ne faut pas aller jusqu'à s'imaginer qu'elle en ait une sur leur caractère. Il est également absurde de croire que le lait de chevre rende les enfans plus gais que le lait de vache.—Rion.

So have I seen many mothers [like the ostrich] refusing to nurse their children; and, if they could, would have others likewise bear them; but putting them forth, I believe many perish for want of care and due attendance, for it is not possible that a nurse should have that tender affection which belongs to a mother, and many times with the nurse's milk the children suck the nurse's vices.—John Swan, *Speculum Mundi*, 1635, p. 394.

Gryte was the care and tut'ry that was ha'en  
Baith night and day about the bonny wean,  
The jizzen-bed ur 'rantry leaves was sain'd  
And sic like things as the auld grannies kenn'd;  
Jean's paps wi' saut and water washen clean,  
Reed that her milk gat wrang, fan it was green;  
Neist the first hippen\* to the green was flung,  
And thereat seelfu' words baith said and sung;  
A clear brunt coal wi' the het tongs was ta'en,  
Fra out the ingle-mids fu clear and clean,  
And throw the corsy-belly† letten fa'  
For fear the weane should be ta'en awa.

*Helenore*, by Alex. Ross, 1768, p. 138, rep.

\* Hip-cloth. † Infant's first shirt, open before.

Voilà dont comment il faut entendre ce que le vulgaire pretend dire que l'eschauffement du lait est cause que las maînelles tarissent aux nourrices. Il y a une autre intelligence de ce qu'on dit aussi qu'elles tarissent aux bestes non pas si on bout simplement leur laict (comme quand on en fait de la boullie) mais s'il verse au feu, ainsi qu'il peut advenir du bouillon impetueux. Item si on n'y adjuste quelque peu d'eau les bonnes gens disent (au moins en Gascogne, ou je l'ai appris) que les mammelles tariront à la beste.—Joubert, *Err. Pop.*, v. 7.

#### SICKLE.

In Bulgaria, when a child is born, the witch, who is present officially, brings a reaping-hook into the room, and then proceeds to rub the infant all over with salt, and to fumigate the room in order to drive away all intrusive evil spirits from mother and child.—St. Clair and Brophy, p. 69.

For the first years of his life, a piece of garlic (in the case of a girl, one or two coins) is tied upon his head to preserve him from the evil eye.—*Ib.*

#### MORNING.

Folkes thinken children begotten towards the sonne rising to be conceived more perfect of forme, shape, lymme, and favour.—Udall, *Er. Ap.*, *Cic.* 12, p. 343.

#### WHERE CHILDREN COME FROM.

##### STORK.

La cicogne joue un grand rôle dans les traditions populaires de l'Allemagne. C'est elle qui apporte les enfants dans les

familles\*, tanolis que chez nous on les trouve sous les choux.—E. Rolland, *Faune Pop. de la France*, p. 380. 1879.

\* Mannhart, *Uebereinstimmungen Deutscher u. Antiker Volksüberlieferung in Zeitschrift f. d. a. neue folge X.*

BEGGAR'S BREAD should be given to children who are slow in learning to speak.—(American) *N.*, V., xii. 166.

STORM. THUNDER, LIGHTNING, at birth.

*Merlin.* They are his fates that make the elements fight,  
And these but usual throes, when time sends forth  
A wonder or a spectacle of worth.  
At common births the world feels nothing new;  
At these she shakes: mankind lives in a few.  
B. Jonson, *Speeches at Prince Henry's Barriers.*

# CHILDREN—ILL LUCK.

See *post.*

## PREGNANCY.

If a woman with child looketh upon a dead body, her child will be of a pale complexion.—Browne, *Vulgar Errors*, V., xxiv.

De celles qui ne veulent qu'on aille querir du feu en la maison d'une accouchée, de peur que l'enfant soit baveux ou chassieux.—Joubert, *Prop. Vulg.*, II., 45.

Si cela fait à la deliverance que la femme estant en travail de l'enfant disent trois fois (en remuant fort viste la poulce). "J'ay froid, j'ay chaud."—*Ib.*, 46.

If a female while *enceinte* happens to enter a churchyard, and inadvertently to wipe her foot upon a grave, her offspring will be born club-footed or kirk-wiped, and hence the phrase "he or she has a kirk-wipe."—(Annandale) *N.*, v.; Bennett, *Traits of Scottish Life*, iii. 329.

Females during pregnancy have longings for all sorts of food, sometimes for eels, sometimes for wild turnips, or shell-fish, or what not; but no idea prevails, similar to the popular European prejudice, that the non-gratification of these longings is attended with bad consequences to the child, in the shape of marks to disfigure the body.—Shortland, *New Zealand.*

From ancient times it has been a custom among the Russians, which is strictly adhered to by all classes in the present day, never to disclose the secret of a woman's being in labour except to those who have to wait upon her, till the labour is past, from a superstitious belief that when her state is known, especially to strangers, her sufferings and danger are thereby increased.—Pinkerton's *Russia*, p. 153. 1833.

On chasse les mouches de la chambre, afin que l'accouchée, ne donne pas le jour à une petite fille.—Chcsuel, *Dict.*

Dans quelques localités on croyait, il n'y pas fort longtemps que si une veuve de l'année entrait dans la demeure d'une femme en proie aux douleurs puerpérales, elle ne pouvait être délivrée qu'après la sortie de cette veuve.—*Id.*

Allorché si avvicina al parto sono vigilanti le donne di famiglia ad impedire di tenere matasse sul dipanatojo in qualunque giorno precedente il vicino parto.—Placucci, p. 20.

And see *Id.*, p. 171.

Per otto giorni dopo il parto non lascian vedere il fanciullo a verun povero, sul timore che sotto abito mentito venga qualche stregghia a fare mal'occhio, o qualche maleficio al bambino. "Capitando poveri pero in detti giorni si deve ad essi fare la carita senza esitanza, e licenziarli in tutta fretta."—*Id.*, p. 32.

## NURSING.

Le premier lait d'une femme qui vient d'accoucher (le colostrum) ne peut-etre donne sans danger au nouveau né on doit bien se garder de le jeter hors de la maison, il faut s'empreser de le repandre sur le foyer. Cette libation se rattache peut-etre aux pratiques de quelques religions anciennes.—Richard, *Trad. Lorrains*.

SITTING CROSS-LEGGED. See *post*.

And for the women beg,  
That when they travail you'll not sit cross-leg;  
But when their notes are turn'd to childbirth cries,  
You'll cry good-speed to their deliveries.

*London Chanticleers*, Ep.; H., O.P., xii.

Juno, sitting cross-legged, prevents Alcmena's delivery.—T. Heywood, *Silver Age*, iii., p. 132, &c. (Shak. Soc.).

## MOON.

In Cornwall, when a child is born in the interval between an old moon and the first appearance of a new one, it is said that it will never live to reach the age of puberty. Hence the saying, "No moon, no man."—Dyer, p. 41.

"A younger brother, Sir; born at the latter end of the week and wane of the moon."—Shirley, *Love Tricks*, iii. 5.

He was born in August—a periphrasis for a liquorish person—one who must be tasting.—Fuller.

*Dell*. I was born, sure, in the dog-days, I'm so unlucky."—Webster, *Northward Ho*, iv. i. (in doting on an old man).

TO GAR CLAES GAR THROUGH THE REIK.—Jamieson.

To pass the clothes of a new-born child through the smoke of a fire, a superstitious rite which has been used in Fife in the memory of some yet alive, as a protection against witchcraft. A relic of sun-worship, and allied to the consecration to Moloch by passing the child through two fires.—*Id.*

Then the first hippen\* to the green is flung,  
And unko' words thereat baith said an' sung,  
A burning coal with the hett tangs was ta'en  
Frae out the ingle-mids, well-brunt an' clean;  
An' through the corsy-belly† letten fa',  
For fear the wëan should ta'en awa'.

Ross, *Helmore*, p. 6. [See *supra*, p. 109.]

\* Wrapper for the hips. † Shirt open in front.

Les langes\* susendus pour sécher doivent être retirés avant le coucher du soleil, sans cela il pourrait s'y attacher quelque mal.—J. C. Rothenbach, *Localsagen u. Satzungen des Aberglaubens*, Zurich, 1876.

\* Swaddling clothes.

#### KISSING.

S'il est vray que de baiser souvent les petits enfant on leuré boit le sang.—Joubert, *Prop. Vulg.*, II., 53.

C'est un façon de parler de nourrice, pour dire qu'on leur gaste le tein [ct.].—Bailly, *Quest. Nat.*

#### WINDOW.

Tenir un enfant penché au dehors de la fenêtre arrête sa croissance.—(Swiss) Rothenbach.

Sie sehen sich vol für, dass nichts über les Kindes Kopf hingereicht werde, das kind werde alsdann nicht wachsen können.—J. W. Boecler, *Der Ehsten Aberggl. Gebräuche*, 1685, Ed. 1854, p. 55.

L'enfant qui nait entre 11 p.m. et minuit disent les femmes de Gerbamont éprouvera grandes infortunes. Mauvais sujet.—D. C.; Mel., p. 477.

To be born in the MIDDLE OF THE DAY. Will grow up silly.  
And see p. 98.

That if a man be born in the daytime he shall be unfortunate.  
Or on Whitsunday.—Melton, p. 291.

Or in the month of May. May birds are aye wanton.—J.  
See p. 82.

The average shows 4 born in the day to 5 born in the night—fewest about mid-day and midnight.—Quetelet, *Sur l'homme*, I., ii. 6.

Noon, among the ancients, was regarded with terror as a time of sleep and silence.—Leopardi, *Errori pop. d'Antichi*, c. vii.

To let a baby see itself in a LOOKING GLASS before it is a year old.—S. It grows proud.—(American) *N.*, V., xii. Or bring it into a cellar.—(American) *N.*, V., xii. Will cause its death.—*Popular Superstitions*, Philadelphia, 12mo. [1832].

Les petis enfants se voir dans leurs mains comme on se voit dans un miroir.—(Swiss) Rothenbach.

To WEIGH a baby. It will die or grow up puny.—(Danish) Thorpe, *North. Myth.*, ii. 276.

No man must be allowed to enter the chamber for three days after the delivery: his hat must be taken away and thrown under the bed, and it can only be redeemed by means of a present.—Chesnel, *Dict.*

## CAT.

Edw. Topsell, *History of Four-footed Beasts*, 1607, fo., calls it "the idle man's pastime," affirming, further, that many have paid dearly for playing and sporting with them. "It is most certain that the breath and savour of cats consume the radical humour and destroy the lungs, and therefore they which keep their cats with them in their beds have the air corrupted, and fall into fever hectics and consumptions." "And therefore also are they dangerous in the time of pestilence, for they are not only apt to bring home venomous infection, but to poison a man with very looking on him; wherefore there is in some men a natural dislike and abhorring of cats, their natures being so composed that not only when they see them, but being near them and unseen and hid of purpose they fall into passions, fretting, sweating, pulling off their hats, and trembling fearfully, as I have known many in Germany . . . and therefore they have cried out to take away the cats."—*Ib.*, p. 106.

An inquest held on Marie Page, an infant of four months, daughter of a costermonger, living in Harrow Street, Marylebone. On Sunday night the mother put the child to bed, and some time afterwards she found the cat lying across the infant's body. On removing the animal she found that the child was dead. Dr. Rose stated that the death was caused by suffocation. Verdict accordingly.—*Daily News*, 15/12/'81.

Domesticæ feles summe arcentur à cunabulis puerorum, imò hominum adulterum, ne ori dormientium anhelitum ingerant: quia eo attractu humidum radicale inficitur, vel consumitur, ne vita supersit.—Olaus Magnus, *Hist. de Gent. Septentr.*, Lib. xvii., c. 19.

Geo. O the wicked wit of woman! for the good turn I did bringing her home, she ne'er left sucking my master's breath, like a cat—kissing him, I mean—till I was turned away.—Middleton, *Anything for a Quiet Life*, V., i.

5th Hag. Under a cradle I did creep,  
By day; and when the child was asleep  
At night, I suck'd the breath; and rose,  
And pluck'd the nodding nurse by the nose.  
B. Jonson, *Masque of Queens*.

To let a CAT come near a baby.—J.; Chambers, *Book of Days*, ii. 30.  
It will suck its breath away.—Case recorded *Ann. Reg.*, Jan. 25, 1791.

May cats are unlucky, and will suck the breath of infants.—H.W., *Suppt.*, *Art. Cat.* And grow up to be dirty.—N., iii.



Allowing cats to sleep with you, unhealthy. They will draw your health away.—J.; H. W.

Many adults will not sleep in the same apartments with a cat.—J.

CATTER.

A disease to which the roots of the fingers are subject, said to be caused by handling cats too frequently.—(Border) J.

CATRICK (or Cataract).

A disease of the eyes traced to the cat which has run over a dead body!—(N. of Scotland). V. also Weazle-blawing.

To rear a kitten and a baby together.—N., ii.

The kitten is sometimes killed to save the baby.—*Tr. Devonsh. Assoc.*, x. 107.

To let a child SLEEP UPON BONES, *i.e.* in the lap. It cannot lie at full length.—Chambers, *Book of Days*.

Let not the child sleep upon bones.—(Somerset) Ray, *Eng. Prov.* Note.—The nurse's lap.

To cut a child's NAILS\* in the first twelvemonth.—B.

\* Hair.—H.W.; N., ii.

J'ai vu des nourrices ne dire hardiment qu'elles ne voulaient pas couper les ongles de leurs nourrissons avant qu'ils aient prononcé *du sel*, sinon tous les maux les menaçaient.—Bessiéres, *Sur les Err. en Medecine*, Paris, 1860.

They should be bitten, or he will turn out a thief.—N., III., i. 6. Or stammer.—(German.)

To pare their nails over the family Bible makes them grow up honest.—N.

In W. Northumberland it is believed that if the first parings are buried under an ash-tree, the child will turn out a top-singer.—Henderson.

In Russia part of the baptismal ceremony is cutting off in the form of a cross part of the hair of the infant, enveloping it in wax and throwing it into the font, or sticking it up in the corner of the church.—Pinkerton, *Russia*, p. 158. 1833.

To WASH THE PALM of a child's hand in the first year, or the arms—particularly the right hand—or its fortune will be washed away.—Egglestone's *Weardale*, p. 90; N., iii. Will never have money.—*Trans. Devonsh. Assoc.*, ix. 90.

To WASH THE CHILD'S HEAD.

Chacun de nous connaît le respect que les nourrices portent à la crasse baptismale de leur nourrissons; pour rien au monde le médecin ne peut parvenir à leur faire nettoyer la tête des enfans. J'ai vu des enfans de 3 au 4 ans et plus chez lesquels la crasse recouvrant le cuir chevelu était encore intacte.—Bessieres, *Err. in Med.* [Paris], 1860.

To wash a child before he has come to the [canonical] age of reason, that is to say, seven years.—(Bulgaria) St. Clair and Brophy, p. 46.

In Greenland, when the child is a year old, the mother licks it all over the body to make it healthy.—Hy. Rink, *Tales and Traditions*, p. 55.

To get the TEETH PREMATURELY.—R., 1678. See *post*.

Quickly too'd, quickly go,  
Quickly will thy mother have moe.  
(Swedish) Thorpe, *North. Myth.*, ii. 110.  
Early to'd,  
Soon wi' God.—(Yorkshire) Ho.

*Rol.* I am of no country.

*Duke.* How?

*Rol.* I was born upon the sea.

*Duke.* When?

*Rol.* In a tempest I was to'd.

*Duke.* A blustering fellow.—Shirley, *The Bird in a Cage*, i. 1.

To be born with teeth in the head. See *Signs, post*.

To be born with the FEET FOREMOST.—*Id.*

Children born with feet forward (Agrippæ).—Withals, 1568.

I will not stand to amplify their discredit which endeavour to turn our day into night, and our light into darkness; nor yet will compare them to those that are called Agrippæ; who, being preposterously born with their feet forward, are said to enter into the world with ill fortune, and to the great mischief of mankind as Marcus Agrippa and Nero.—Nash, *Anat. of Absurd.*, 1589, p. 39, *rep.*

Doù vient que les masles n'aissent ordinairement la teste la premiere et les femelles les pieds les premiers.—Dupleix, *Cur. Nat.*, 1625.

To be prematurely wise.—B.

*Glo.* So wise, so young, they say, do ne'er live long.—Shak., *Richard III.*, iii. 1, 79.

A little too wise, a little too wise to live long.—Middleton, *The Phoenix*, i. 1.

*Ld. Sparkish.* Well, I fear Lady Answerall can't live long, she has so much wit.—S., *P. C.*, i.

*La.* I ever feared he was not long-lived, he was so witty.—R. Brome, *The New Acad.*, iv.

Dans le Bestiaire de Richard de Fournival Chancelier de l'Eglise d'Amiens vers 1260 on lit. Si que on dist que quant on en voit un (cigne) bien chantant, cil morra ains et tout aussi com d'un enfant que quant on le treuve de bon engien, si dist-on, "Il ne vivra mie longuement."—Paulin Paris, *MS. Fr. du Bibl. du Roi*, ii. 14-30.

Aussy voit-on que les enfans que ont tant d'esprit ne sont pas de longue vie. Dont les bonnes gens disent bien : Il n'estoit pas pour vivre, car il avoit trop d'esprit.—Jo., I., iii. 8.

To put an infant's CLOTHES on the first time OVER THE HEAD.—N., iii. They should be drawn over the feet.

*Follywit.* Nay, over with it, lieutenant, over with it; ever while you live put a woman's clothes over her head: Cupid plays best at blindman-buff.—Middleton, *Mad World*, iii. 3.

*Geo.* It must come over your head, sir, like a wench's petticoat.—Dekker, *Honest Whore*, iii. 1.

Les habitants du Finisterre conservent encore quelques idées superstitieuses sur les chemises des jeunes enfans. Ils croient que si elles enfoncent dans l'eau de certaines fontaines, l'enfant meurt dans l'année; il vit longtemps au contraire si ce vêtement surnage.—Collin de Plancy.

Quand une femme est accouchée d'un enfant mort, il ne le faut pas tirer de la chambre où elle est accouchée par la porte, mais par la fenetre, parce que si on l'entiroit par la porte, la mère qui y passeroit, n'accoucherait jamais que des enfans mort nés.—Thiers, *Traité*, i. 186. See *post*.

Non devono tenersi sopra il fanciullo pannicelli bianchi, poiché divenuto adulto resta di colore pallido e non rosso.—Mich. Placucci, p. 32.

#### CHRISTENING.

As to giving children the names of parents and relatives, see *post*.

Names bestowed with ceremony in childhood are held sacred, and are seldom pronounced, out of respect it would seem, to the spirit under whose favour they are supposed to have been selected. Children are usually called in the family by some name which can be familiarly used. A male child is frequently called by the mother a bird, or young one, or old man, as terms of endearment; or bad boy, evil-doer, &c., in the way of light reproach; and these names often adhere to the individual through life.—Schoolcraft, *The Indian in his Wigwam*, p. 213.

In many country parishes the child is invariably called by the name of the saint on whose day he happens to have been born. I know one called Valentine because he appeared in the world on the 14th of February, and lately baptized a child myself by the name of Benjamin Simon Jude. Subsequently I was informed that it was unlucky to take the day from a child.—N.

Others to make all things recant

The Christian or sirname of saint.

Butler, *Hudibras*, III., ii. 315.

A cross child will "be better" after it has been christened.—N., i. 3.

If not well christened, will be somnambulists.—N., iii.

It is further believed that children will not thrive if they are NOT CHRISTENED.—Hone, *Year Book*, p. 253.

Quetelet says that four times as many children die in the first month as in the second, and nearly as many as in the second and third years. In short, that one-tenth of children die in the first month, and he adds an opinion of an Italian that this is greatly owing to the carrying tender infants into cold churches in all weathers and uncovering them there.

For the child to go UNACCOMPANIED TO THE CHRISTENING.

[*Before ALWIT's house. Enter from the house, MIDWIFE with the child, LADY KIX, and other GOSSIPS, who exeunt; then MAUDLIN, PURITANS, and other GOSSIPS.*]

*First Gos.* Good Mistress Yellow-hammer—

*Maud.* In faith, I will not.

*First Gos.* Indeed it \* shall be yours.

*Maud.* I have sworn, i' faith.

*First Gos.* I'll stand still, then.

*Maud.* So will you let the child go without company and make me forsworn.

*First Gos.* You are such another creature.

[*Exeunt FIRST GOSSIP and MAUDLIN.*]

Middleton, *Chaste Maid in the Cheapside*, ii. 4.

\* The precedence.

To call an unbaptised infant by the name it is to bear.—*Long Ago*, i. 206. Or to divulge its intended name before its baptism.—(W. Sussex) *F. L. R.*, 1.

NOT TO CRY when sprinkled at the christening. Too good to live.—Grose.

It is also considered as the evidence of the expulsion of the evil spirit.

The water sprinkled on an infant's forehead at the font must on no account be wiped off.—(W. Sussex) *F. L. R.*, i.

Pour quoy craind-on que de trop crier les enfans se crevent, mesmement s'ils sont masles?—Jo., *Prop. Vulg.*, II., 148.

To be christened by a LEFT-HANDED PRIEST.—B. Cf. *post*.

*Matheo.* I am the most wretched fellow! sure, some left-handed priest christened me, I am so unlucky; I am never out of one puddle or another still falling.—Dekker, *The Honest Whore*, Pt. II., iii. 2.

LEFT HAND.

Si c'est bien fait d'empescher que les enfans ne s'adonnent à la main gauche.—Jo., *Prop. Vulg.*, II., 25.

Scotch nurses note with which hand a child takes up a spoon to sup. If it be the left, you may be sure that he will be an unlucky fellow all his life.—Henderson.

See Browne, *Vulg. Err.*, iv. 5.

In 1598 the right hand was esteemed throughout Europe as the most honourable.—Camden, *Eliz. Kennett*, ii. 605.

So is it by the Abyssinians.—Salt, *Voyage to Abyssinia*, pp. 261-2. 1814.

The Japanese, however, think the post of honour to be on the left hand of a grandee.—Golownin, *Captivity in Japan*, i. 139. 1824. And the Chinese also.—Ellis, *Embassy to China*, 60, 69. 1817.

manu sinistra

Non belle uteris in joco atque vino.—Catullus, [xii. 1.—ED.]

To have a GODMOTHER who is *enceinte*.—H.; Mel., *Vosges*, p. 477. She will die within the year.—*Ib.*

Most females entertain strong objections against giving evidence or taking oaths before the magistrate when *enceinte*.—H. W.

See *The Times*, March 5th, 1852, case at Chelmsford.

In a case at Bow Street, 28 Dec., 1880, a woman tendered herself as a witness for some Irish prisoners, but refused to be sworn because she was *enceinte*; her evidence was therefore not taken.

Il ne faut pas qu'une femme grosse soit marraine, parceque ou l'enfant dont elle est grosse, ou celui dont elle sera marraine, mourra peu de tems après.—Thiers, *Tr.*, ii. 86.

Quand une femme grosse est marraine on croit qu'une mort prompte menace l'enfant qu'elle doit mettre au monde ou celui qu'elle nomme en le presentant au baptême.—De la Mothe le Veyer, *Œuv.*, x. 267. 1669.

Est il vray que si une femme enceinte porte un enfant à baptême, bien-tost mourra, ou cet enfant, ou celui qu'elle a dans le ventre?—Jo., *Prop. Vulg.*, II. (*Cab.* 105).

#### GROANING CHEESE.

Should the maids and old wives present not partake of the cheese cut by the doctor at the birth of a child, it will grow up with few or no personal charms; and if they do not take a glass, the same effect will be produced; and, again, if the father, who also must cut cheese, cut his finger, the child will not love.—Egglestone's *Weardale*, 89.

Costumandosi pure in certe ville di portarsi la creatura al Battesimo sul capo, avra l'avvertenza la portatrice, se è maschio, di portarlo colla testa avanti, e se è femmina, colla testa in dietro, indicando la precedenza del maschio, e la ritenutezza che deve avere la donna.—Michele Placucci, p. 27; and see p. 26 as to indicating sex by ribbons.

To let BOYS BE PRECEDED BY GIRLS at a christening; as the boys will then be beardless, and the girls will have their beards instead.—(Scotland) Noake, p. 176; B.; J.

This belief holds its ground in Durham, and extends as far as the Orkney Islands.—Hn.

When a boy and girl are christened at the same time, they do not have issue.—(Worcestershire) N., v. 3.

Perciò che riguarda la puerpera, Ecco li principali pregiudizi ed usi.

1. Alzato dal letto non puo mettersi lo Zinale, ovvero grembi-ale, finché non e stato fatto l'invito del pranzo ai parenti :
2. Non deve, se non sono spirati li 40 giorni dopo il parto, passare lo stillicidio, ne andare altrove, riputando inconveniente, se ciò facesse prima d'essersi presentata alla Chiesa a purificarsi :
3. Non s'azzarda di vestirsi a festa, perché crede, che restino ad essa intorpidite le dita in modo tale da non potere neppure fasciare la creatura :
4. E vietato alla medesima e deve guardarsi dal bere nel bicchiere stessa colla cognata, come pure dal prestare cosa alcuna alli vicini, ne' quali due casi sparisce il latte alla lattante :
5. A riparare a tale inconveniente vi sono due in vero ridicoli rimedi : il primo si è di mangiare una zuppa insieme nello stesso piatto colla cognata : l'altro rimedio consiste nello scaldar bene il tabbaro del capo di casa, e porlo a rovescio sulla schiena della lattante ; con tali rimedj si crede ritorni il latte a nutrimento della creatura :
6. Si guarda dal toccare lavoro, perché crede, che non solo non riesca bene, ma eziandio che il lavorare pregiudichi alla vista loro a segno di poterla perdere.—Mich. Placucci, *Usi, &c., della Romagna*, p. 32.

For the MOTHER TO GO OUT OF THE HOUSE before the christening [? churching].—N., iv.

The quaalagh, or first person one meets going from home, is of great consequence, particularly to women the first time they go out after lying-in. If it should happen to be some poor miserable old woman, nothing but bad luck in every undertaking is expected through the whole day.—Harrison, *Mona Miscellany*.

Une femme avant d'être purifiée, restait oisive dans son ménage et s'abstenait de toucher aux ailments que son contact eût rendus impurs.—P. Lacroix, *Moyen Age*, i., f. xv. r.

To pay or receive visits after childbirth before having been CHURCHED.—B.

The woman entering a house under these circumstances carries ill luck with her, and it is believed that if she receives any insult or injury she has no remedy at law.—J. ; Hn.

Some carry this so far that they would not taste any food that she had dressed. (North of Scotland.) But it is not reckoned necessary that she should be present at any part of divine service. If she set her foot within the walls it is enough.—J.

The idea of purification seems to be the key.—Ib.

She should wear a sixpence in her left shoe till she has been kirked to avert any evil influences on her or the infant from rejected or discarded suitors of her maiden days.—Napier.

To rock an EMPTY CRADLE. Injurious to infant, and prognostic of early death.—(Dutch). Makes his head ache.—Egglestone, *Weardale*, p. 91.

In Sweden they think that it makes the child noisy and given to crying.—Thorpe, *North. Myth.*, ii. 110.

In China, also, it is considered unlucky.—*Athenæum*, Jan. 25, 1873, p. 117.

Otherwise: You rock another baby into it.—Henderson.

If you rock the cradle empty,  
then you shall have babies plenty.—(W. Sussex.)

Maux de tête ou maux de ventre, ou bien la place inoccupée  
serait prise par quelque chose qui lui serait nuisible.—  
(Swiss) Rothenbach.

If a mother gives away all the baby's clothes she has (or the cradle),  
she will be sure to have another baby.—(Suffolk) C. W. J.;  
Chambers, *Book of Days*.

For a child to SPEAK OF ITSELF IN THE THIRD PERSON, or give  
itself a NICKNAME (sobriquet). Will die in early youth.—  
(Cambridge) *Athenæum*, 11/8, 1849.

Rendendosi talvolta gravoso a' contadini per la loro povertà  
l'eccessivo carico di figli, e bramosi di non averne altri-  
menti, impongono all' ultimo che nasce il nome di  
Sebastiano se è maschio, e di Sebastiana, se è femmina.—  
Mich. Placucci, *Usi, &c.*, p. 30.

If a child's BREAD AND BUTTER, IN FALLING, alight on the buttered  
side: bad omen. If on the other side, a good omen.—  
(Irish) B.

CHANGELING.—J.

Brockett says it was a child of a peevish or malicious temper  
that was thus repudiated by the parents' wounded vanity.

Our ancestors firmly believed that it was a common practice  
with the Fairies to carry off healthy and beautiful children  
from their cradles or the arms of their nurses and leave  
their own puny brood in their place. . . . In some  
parts of the South, when a child, from internal disease,  
suddenly loses its looks or seems to "wanish," as they  
express it, strong suspicions are sometimes entertained that  
the declining child is merely an elvish substitute. . . .  
It was usual with those who believed that their children  
were thus taken away to dig a grave in the fields upon  
Quarter-day, and there to lay the fairy skeleton till next  
morning, at which time the parents went to the place  
where they doubted not to find their own child instead of  
the skeleton.—Martin, *Western Islands of Scotland*, p. 118.

Cf. Ovid., *Fasti*, vi. 135.

If the fairies carried off a child, leaving one of their own imps  
in its place, tradition says that they anxiously watched to  
see if the bereaved mother would suckle their elvish brood.

If she did, her own was irrecoverably lost to her. If she treated it with scorn, refusing to do the duty of a mother, they were forced to restore her own child.—J.

C'est une presage facheux que de faire passer un enfant par-dessus la table à manger. Lorsque cela arrive par megarde, en doit s'impresser, pour conjurer le malheur qui menace cet enfant de lui faire reprendre le meme chemin pour regagner le coté qu'il avait quitté.—(Breton) Chesnel, *Dict.*

There in the stocks of trees white faies do dwell,  
And span-long elves that dance about a pool  
With each a little changeling in their armes.

Ben Jonson, *Sad Shepherd*;

See Shak., *Winter's Tale*, iii. 3, 113; *Midsummer Night's Dream*, ii. 1, 23 & 120.

From thence a faery thee unweeting reft,  
There as thou slep'st in tender swelling band,  
And her base elfin brood there for thee left.  
Such men do changelings call, so chaunged by faeries theft.

Spenser, *Faerie Queen*, x. 65.

The fayre hath chaunged my childe.—Horm., *Vulg.*, 21.

*Hen.*

O that it could be prov'd

That some night-tripping fairy had exchange'd  
In cradle clothes our children where they lay,  
And call'd mine Percy, his Plantagenet !  
Then would I have his Harry, and he mine.

Shak., *1 Henry IV*, i. 1, 86.

Whence sprung the vain conceited lie,  
That we the world with fools supply ?  
What ! give our sprightly race away  
For the dull helpless sons of clay !  
Besides, by partial fondness shown,  
Like you we dote upon our own.  
Where yet was ever found a mother  
Who'd give her booby for another ?  
And should we change with human breed,  
Well might we pass for fools indeed.

Gay, *Fables*, "Mother, Nurse, and Fairy," 27.

Hunt says that in Cornwall children so called are always found to be scrofulous, suffering from mesenteric disease.

To TURN THE BED on which a child has been born, within a month of the birth.—Harland and Wilkinson.

SLEEP.

When a stranger enters a room he should be obliged to seat himself, if only for a moment, as otherwise he takes away the children's sleep with him.—(American) *N.*, V., xii.

To WEAN a child during the waning of the moon. It will decay to the end of the moon.—(Angus) Jamieson.



The Lithuanian precept to wean boys on a waxing, but girls on a waning, moon—no doubt to make the boys sturdy and the girls thin and delicate—is a fair match for the Orkney Islanders' objection to marrying except with a growing moon, while some even wish for a flowing tide.—Tylor, *Primitive Culture*, [I., 130, 3rd edit., 1891.—ED.]

On est bel enfant  
jusqu' aux dents.

Quand les dents poussent, la fraîcheur et l'embonpoint du nourrisson diminue.—Perron, *Prov. de Franche Comté*, p. 138.

To WEAN a child during the month of May.—*Edinburgh Magazine*, Nov., 1818, p. 410.

EAST.

*Claridiana*. Thou son of a Jew—

*Guido (to Thais)*. Alas, poor wench, thy husband's circumcised !

*Cla*. Begot when thy father's face was tow'rd the East  
To show that thou would'st prove a caterpillar.  
His Messiah shall not save thee from me ;  
I'll send thee to him in collops.

Marston, *Insatiate Countess*, i.

See *post*. Lodge, *Wit's Misery*, p. 28, seems by Caterpillars to mean Jews.

These caterpillars, the Usurers.—Cawdray, *Tr. of Sim.*, 778. 1600.

CHRISOM-CAP.

On ne doit pas laisser trop longtemps à une petite fille son cremeilloulot pour qu'elle n'ait pas plus tard de meme des menstres de trop longue durée.—Mel., *Franche-Comté*, p. 370.

SEVEN-MONTHS' CHILD.

Porque el mochacho no vive que es del octavo mes ?

Porque el que de siete es suele vivir y escapar ?

*Secretos de Alonso Lopez*, 1547.

Contre ceux qui disent que les enfans de sept mois n'ont point d'ongles.—Joubert, *Prop. Vulg.*, II., 82.

Que les enfans nais à sept mois ou autrement avant leur terme sont tousiours malades et en danger de mourir jusques à tant qu'ils ayent atteint le terme qu'ils devoient sejourner dans le ventre.—*Ib.* (*Cabrol*, 37).

Est-il vray que les enfans de sept mois naissent sans ongles et ceux desquel la mère grosse a mangé force sel ?—*Ib.* (*Cabrol*, 38).

BIRTHDAY.

Sephie Mirza was born in the year of the Egire 1057. For the superstition of the Persians will not let us know the month or the day. Their addiction to astrology is such that they

carefully conceal the moments of their princes' birth, to prevent the casting their nativities, where they might meet with something which they should be unwilling to know.  
—Sir John Chardin, *Travels*.

**LONGING.**

If babies fret and do not appear to thrive, it is supposed that they are "longing." "Baby," said a nurse to me, "is so uncommon fretty, I do believe he must be longing for something." And to the question, What could he be longing for? the reply was: "Something that his mother longed for, but did not get, before he was born; and the best way to satisfy him would be, I think, to try him with a brandy cherry or some hare's brains."—(W. Sussex) *F. L. R.*, i.

**LIGHT.**

Pourquoy n'est il pas bon que les petits enfans regardent la clarté fort attentivement?—*Jo.*, II.

**GOOD LUCK—SPECIAL.**

The Ember days were looked on as the season [in which to be born.—*ED.*]—Melton, *Astrol.* See *post*.

To be born with a CAUL on the head.—Browne, *V. E.* Etre né coiffé.

À silly how.—Browne, *Vulg. Err.*

Haly or selig how, a holy or fortunate cap or hood.—B. Jonson, *Alchemist*, i. 1, ii. 2.

Amnios.—Chesnel, *Dict.*

See the Helm, as the Dutch name the caul, historically discussed and rationalised.—Levinus Lemnius, *De Miraculis Occultis Naturæ* (1666), ii. 8.

If red, it is a good omen: if blackish, a bad omen.

Sailors buy and carry one to preserve them from being drowned. They were also sold to advocates to increase their oratorical powers and aid their promotion.—Browne, *Vulg. Err.*, v. 22.

Mr. Douce suggests that this was the origin of the Serjeant's coif.

It is preserved in Scotland first by mother, and after by those born with it, under the idea that its loss would bring misfortune.—*J.*

A child's caul was advertised for sale in Malvern *Advertiser*, March, 1872.

(*Of the Bed*) For either sheet was spread the caul  
That doth the infant's face enthrall,  
When it is born (by some enstyl'd  
The lucky omen of the child).  
Herrick, *Oberon's Palace*. [*Hesp.*, 444.—*ED.*]

Credono invulnerabile il detto uomo della camicia, ma solo però riguardo al piombo, e perciò in caso di rissa il competitore sostituisce alle palle di piombo altre di cera, o d'argento, oppure mitraglia e così credono eludere la virtù portata dalla ripetuta camicia.—Michele Placucci, *Usi e Pregiudizi della Romagna*, p. 25.

At page 142 it is called "la camicia della Madonna." Cf. our proverb, p. 99, *ante*.

A person possessed of a caul may know the state of health of the party who was born with it: if alive and well, it is firm and crisp; if dead or sick, it is relaxed and flaccid.—Grose.

Non seulement, dit on encore, l'enfant qui est né coiffé est heureux; il a même le privilege d'être invulnerable, pourvu qu'il la porte toute sa vie sur soi et encore mieux l'est il s'il la mange.—*Supns. Anc. et Mod.*, Amsterdam, 1736, ii. (additions).

On the borders persons born with cauls are supposed to possess special powers of healing, but with this restriction—that the virtue is held to be so much abstracted from their own vital energy, and if much drawn upon they pine away and die of exhaustion.—Henderson.

*Lady Answerall.* No, Mr. Neverout, I believe you were born with a caul on your head, you are such a favourite among the ladies.—S., P.C., i. Cf. S., P.C., ii., *ante* p. 99.

In the little toy . . . which is suspended before the child's face [to amuse it when bandaged up] is carefully and superstitiously preserved the umbilicus, which is always secured at the time of its birth, and being rolled up into a little wad, the size of a pea, and dried, it is enclosed in the centre of this little bag, and placed before the child's face as its protector and its security for good luck and long life. [These toys the women] were very ready to sell for a trifling present; but in every instance they cut them open and removed from within a bunch of cotton or moss, the little sacred *medecine*, which to part with would be "to endanger the health of the child"—a thing that no consideration would have induced them in any instance to have done.—Catlin, *North American Indians*, 1841, ii. 133.

This, as some one wittily observed, seems to proceed on the idea that a person who comes into the world with a cap over his face is destined to go out of the world in the same manner; that is, to be hanged; since, according to the well-known proverb, "He that is born to be hanged will never be drowned."—Whately, *Misc. Reviews*.

Some of the Lancashire farmers preserve with great care the membrane which sometimes envelopes a newly-born foal, in the hope that it will ensure them good luck for the future.—Harland and Wilkinson.

It is vulgarly supposed that one person in a thousand comes into the world thus enveloped; and these caul's are carefully preserved by mothers to sympathise with the fortunes of the children they belonged to, in whatever part of the world they may be—to be dry when he is happy and well, and moist when he is afflicted or ill.—Hodgson's *Northumberland*, P. II., iii. 373.

*Zancho.* Were we not born with caul's upon our heads?  
Think'st thou, Chichon, to come off twice arow  
Thus rarely from such dangerous adventures?

Digby, *Elvira*, v. 1667.

*SMOCK.* (*See* p. 99 *ante*.)

He was wrapp'd in his mother's sark-tail.

The Scots have a superstitious custom of receiving a child when it comes into the world in its mother's shift, if it be a male, believing that this usage will make him well-beloved among women. And when a man proves unfortunate that way they will say, "He was kep'd\* in a board-cloth; he was some hap to his meat, but none to his wives."—Kelly, *Scottish Proverbs*.

\* Received.

For he was a pretty cocke,  
And came of a gentill stocke,  
And wrapt in a maiden's smock,  
And cherished full daintily  
Till cruel fate made him dye.

Skelton (d. 1529), *Book of Philip Sparrow*.

Quelquefois [l'enfant] sort révestu de sa tunique comme d'une chemise: laquelle rarement lui couvre tout le corps, le plus souvent ne passe les espaul'es et quelquefois couvre seulement le visage. On prend cela à bon augure et dit on qu'il sera heureux: parce qu'il est né vestu. Est ce point une allegorie sur ceux qui naissent de parens riches et opulens; de sort qu'ils n'ont rien à faire que pour leur plaisir ou honneur sans estre contrains d'aueune necessité? On dit communement de ceux là qu'ils sont heureux et nais tout vestus: c'est a dire avec force biens acquis de leurs parens. Les autres qui sont pauvres dés leur nativite naissent vrayement tous nuds.—Jo., I., iv. 6.

Moins de fondement est en ce qu'on dit, telle chemise ou portion d'icelle empescher celuy qui la porte sur soy de peril & danger.—*Ib.*

To have meeting EYEBROWS. Will never know trouble.—*N.*, i. 7.  
Some say that it shows you will be hanged.

In Durham he is thought a fortunate fellow.—*Hn.*

As honest as the skin between his brows.—*Shak.*, *Much Ado*, iii. 5, 11.

The Danes consider him a werewolf.—*N.*, v. 6.

The Danes still know a man who is a werewolf by his eye-brows meeting, and thus resembling a butterfly, the familiar type of the soul, ready to fly off and enter some other body.—Tylor, *Prim. Cult.*, i. p. 283. [3rd ed., 1891, p. 313.—ED.]

In Icelandic sagas a man with meeting eyebrows is said to be hamrammr or a kveldulfr; that is, a werewolf. A similar notion prevails in Denmark, Germany, and Greece.—S. B. G. in Hn., Thorpe, *North. Myth.*, iii. 154.

Trust not the man whose eyebrows meet,  
For in his heart you 'll find deceit.—5 N. x. 288.

To refrain from putting the tongue in the cavity made by a tooth being extracted. The second tooth will be golden.—(North Brunswick) N., i. 8.

To have the TEETH wide apart; *i.e.* sufficient space between the front middle teeth to allow a small coin to be passed. Will die wealthy.—S. And travel.—N. Must seek his fortune in some distant land.—(American) N., V., xii. 166.

Was this a test applied to children? and is it in allusion to the practice that Herrick, describing the knick-knacks hung in Oberon's Palace, *Hesp.*, 444, enumerates:

“With eyes of peacock's trains and trout-  
flies' curious wings, and these among  
Those silver pence that cut the tongue  
Of the red infant, neatly hung”

Hardly, because “the red infant” has barely acquired his teeth. Grosart (Herrick, ii. 107) suggests “tongue-tied,” meaning, I suppose, that this was used as a remedy.

To cut the TOP SIDE OF THE LOAF before the bottom side. That you may rise in the world.—N., ii.

To keep a GOAT on a farm. Brings luck in its carrying on.—Egglestone's *Weardale*.

On pretend aussi qu'un bouc assainit l'étable et qu'il empêche le sorcier de jeter un sort.—Mel., *Franche-Comté*, p. 371.

#### FISH.

Charm to attract herrings: “Whom the mariners after they have took use in this sort . . . Eight or nine times they swinge them [the herrings] about the mainmast and bid them bring them so many last of herrings as they have swinged them times, and that shall be their ransome, and so throw them into the sea again.”—T. Nashe, *Lenten Stuff*, *Harl. Misc.*, vi. 171.

Occasionally herrings are caught, the fins of which are tinged with a beautiful bright red colour, while their bodies are suffused with a shadowy golden haze. By the Scotch fishermen these herrings are known as “wine drinkers,” by the fishermen along the coasts of Norfolk and Lincolnshire they are called “loaders,” whilst by the West-country fishermen they are honoured with the appellation of “kings

and queens." Fishermen look upon these herrings as omens of success, and as soon as one is perceived it is taken from the net, carefully prevented from touching anything that is made of wood, and at once passed round the "scudding-pole" as many times as the fishermen desire to get lasts of herrings at their next haul.—De Caux, *The Herring and Herring Fishery*.

If these fish are taken alive they are returned to the water after being passed round the mast.

**To EAT FISH FROM THE TAIL** towards the head; as it brings the fishes heads coastwards.—(Cornwall) Hunt, p. 148.

**A Manxman** is said to be known by his mode of eating a herring, as he always commences at the tail and eats it upwards. It is also considered unlucky to turn the fish on your plate—you must cut it through, and not turn it over.—Nall, *Great Yarmonth*, p. 387.

**To make an OFFERING of money ON BOARD SHIP.** Procures a favourable wind. Of frequent occurrence among the natives of India.—N.

In the autumn of 1853, during a tedious voyage from Rangoon to Calcutta in the ship *Lahore*, the wind was very light and variable. There were a number of camp and other followers on board, who, being extremely anxious for the speedy termination of the voyage, collected among themselves a sum of money, and had the same deposited on the main truck in order to propitiate a stronger and favourable breeze.

Anyone who has been a passenger by the market-boats in the Bay of Naples will recollect the box passed round for donations, ostensibly towards freeing souls in purgatory.

I had been in the habit of wearing in my pocket a broad silver piece, given to me as a keepsake by my son George. He had received it, when a mipshipman on board the *Milford*, from a marine, who had beaten it out from a dollar, and had engraved on it the *Milford* in full sail, and on the reverse my coat of arms. . . . The wind was adverse to our course; our ship still labouring in a heavy sea, with strong and sudden squalls. In this gloomy moment the fancy struck me to make trial of the superstition of the man at the helm by laying this silver piece on the face of the compass as a charm, with all the solemnity I could assume. . . . In a few minutes he announced to the conviction of all present a considerable shift of wind in our favour. Credulity now began to circulate rapidly through the ship. . . . My first prediction having succeeded so luckily, I boldly promised them a prize in view, and, whimsical as the incident is, yet it so chanced that in a very short time the man at the mast-head sung out, "Two ships bearing North standing to the Southwards."—Condensed from Cumberland's *Memoirs*, i. 422.

In general, the Arab sailors are very superstitious: they hold certain passages in great horror, not because they are more dangerous than others, but because they believe that evil spirits dwell among the coral rocks and might possibly attract the ship towards the shoal, and cause her to founder. For the same reason they observe the constant practice of throwing at every meal a handful of dressed victuals into the sea before they sit down themselves to the repast, saying that the inhabitants of the sea must also have their morsel, otherwise they will impede the vessel's course. Our Reys once forgot this tribute; but on recollecting it he ordered a fresh loaf to be baked, and threw it into the sea.—Burckhardt, *Travels in Arabia*, 1829, ii. 347.

#### OIL thrown on the sea.

About twelve years ago, during my stay at Malta, I was introduced to the Bey of Bengazi in Africa, who was going with his family and a large retinue of servants to Mecca. He very politely offered me and my companion a passage to Egypt. We embarked on board a French brig, which the Bey had freighted, and very unfortunately were captured by an English letter of marque within a few leagues of Alexandria. The captain, however, was kind enough to allow us to proceed; and as we lay becalmed for two days, the Bey ordered three or four Turkish flags to be hoisted and a flask of oil to be thrown overboard. On enquiring into the purport of the ceremony, we were informed that the flask would float to Mecca (a pretty long circumnavigation) and BRING US A FAIR WIND. As we cast anchor in the port soon after, of course the ceremony had been propitious; nor did we seek to disturb the credulity of a man who had treated us so kindly.—Letter in Dr. Aikin's *Athenæum*, Ap., 1808, vol. iii. 314. See a similar miracle recorded by Venerable Bede, *Hist. Eccl.*, iii. 15.

[In the Madras masula-boats, which are employed to carry passengers over the surf, beaching in the third surf, and then being taken completely out of the water as it recedes] the steersman gives time by a song, which is sung by all boatmen; and, according as its modulations are slow or quick, the oars are plied. These modulations are regulated by the waves, as they may be slow or rapid in succession. I remember on one occasion, when a passenger of rank showed impatience at this noisy song, the boatmen were desired to cease; but the steersman refused compliance with the order, saying that without his song he would not be answerable for the safety of the passenger.—Sir J. Malcolm, *Journal of the Royal Asiatic Society of Great Britain*, i. 9.

When a person falls by accident, it is thought proper to pour out a libation of oil on the spot to satisfy the demons.—Leared, *Morocco*, p. 273.

Les pecheurs de Dieppe se defendent de parler sur leur barque, de plusieurs choses, belles que des prêtres et des chats, et ils s'interdisent aussi le jeu de cartes, comme pouvant leur porter malheur.—Chesnel, *Dict.*

In many parts of South Germany the bauer leaves the last ears of corn standing in the field and the last apples hanging on the tree. "That is for Woden, for the Old One," he says when questioned. If this act of piety be neglected the ground or tree whence all has been taken will bear no fruit next year.—"Present Customs in South Germany," *Tinsley's Magazine*, October, 1874.

Besides perpetual offerings to an image of the Queen of Heaven, whom we have before mentioned as the sailor's deity, they [the crew of Chinese junks] worship the compass itself. This is covered with a stripe of red cloth, some of which is also tied to the rudder and cable, the next object of consequence to the sailors. Incense sticks are burnt, and gilt paper made into the form of a junk is kindled before it. The compass likewise constitutes headquarters on board. Near it some tobacco, a pipe, and a burning lamp are placed, and here the crew adjourn to enjoy themselves. In a dead calm a quantity of gilt paper shaped like a junk is set adrift, and offerings made to the goddess and sundry demons; but if all this proves ineffectual, the offerings cease, and they await the result with patience.—Davis, *Chinese*, c. xviii.

In the *Travels of Ibn Batuta in Persia* (14th Century) mention is made of a Sheikh held in high esteem both in India and China, and even the sailors, when labouring under adverse winds, make great vows to him, which they pay to the servants of his cell as soon as they get safely to shore.—Translated by S. Lee, *Oriental Translation Fund*, London, 1829, 4to, p. 43.

To sleep with the dairymaid.—(Cheshire). Brings luck to the dairy. The meaning is probably that when the farmer's wife attends to the dairy herself things go well there. Cf. B. and F., *Night Walker*, i. 3.

*Lancelot*. Send me out the dairymaid

To play at trump with me and keep me waking.

B. and F., *Lovers' Progress*, iii. 2.

*Phar*. For any other I see, excepting your dear self, dearest lady, I had rather be Sir Tim the schoolmaster and leap a dairymaid.—B. and F., *Philaster*, ii. 2.

July. Now make hay whilst the sun shines and get the affections of the dairymaid, who will supply thy belly with syllabubs.—*Poor Robin*, 1667.

Many a syllabub [will be] made and marred betwixt the Dairy-maid and the Servingman.—*Ib.*, 1670.



*Petruchio.* I must not  
To bed with this stomach and no meat lady.  
*Maria.* Feed where you will, so it be sound and wholesome ;  
Else live at livery, for I'll none with you.  
*Bianca.* You had best back one o' th' dairymaids ; they'll  
carry :  
But take heed to your girths, you'll get a bruise else.  
B. and F., *Woman's Prize*, i. 3.

He that would have good luck in horseflesh, must KISS A PARSON'S  
WIFE.—S., *P.C.*, ii.

He is well seen in horseflesh, for he hath lain with a parson's  
wife.—Howell, *Lexicon Tetraglotton*.

*Sir John.* But I have had devilish bad luck in horseflesh of  
late.

*Lord Smart.* Why then, Sir John, you must kiss a parson's  
wife.—S., *P.C.*, ii.

*Third Gent.* Penurio, thou know'st all the handsome wenches :  
What shall I give thee for a merchant's wife now ?

*Penurio.* I take no money, gentlemen ; that's base !  
I trade in meat. A merchant's wife will cost ye . . .

*Second Gent.* Now do I aim at horseflesh : what a parson's ?  
B. and F., *Women Pleased*, iii. 2.

*Shallow.* Oh women, monstrous women ! little does her  
father know who has married her.

*Lucy (with child by Francisco).* Yes, he knows the parson married  
me, and you can witness that.

*Francisco (disguised in a parson's habit).* And he shall know the  
parson will lie with her.

*Shal.* Well, parson, I will be revenged on all thy coat :  
I will not plough an acre of land for you to  
tithe ; I'll rather pasture my neighbour's cattle  
for nothing.

*Parson.* Oh be more charitable, sir ; bid God give them joy.

*Shal.* I care not greatly if I do, he is not the first parson  
that has taken a gentleman's leavings.

*Fran.* How mean you, sir ?

*Shal.* You guess my meaning. I hope to have good luck  
to horseflesh now she is a parson's wife.

*Fran.* You have lain with her then, sir ?

T. May, *The Heir*, v. (1633).

[*The scene is in hell.*]

*Infortunio.* What are you ?

*Bubulcus.* I am a horse-courser\*.

*In.* And could'st not thou outride the devil ?

*Bub.* I had not got the grace to mend my pace. I was  
an honest horse-courser, and suffered every fool  
to ride me : I knew not what belonged to horse-  
play ; let the world kick at me I never winced :  
all that I am damn'd for is, that desiring to

\* *i.e.* dealer.

thrive in the world and to have good luck to horseflesh, I ambled to the bed of a parson's wife that was coltish once, and gave her husband a horse for it in good fashion. He never gave me God-a-mercy for it; indeed it proved afterwards to have the yellows.

*In.* There was some colour for it. Well, since your occupation is foundered, you shall trot every day afoot and walk a knave in the horse-fair.

Shirley, *Love Tricks* (1624-5), iii. 5.

*Second Gipsy.* You'll have good luck to horseflesh, o' my life,  
You plough'd so late with the vicar's wife.

B. Jonson, *Masque of Metamorphosed Gipsies*.

*Clare.* If he be a parson  
And I his wife, I sure shall make my friends  
Lucky to horseflesh.

Glaphorne, *Wit in a Constable*, ii. 1.

She never made a black pudding without borrowing one of the parson's old wigs to hang in the chimney, firmly believing that there were no other means to preserve them from bursting.—Mrs. H. More, *Tawny Rachel*.

To find a FOUR-LEAVED TREFOIL [on St. John's day give magical powers].—B.; S. V. Zingerle on "Superstitions of Tyrol" (*Zeitschrift für Deutsche Mythol.*, 1853, i. 236).

Sanct Johnes nutt and the foure levit claver were specified among the ingredients of sorcery.—"Legend of the Bishop of St. Andrews," *Scottish Poems of the Sixteenth Century*, p. 318.

If a man walking in the field finds any four-leaved grasse, he shall in a small while after finde some good thing.—Melton, *Astrologaster*, p. 46.

Trefle à quatre feuilles. Herbe qui croit sous les gibets, arrosée du sang des pendus. Un joueur que la cueille après minuit le premier jour de la lune et la porte sur soi avec révérence est sur de gagner à tous les jeux.—Collin de Plancy.

Some suppose the trefle à quatre feuilles to be "l'herbe qui egare," the cause of people losing their way in a fog or a forest. See Melusine, 1878, pp. 13, 46. "Herbe qui coupe le fer."—*Ib.*, p. 71.

#### HOUSE-WARMING.

To heat a house: to give an entertainment to friends when one takes possession of a house that has never been occupied before.—J. The phrase used in France for this practice is "chasser les esprits," to drive away the ghosts.

Nam peracto ædificio Larem familiarem Dominus salutabat primum, eique sacrum faciebat quo Lemures extra muros ejiceret. Ex quo more apud nos novæ domus incolæ cænam amicis parant: unde natum proverbium chasser les esprits.—Jac. Gutherius, *De Jure Manium*, ii. 16, 275. Lipsiæ, 1671,

En Lorraine pour que la vache dont on vient de faire l'acquisition ne soit pas en mal de la maison d'ou elle sort, il faut lui mettre pour litière de la paille tirée du lit de son nouveau maitre.—D. C. ; Richard, *Trad. Lorrains*.

To have a waxing moon, a flowing tide, and the wind blowing on your back when CHANGING HOUSES.—J.

Of such importance is the last circumstance, that even where there is a concurrence of the other two, some people rather than flit with an adverse wind will make the circuit of a whole island to gain the prosperous breeze.

To place a Bible, some salt, and some oatmeal in the cupboard of a dwelling house on entering on the occupation of it. Brings peace and plenty.—(Cheshire) *N.*, iv. See as to salt and manner of entrance, *post*.

Bread and a new broom should be sent in beforehand.—(American) *N.*, V. xii.

Salt should be last removed and first set down  
At table of a knight or country clown.

*Ponds' Almanac*, Dec., 1670.

When a newly-built house is first inhabited barley-meal is mixed with oil, and portions of the mass are thrown into the four corners of the building to propitiate the underground neighbours—in other words, the demons—with whom the residents have to come in contact.—Leared, *Morocco and the Moors*, p. 273.

The Arabs and Turks consecrate it with the blood of an animal newly killed.—*N.*, V. vii. 284 ; *Belgravia*, Feb., 1878.

German folk-lore says it is well before entering a new house to let a cat or dog run in.—Grimm, *Deut. Myth.*, 972, 1095.

This is as an offering or first-fruits to the devil. So in opening a new bridge a cock was made to run across first. *Cf.*

*post*.

How bitterly sighed the motherly dame  
 As she told her thrifty man,  
 That the last week's batch of her own made bread  
 Was ropy—her tears fast ran.  
 It was plain to him that some evil sprite  
 Had power: these words he said,  
 As on bended knees while saying his prayers,  
 "Why didn't you gibbet the bread?"

Brown, *Lay of the Clock and other Poems*,  
 Horncastle, 1861.

If when peeling onions one be stuck on the point of the knife the  
 eyes will not be affected [by the spiriting juice].—(Scot.) Na.

#### COUNTERFEIT MONEY.

The practice of impaling bad silver may be allied to this. And  
*cf.* the fixing of vermin on walls, *post.*

Nailed to the counter, like a bad shilling.

*Imperia.* Therefore here hang this counterfeit\* at my bed's feet.

*Frisco.* If he be counterfeit, nail him up upon one of your posts.

Middleton, *Blurt Master Constable*, ii. 2.

\* Portrait.

Silver and gold and nothing else is current  
 In England: in fair England's happy land  
 All baser sorts of metals have no warrant,  
 Yet secretly they slip from hand to hand;  
 If any such be took the same is lost,  
 And presently is nailed to a post.

Rd. Barnfield, *Lady Pecunia*, 29. 1598.

To carry a BITTERN'S CLAW on the person. Luck in shooting.—Sir  
 H. Davy, *Salmonia*.

To TOUCH BUN for luck.—G.; Jamieson, *Dictionary of Scottish  
 Language*.

The reader is referred to Grose's *Dictionary of the Vulgar  
 Tongue*, article "Bun," for an explanation. It is a  
 custom religiously observed by sailors before setting out  
 on a voyage. See a curious illustration in Gifford's *Dial.  
 on Witches and Witchcraft*, Percy Soc., pp. 109, 113.

"Bun" is used also in Scotland for scut of hare, &c.—J., *Dict.*

If there is any truth in the old Courland superstition, that the  
 display of a lady's ankle to the hunters before they started  
 brought them luck, we ought to have had the run of the  
 season that day.—Lawrence, *Guy Livingstone*, c. ix.

Der beischlaf und nocturnæ pollutiones bedeuten guten pro-  
 myssel (? luck in the chase).—G. W. Steller, *Beschreibung  
 von Kamtschatka*, p. 279.

But as to women, it is to be noted in general: That to lie with  
 a woman prostitute signifies in some way prosperity; but  
 a virgin much labour with little advantage, the latter being  
 properly barren and the other so far fruitful as that she is  
 always ready for the act.—Richard Sanders, *Psysiognomie*,  
 1653, p. 222.

To GIVE BACK A SMALL SUM on receiving payment at the close of a bargain.—J.

This custom of the luck-penny is followed to ensure good luck to the purchaser. It is now chiefly retained in selling horses and cattle. Many even at the present day would not reckon that a bargain would prosper were this custom neglected.

It must be any coin rather than a sixpence—even a smaller one.—N., v. 6.

Gregor does not say so. Drinking the blockan ale is part of the ceremony.—May, 1877.

To give something MORE TO A PURCHASER than he can legally CLAIM—to the luck of the bargain or “to the to-luck.”—J.

G. says called the blessing.

To place the POKER leaning AGAINST THE BARS OF THE GRATE. Makes the fire burn well. See *post*.

In almost every house servants and those who employ them alike believe that a poker leaned up in front of the bars or across them makes the fire burn, and you will be told very positively that experience proves the efficacy of the device—the experience being that the poker has been repeatedly so placed and the fire as repeatedly burned; and no comparisons having been made with cases in which the poker was absent and all other conditions as before.—H. Spencer, *Principles of Sociology*, p. 4.

#### HORSE.

It is very lucky to own a horse whose fore-legs are both equally white-stockinged; but if one fore-leg and one hind-leg on the same side are white, it is unlucky. It is unlucky when one leg only of the four is white-stockinged; but if opposite legs, as off fore and near hind, are white, very lucky. A versified set of instructions on buying white-footed horses [but not exactly in accord with the foregoing] runs thus:

“One white foot—buy a horse;  
Two white feet—try a horse;  
Three white feet—look well about him;  
Four white feet—do without him.”—N., V. vii. 64.

Mr. Hyde Clarke says this rhymed belief prevails in Asia Minor and also in Albania, and is one of the many Turkish superstitions as to lucky and unlucky marks. He connects it with the Evil Eye.—*Ib.*, 158.

If you have a horse with four white legs,  
Keep him not a day;  
If you have a horse with three white legs,  
Send him far away;  
If you have a horse with two white legs,  
Sell him to a friend;  
And if you have a horse with one white leg,  
Keep him to the end.

*Ib.*, 299; Stoke Teignhead, Devon.

## FOLK LORE.

ILL LUCK—  
SPECIAL.

Balzan da quattro  
caval da matto;  
balzan da tre  
caval da Re;  
balzan da un  
nol dar a niun.—1536.

C'est un cheval de quatre pieds blancs. *i.e.* he is unlucky, promises fair, and performs nothing.—Howell, *Par. Fr.*, p. 7.

Four white feet which is taken for an ill sign.—Torr.

The shoes are yet twisted of the hoofs of mares before they bring forth their young, and they are by no means allowed to foal in stables.—(Scotland) Mactaggart, *Gallovid. Ency.*, art. "Freets," 1824.

### WALL-EYED.

One wall eye she shall have; for that's a sign  
In other beasts the best: why not in mine?

Suckling, *The Deformed Mistress*.

### SALT.

No one will go out on any important business without taking salt in the pocket, much less remove from one house to another. Many will not put out a child or take one to nurse without salt being mutually interchanged; nay, although a poor creature be almost famished in the streets, he will not accept any food you may give him, unless you join salt to the rest of your benevolence.—Waldron, *Description of the Isle of Man*.

### HERON.

Unreasonable therefore are their affections which say to hear an heron cry when thou goest on Imbacie is a sign of speeding (and yet this they ground on a place in the tenth of Homer's *Iliad*).—Melbancke, *Phil., Aa.*, 3, 1583.

### COINS.

To place several pieces of money in the FOUNDATION STONE of a new building.

Ancient coins are in frequent use as charms suspended by a red string and worn about the body or hung up on the outside of a bed-curtain. They are sometimes tied on the wrists of children soon after birth, and worn for several months. Under the bed, used by a newly-married couple, several sets of five coins of different emperors are often placed.—Doolittle, *Social Life of the Chinese*, New York, 1867, ii. 308.

Placed in the foundations of a house.—*Ib.*, 310.

## ILL LUCK—SPECIAL.

"Cependant, continua-t-il, je regrette le peignoir. Il eût attesté, d'une façon matérielle, mon intelligence. On croira peut-être que je vous ai rencontrée par hasard——." Si vous l'aviez apporté, fit-elle, vous ne m'auriez probablement pas trouvée;

il vous eût porté malheur. A Bade . . . j'ai souvent remarqué un monsieur dont les poches étaient garnies de deux ou trois sacs en toile destinés à emporter l'argent qu'il devoit infailliblement gagner. Jamais il n'a eu l'occasion d'y mettre un florin. Mon peignoir aurait eu le même sort : en punition de ce luxe de précautions vous seriez revenu avec lui sans moi ; n'est il pas préférable de revenir avec moi sans lui ?—*La Femme de Feu*, par Adolphe Belot, 1872.

Quando veggono da lungi ad appressarsi il tempo cattivo, minacciante tempesta fulmini tuoni e lampi, frettolosi mettono fuori sull' aja sotto il grondaio del telto della casa tutto il ferro che hanno cioè falci, palette, manaje, caviglie, gruppi di ferro, zappe, e tutti gli attrezzi diversi di ferro del perticajo, ossia aratro ; credendo con ciò di espellere e tener lontane da propri campi la gragnuola.—Placucci, p. 121.

To MAKE extraordinary PREPARATIONS for coming good fortune. Will be balked. A happy, careless indifference, on the other hand, is supposed to attract it to you.

Thou that mak'st gain thy end, and wisely well,  
Call'st a book good, or bad, as it doth sell,  
Use mine so too ; I give thee leave. But crave,  
For the luck's sake it thus much favour have,  
To lie upon thy stall, till it be sought ;  
Not offer'd, as it made suit to be bought.  
Ben Jonson, *Epigram*, 3, "To my Bookseller."

To KILL a frog. You will have a sin grow on your back.

Les pretendues pluies de crapauds ou de grenouilles sont dues au grand nombre de ces animaux qui sortent la nuit de leurs retraites pendant les pluies chaudes de l'été.—Rion.

Rather, after a heavy thunderstorm, I have seen them by dozens revelling in the floods of rain which fall at these times, so that they might have seemed to have also come from the sky.

such strange visiognomies  
As they were dropped from the skies  
(And that may be, as we see plain,  
By Paddocks after shower of rain).

Rd. Flecknoe, *Diarium*, Journ. II. 1656.

To kill a beetle. Brings rain, thunder, and lightning.—(Hull) N., i. 6.

A stone fashioned into the shape of a beetle, which animal is in great repute as an antidote to evil, because, says Elian, it has no female, and is an image of the sun, . . . or . . . a frog cut in amber or in cornelian, or in any stone, or even fashioned in gold, has always been held to be efficacious against the Evil Eye. In coral and amber it doubles its virtues, for both of these substances have an influence, in whatever shape they are, and are hung upon the necks of children to this day as amulets, as they were by the ancient Romans.—Story, *Roba di Roma*, ii. 9.

To have IRON or steel about you during a thunderstorm.

A charm is usually uttered by the Egyptians to avert the Zoba'ah [a whirlwind of sand or dust] when it seems to be approaching them. Some of them exclaim "Hadeed yá mashoon!" ("Iron, thou unlucky!"), as ginn are supposed to have a great dread of that metal.—Lane, *Modern Egyptians*, c. x.

Iron is considered a great protection against demons. When a person is ill in bed it is usual to put a knife or a dagger under his pillow, and before the reason for the custom was explained to us we had been puzzled by it when requested to prescribe for a patient.—Dr. Leared, *Morocco and the Moors*, 1876, p. 273.

To BURN elder wood. Hallowed under the idea that the Cross was made of it.—N., i. 7.

Dans le département du Tarn on ne brûle point le sureau parcequ' on craindrait que les poules ne cessassent de pondre des œufs.—Chesnel, *Dict.*

Biesius (*De Aeris Potest.*) maketh mention that a house in Spain, seated among many Elder trees (wherewithal the grounds were hedged), cast every man out of it (like Sejus' horse), either dead or diseased, till such time as he caused them to be rooted up, and so made it both wholesome and habitable to the dwellers.—Muffett, *Health's Imp.*, ch. iii.

To BURN FERN. Causes rain. Done for this end in great drought.—N., i. 5.

In the *Mis. Coll.* of Dr. Rd. Pococke (Brit. Mus. Add. MS., 15,801, fol. 33) is the following curious letter:—"To my very loving friend, the High Sheriff of the County of Stafford. S<sup>r</sup>, His Majesty having taken notice of an opinion entertained in Staffordshire that the burning of Fern doth draw down rain, and being desirous that the country and himself may enjoy fair weather as long as he remains in those parts, hath commanded me to write unto you to cause all burning of ferne to be forborne, &c."—Pembroke, 1 Aug., 1636.

In Sir Wm. Reid's *Law of Storms*, 2nd Edn., p. 483, &c., accounts are given of the violent whirlwinds caused by fires. During the great drought of 186-, I remarked in the neighbourhood of Douglas (Isle of Man), men employed in all-day watching the standing cereal crops. ? Was there a fear that someone might cause a conflagration to bring the much-wished-for rain?

To have a CUT ONION lying about in the house breeds distemper.—Noake, *Worc. N. and Q.*, p. 167.

To gather POPPIES. You will presently hear thunder.

"Pluck poppies—make thunder."—(Staffordshire) N., VI. ii. 164.



To have a PEACOCK'S FEATHER in the house. Causes sickness.—S.  
[Unless made up into something.—Miss M.]

According to Mahometan tradition, the peacock opened the wicket of Paradise to admit the devil.—W. G. Palgrave, *C. and E. Arabia*, i. 286.

TO SWEAR.

If you swear, you'll catch no fish.—Howell, *Param.*; Clarke, *Param.*; P. Pindar, *Epist. to Sylv. Urban.*; Taylor, *Jack-a-Lent*.

Oaths do fray

Fish away.—MS. Add. R., 1813, B. Mus.

What! are you cursing too? Then we catch no fish.—T. Heywood, *Fair Maid of Exch.*, p. 71.

To speak of the honesty of Fishermen and the account we ought to make of their calling, it was the faculty of Simon, Andrew, James, and John, the blessed Apostles, and by a common rule all Fishermen must be men singularly endued and possessed with the virtue of patience, for the Proverb says, "If you swear you shall catch no fish," and I myself have been an eye-witness when seven or eight Anglers have employed their best art and industry two hours, and in the end they have not been able to share one Gudgeon or a Bleake amongst them all, the cause hath been either there was no fish to be caught, or else one impatient fellow of the company hath sworn away good luck.—Taylor (W. P.), *Jack-a-Lent*.

*Rearage* (losing at the dice-table):

The devil and his angels!

*Lethe*.

Are these they?

Welcome, dear angels\*; where you're cursed, ne'er stay.—Middleton, *Michaelmas Term*, ii. 1.

\* Gold coins.

As to the ancient belief that perjury and blasphemy were avenged by personal judgments—physical mutilation or debility. See Horace, *Od.* II., viii.:

Ulla si juris tibi pejerati  
Pœna, Barine, nocuisset unquam,  
Dente si nigro fieres vel uno  
Turpior ungui,  
Crederem.

Esse deos credamne? fidem jurata fefellit,  
Et facies illi, quæ fuit ante, manet;  
Quam longos habuit nondum perjura capillos  
Tam longos postquam numina læsit, habet.

Ovid, *Amor.*, III., 3.

So Μηκέτ' ἐπὶ γλώσσας ἄκρας ὀλοφύγδονα φύσῃ.\*—Theocr., *Eclæg.* IX., 30.

\* Paley reads φύσῃ.

Merchants never forswear themselves, whose great perjured oaths a' land turn to great winds and cast away their ships at sea, which false perfidious tempest splits their ships abroad and their souls at home, making the one take salt water and the other salt fire.—Middleton, *Blacke Book*.

*Error.* There is a poor, thin, threadbare thing call'd Truth,  
I give thee warning of her; if she speak,  
Stop both thine ears close: most professions break  
That ever dealt with her; an unlucky thing,  
She's almost sworn to nothing.

Middleton, *Triumphs of Truth*.

Suche fortune often with fyschers falle,  
Thoghe they to petyr bothe pray and calle;  
Yt profythyth lytyll and skyll ye whye?  
ffor they went fyscheng with envye.

Haz., *E. P. P.*, ii. 3; *Piers of Fulham*.

If you swear at your hair when combing it, it will all fall off.—  
(Suffolk) *F. L. J.*

*D.* The fool shall fish now for himself.

*A.* Be sure, then,  
His tewgh\* be tith† and strong, and next no swearing,  
He'll catch no fish else.—B. and F., *M. Thomas*, i. 3.

\* Tow. † Tight.

To have a thing you are making SPOKEN OF DISPARAGINGLY.

To be FORTUNATE when playing AT CARDS. Will be unhappy in love. The French have the same: "Heureux au jeu, malheureux en amour."

You'll have a sad husband, you have such good luck at cards.  
—S., *P. C.*, iii.

Les Russes, et surtout les soldats, sont des joueurs exaltés et ils portent habituellement des jeux de cartes dans leurs poches. Cependant si quelque danger les menace, ils s'empressent de se débarrasser de ces cartes, bien persuadés qu'en les gardant sur eux elles leur porteraient malheur.—Chesnel, *Dict.*

Si la chance vous est défavorable, il suffit pour la corriger de faire adroitement un nœud à votre chemise, sans que personne s'en aperçoive. D'autres vous conceillent de changer simplement un peu votre chemise de place; mais les gens expérimentés préfèrent le premier moyen.—*Ib.*

To try to OVERHEAR CONVERSATION intended to be private.

"Listeners hear no good of themselves."

To CALL THINGS BY THEIR RIGHT NAMES.

A cat and a pig must be spoken of respectively as "Theebet" and "Sandy." The direct mention of any quadruped should be avoided.—Bertram, *Harvest of the Sea*.

The word "hare" was not pronounced at sea.—Gregor, 1/5/77.

If an uninitiated greenhorn of a landsman chanced to be on board of a Newhaven (Scotland) boat, and in the ignorance and simplicity of his heart talked about "salmon," the whole crew—at least a few years ago—would start, grasp the nearest iron thowell, and exclaim: "Cauld iron! cauld iron!" in order to avert the calamity such a rash use of the appellation was calculated to induce; and he would very likely have been addressed in some such courteous terms as "O, ye ig'rant brute, cud ye no ca'd it red fish?" A parson must not be so spoken of, or as "minister," but as "the man in the black coat."—Bertram, *Harvest of the Sea*, ch. x.

In some parts of Aberdeenshire, he who is engaged in brewing is much offended if anyone use the word "water" in relation to the work in which he is employed. It is common to reply in this case: "Water be your part in it." This must be connected with some ancient, though unaccountable, superstition, as if the use of the word "water" would spoil the browst.—J., Article "Burn."

So, too, the word "ingle" is used as a substitute for "fire." The miller is offended if the kiln is called the "fire."—J.

It is absolutely unlawful to call the Island of St. Kilda by its proper Irish name, "Hirt," but only the high country. They must not so much as once name the islands in which they are fowling by the ordinary name, "Flannan," but only the country. There are several other things that must not be called by their common names; e.g., "Uisk," which in the language of the natives signifies water, they call "burn"; a rock, which in their language is "creg," must here be called "cruey," i.e. hard; shore, in their language "claddach," must here be called "vah," i.e. a cave; sour in their language is expressed "gort," but must here be called "gaire," i.e. sharp; slippery, which is expressed "bog," must be called "soft"; and several other things to this purpose.—(Isle of Lewis) Martin, *Description of the Western Islands of Scotland*.

Superstitio veterum nil cui omen inesse potuit suo nomine appellare voluit verita, ne imprudens lingua offenderet, et hinc ejusmodi euphemismo utendum pro sua simplicitate censuit.—Ihre, *Gloss.*, Article "Gubbe."

*Pup.* Dame, let me take this rump out of your mouth.

*D. Tur.* What mean you by that, sir?

*Pup.* Rump and Tale's all one.

But I would use a reverence for my lady:

I would not zay, sur-reverence, the tale

Out o' your mouth, but rather take the rump.

*D. Tur.* A well-bred youth! and vull of favour you are.

*Pup.* What might they zay when I were gone, if I  
Not weigh'd my words? This Puppy is a vool;  
Great Hannibal's an ass; he hath no breeding:  
No, lady gay, you shall not zay

That your Val. Puppy, was so unlucky,  
In speech to fail, as t' name a tail,  
Be as may be, 'vore a fair lady.

Ben Jonson, *Tale of a Tub*, iii. 5.

On occasions festive or mournful, such as marriages, births, deaths, funerals, or celebrations of birthdays, the Chinese avoid the saying or the hearing, as much as possible, of inauspicious and unpropitious words or phrases—that is, those which can be construed as unfortunate and of ill-omen. For example, at weddings no one should say anything about anyone not having children or grand-children; at births, no one should drop a word about the child being weak or sickly. For the same reason workmen engaged on a new house, and all who come to it, should avoid talking of conflagrations.—Doolittle, ii. 327.

Hazlitt attributes to the reluctance to prey on life “the desire to get rid of the idea of the living animal, even in ordinary cases, by all the disguises of cookery, of boiled and roast, and by the artifice of changing the name of the animal into something different when it becomes food. Hence sportsmen are not devourers of game, and hence the aversion to kill the animals we eat”—“and to cannibalism.”—*Plain Speaker, Hot and Cold*.

When at sea the words “minister,” “kirk,” “swine,” “salmon,” “trout,” “dog,” and certain family names were never pronounced by some, each village having an aversion to one or more of the words. When the word kirk [would] have been used, and there was often occasion to do so, from several of the churches being used as landmarks, the word “bell-hoose,” or “bell’oose,” was substituted. The minister was called “the man with the black quyte.”—Gregor, 26/5/77.

Thus have I read of the people of Bengala, who are so much afraid of tigers that they dare not call them tigers, but give them other gentle names, as some physicians that will not call their impatient patient’s disease madness, but melancholy.—T. Adams, *Works*, p. 507. 1629.

Pliny (*Nat. Hist.*, xxviii. 5) recognises luck in names: “Cur publicis lustris etiam nomina victimas ducentium prospera legimus?”

Among the communities of white fishers on the Banffshire coast, scarcely any one, if he can avoid it, will have transactions with a person bearing the obnoxious name of Ross.—Bertram, *Harvest of the Sea*, c. x.

Coull is also held in disesteem.—Gr.

Itemque in lustranda colonia, ab eo qui eam deduceret, et quum imperator exercitum, censor populum lustraret, bonis nominibus, qui hostias ducerent, eligebantur; quod idem in delectu consules observant, ut primus miles fiat bono nomine.—Cicero, *De Divinatione*, i. 46.

See, too, Tacit., *Hist.*, iv. 53.

Gaia Cæcilia appellata est ut Romam venit quæ antea Tanaquil vocitata erat, uxor Tarquinii Prisci regis Romanorum quæ tantæ probitatis fuit, ut id nomen ominis boni causâ frequentent nubentes, quam summam asseverant lanificam fuisse.—Festus, *De Verborum Significatione*, ed. Muller, lib. vii.

Lacus Lucrinus in vectigalibus publicis primus locatur eruendus ominis boni gratiâ [from the jingle with *lucrum*] ut in dilectu censuque primi nominantur Valerius, Salvius, Statorius.—*Ib.*, lib. x.

Omina principiis inquit, inesse solent.—Ovid, *Fasti*, I. 178.

Indeed, there is a woundy luck in names  
And a main mystery, an' a man knew where  
To vind it.—B. Jonson, *Tale of a Tub*, iv. 2.

R. Gloucester's dukedom is too ominous.—Shak., *3 Henry VI.*, ii. 6, 107.

This name of Gloster is taken for an unhappie and unfortunate stile, as the proverbe speaketh of Sejane's horse, whose ryder was ever unhorsed, and whose possessor was ever brought to miserie.—Hall, *Chron.*

A woman will not name . . . her husband's father; she will on no account name her daughter's husband. Two people whose children have intermarried, who are *gasala*, will not name each other. The reserve with regard to the name extends to the use of it, or of any part of it, in common conversation.—Codrington, *The Melanesians*, p. 44.

To be CALLED AGNES. Will grow mad.—(N. Lincoln) *N.*, i. 8.

To be born with BLUE VEINS on the side of the NOSE. Will be drowned.—B.; H.; Hunt. Will not live long.—Hunt.

Si une femme grosse demeurent debout ou assise au pié du lit d'une personne agonizante, l'enfant dont elle est grosse sera marqué d'une tache bleue audessus du néz appelée la bierre, qui signifie que cet enfant ne vivra pas long-tems.—Thiers, *Traité*, i. 236.

D'autres [nourrices] affirment que tel enfant qui présente une ligne bleu transversale à la racine du nez (ligne due au developpement des veines du dos du nez et à l'extrême blancheur de la peau) a été touché par la mort à sa naissance.—Bessieres, *Err. en Médecine*, Paris, 1860.

Then hang the dull wit  
Of that white-liver'd cit  
That goodfellows does hit  
In teeth with a red nose:  
May his nose look blue  
Or any dreadfuller hue  
That may make him speak untrue  
And disloyal unto the head nose.  
A. Brome, *Songs*, ii. 28, "The Prodigal."

If you eat the MARROW OF PORK, you will go mad.—F., *E. Ang.*; Willis, *Current Notes*, 1852, p. 104; Howell, *Brit. Prov.*

URINA. Romanis turpe erat et ominosum suo nomine lotium illud appellare. Inde multiplices circumlocutiones pro urina. Sic Seneca humorem obscenam dixit aquam immundam.

So they called for the jordan by snapping their fingers.—*Mart.*, iii. 82.

We still make use of the term water evasively.

Deorum vehiculum tensam, non tentum (fascinum) nominarunt, ne turpe verbum sonaret in sacris.—Facciolati, *sub tensa*.

To sleep in a BEANFIELD at night. Bad dreams, or go crazy.—(Leicestershire) *N.*, i. 7; (Dutch) L. Lemnius, *De Miraculis Occultis*, ii. 9.

L'effet hallucinatoire produite en plein jour par un champ de fèves et les rêves que ce champ lui faisait monter au cerveau.—Preface by Edmond de Goncourt to *Theophile Gautier*, par Emile Bergerat, Paris, 1879.

Cum faba florescit stultorum copia crescit.

To SLEEP LYING ON ONE'S BACK. *i.e.* the belly upward (renversé).—Baret, *Alvearie*, 1580.

If thou be wyse, slepe nat bolte upright.—Horm., *Vulg.*, fo. 39.

If thou be in hele, take thy fyrst slepe on thy ryght side, and than upon thy lyfte; but ever let thy shulders and heed be exalted.—*Ib.*, fo. 39.

To FALL with water-lily flowers in the hand. Will have fits.—(Dutch) *N.*, i. 3.

To STEP OVER a gun, or a fishing-rod. Spoils sport.—(Highland) Hampson, *Med. Æv. Kal.*, i. 386.

In many parts of N. Italy, when a young woman is engaged, "la suocera sbarra la porta con una scopa; se la sposa è prudente deve alzarla e portarla al posto suo; se invece vi passa sopra, vorrà essere una cattiva massaia."—De Gubernatis.

Il n'est pas prudent de mettre un poêle sur le feu, le jour qu'on seme du froment, parceque le grain qui doit en provenir serait charbonné.—D. C.

Si l'on veut que les melons deviennent mangeables, il ne faut pas les semer en presence d'une femme.—*Ib.*

Il portar cenere sui birocci o carra è presagio di dovere cadere la coda alle bestie bovine, e perciò se ne astengono.—Placucci, p. 153.

She walked away and got rid of the two hours as well as she could, paying great attention as she went not to walk over any straws which lay across.—Mrs. Hannah More, *Tawny Rachel*.

Scott (*Pirate*, ch. v.) mentions stepping ower the tangs as being of ill-omen.

[Cf. Dr. Johnson's "particularities," e.g. touching posts, &c., *Boswell's Life*, I. 485, new ed., Dr. G. B. Hill, 1887.—ED.]

To BURN the ends of the hair. It will not grow.

From the like [superstition] might proceed the fears of polling elve-locks or complicated hairs off the head, and also of locks longer than the other hair: they being votary at first, and dedicated upon occasion.—Browne, *Vulg. Err.*, V. xxiii.

Nec minuit densus invida lingua comas.—Ovid, *Amor.*, i. 14.

Elf all my hair in knots.—Shak., *King Lear*, ii. 3, 10.

This is that very Mab  
That plats the manes of horses in the night,  
And bakes the elf-locks in foul sluttish hairs,  
Which, once untangled, much misfortune bodes.

Shak., *Romeo and Juliet*, I. iv. 88.

With what pale horror do I wondering see  
This sight, and fear what the event will be!  
Methinks it now portends some overthrow,  
Threatens some great man's ruin, and doth show  
Like lightning 'fore the thunder, bidding all  
Be arm'd against the stroke.

"To the young and fair Mrs. H., her hair being unfortunately burnt by chance in the candle as she was combing her head at night."—Robert Heath, *Clarebella*, 1650, p. 55.

To leave a lighted lamp, or candle, in a closet to burn itself out. Accident, illness, or death will overtake the person doing so within a twelvemonth.—N., i. 7.

On recommande aux bergers de ne point eteindre la lampe de la veillée parce qu'ils exposent alors à avoir des agneaux noirs.—(Breton) D. C.

To have three candles burning together on the table, or in the room.—Collin de Plancy.

To have the POKER AND TONGS on the SAME SIDE of the fire-place. Inmates of room will quarrel.—Chamberlain, *West Worcestershire Words*.

#### SACRILEGE.

To plough, or stop up, a CHURCH PATH. Spirit will not rest till it is reopened.—(Wilts.) N., ii. See *post*.

To pull the first stone out of a church; though for a good purpose, as to rebuild it.—(Aberdeenshire) Hn.

*First Soldier.* We go to rob a church: I hold my life  
The money will ne'er thrive: that's a sure saw,  
What's got from grace is ever spent in law.  
*Second Maid's Tragedy*, iv.; H., *O.P.*, x. 444.

The mysterious formalities which the Moravians attach to the participation in the Lord's Supper, specially in admitting no spectators to it, have given rise to the belief that anybody who witnesses it without permission will be struck blind.—Henry Rink, *Danish Greenland*, p. 206. 1877.

Bp. Wilson stated that the Manx have generally hated sacrilege to such a degree that they do not think a man can wish a greater curse to a family than in these words: "Clagh ny killagh ayns corneil dty hie wooar!" ("May a stone of the church be found in the corner of thy dwelling!")—Cumming's *The Isle of Man*, 1848, Appendix, p. 337.

There is a very common notion in this country that lands acquired from the Church at the Reformation will not descend in due course, from a failure of heirs; and to support it is cited the maxim: "De male quæsitâ non gaudet tertius hæres." Aubrey (*Miscs.*, Local Fatality) cites Charterhouse on Mendip (Hinton), and Butleigh, near Glastonbury (both in Somersetshire), as never having passed to the third generation.

#### 'LOUGH.

Charrue. Un etranger qui passerait par dessus cet instrument en fonction ne manquerait pas, dans le Commune de Thiefosse en Lorraine, d'être soupçonné d'aller au sabbat et pour les moins d'être quelque peu sorcier. A Rochesson en forcerait quelqu'un de retrograder s'il voulait enjambrer vu passer au dessus d'une charrue en mouvement, dans la crainte que les pommes de terre ou le grain qu'on doit semer plus tard ne reussissent pas.—D. C.

#### BIBLE.

When their [Jews of Jedno] MSS. of the Bible are from age unfit to be used in the synagogue, they are carefully enclosed in a box and deposited in the burying ground.—Henderson, *Biblical Researches in Russia*, 1826, p. 207.

The scribe, before beginning, is ordered to compose his mind, and to write with such scrupulous accuracy that "where letters are found of a larger or smaller size than the rest, these blunders are to be copied with as great fidelity as any part of the text."—*Ib.*, p. 209.

When transcribing the incommunicable name of Jehovah, the scribe must continue writing it until it be printed, even though a King should enter the room.—*Ib.*, p. 210.

Nor is the copyist allowed to begin [Jehovah] immediately after he has dipped his pen in the ink; when he is approaching it he is required to take a fresh supply when proceeding to write the first letter of the preceding word.—*Ib.*, p. 211; Buckle, No. 1803.

#### HOUSES.

'Tis certain that there are some houses lucky and some that are unlucky; e.g., a handsome brick house on the south side of



Clerkenwell churchyard hath been so unlucky for at least these forty years that it is seldom tenanted: nobody at last would adventure to take it. Also a handsome house in Holborn that looked into the fields; the tenants of it did not prosper—about six, one after another.—Aubrey, *Nat. Hist. of Wilts*, p. 119.

In Dickens, *Dombey and Son*, Towlinson, the butler, "begins to think there's a fate in it [the death of little Paul], and wants to know if anybody can tell him of any good that came of living in a corner house."—Chap. xviii; *N. and Q.*, V. v.

#### CORNER-HOUSE.

Choose not a house near an inn or in a corner.—(Italian Proverb) Herbert, 1640.

The one will be noisy; the other dirty. "Immondezzaio," painted in such places in Italy, explains this. The want of ventilation is another objection. And here is a third: "All places of concavities as cellars, vaults, holes of minerals, where metals be digged, or houses or walls joined together, where as the sun with reflection beateth in with sudden heat, whose absence bringeth cold: this air is distempered.—Bullein, *Gov. of Health*, f. 42. 1558.

The convex corner, we know, is esteemed the luckiest business position, and for the public-house indispensable. Cf. Corner-lot in U.S.A., land advertisements.

#### PIGEON-HOUSE.

Unlucky to pull one down. Your wife will die.

My husband made a great deal of business . . . an excellent fruit-wall was pulled down to have it rebuilt on a new plan. The same thing happened by our acquisition of a new pigeon-house, which, notwithstanding the well-known superstition of its boding the death of the wife, my husband ventured to build. Luckily, I survive the omen; but we have scarcely had a pigeon-pie since.—*Lounger*, No. 78.

See also *Gentleman's Magazine Lib.*, I. ii.

To enter the house with the skir or LEFT FOOT foremost. Bring down evil on the inmates.—Hn. See *post*.

Dr. Johnson held to this, and when he had done it, went out and re-entered right foot foremost. He seems to have had the same feeling as to making the first step out of doors.—*Life*, 1765. [See Dr. Hill's ed. of *Boswell*, i. 485.]

See Petronius, *Satyricon*, cap. v. [*Cena Trimalchionis*. Cum conaremur in triclinium intrare, exclamavit unus ex pueris, qui super hoc officium erat positus: "dextro pede."—ED.]

For this purpose the steps of the vestibule were made uneven in number.—Vitruvius, iii. 4.

See *Threshold*, p. 72.

A brazen plate was let into the pavement at Calais on the precise spot where Louis XVIII.'s foot first touched the soil after his exile. It was his left foot. This plate was taken up at the Revolution in 1830.—Murray, *Handbook for France*.

The Druids, however, held the left hand in high esteem, and gathered the samolus "fasting" with it.—Borlase, *Antiquities of Cornwall*, 2nd Edn., 1769, p. 95.

And Montaigne (*Ess.*, iii. 8) excuses the preference: "Si je 'donne plutot le pied gauche que le droict à chausser.'"

And he has loosed her left foot shee,  
And latten that ladye lighter be.

"Willye's Lady," *Minstrelsy Scott. Border*, iii. 174.

The Kerim Kiatib, merciful scribes, wait upon him [the Turk] in all places, except when he does his needs, where they let him go alone, staying for him at the door till he comes out, and then they take him into possession again; wherefore when the Turks go to the house-of-office they put the left foot foremost, to the end the angel who registers their sins may leave them first; and when they come out they set the right foot before, that the angel who writes down their good works may have them first under his protection.—Thevenot.

#### RIGHT FOOT.

And stande in the myddes of the lande where the sacke lyeth the which is moost convenient for the fyllynge of thy hopper, and set thy lefte foote before and take an handfull of pees, and when thou takest up thy ryght foot then cast thy pees fro the all abroad, and when thy lefte fote ryseth, take another handfull and when thy ryght foote ryseth, then cast them fro the.—Sir Ant. Fitzherbert, *Boke of Husbandry*, fo. 8. 1534.

To enter upon a service by DAYLIGHT. The servant is sure not to stay long in the place.—Forby, *East Anglia*.

People have an objection to arrive at a strange house on a visit in the daytime. The most favourable time for making a good first impression is when drest in their best for dinner.

To bring into the house fewer spring FLOWERS\* than 13 at the FIRST GATHERING. So few only eggs will geese† hatch that season. (E. Norfolk.) Early specimens from precocious spring often followed by ungenial weather, and bad for hatching.—*N.*, i. 7.

\* Primroses or violets; daffodils [a handful].—(*Devon N.*, v. 8.

† Or ducks [and chickens].—*Trans. Devon Assocn.*, ix. 88.

I slept soundly,  
And dreamt of gathering noseays: 'tis unlucky  
To dream of herbs and flowers.

Shirley, *Love Tricks, or the School of Complement*, iv. 2.

TO PICK FLOWERS BEFORE they are full-BLOWN. Will have a "pouk," or styne in the eye.—Chamberlain, *West Worcestershire Words*.

To scrape the snow from the shoes with a knife out of doors. Causes tempest.—Steller, *Kamtschatka*.

To bring the first fox in the jurte.—*Ib.*

To go through the house with a SPADE ON YOUR SHOULDER.—Noake, *Wor. N. & Q.*, 170.

To OPEN AN UMBRELLA over your head IN A HOUSE. Trouble to yourself or the inmates.—(Ste. Croix) W. Ind. Branch.

To allow a dog to sleep on the roof. Imperils the souls of defunct members of the family.—St. Clair and Brophy, *Bulgaria*, p. 46.

EGGS. (See *post.*)

The Ashantees are forbidden eggs by the fetish, and cannot be persuaded to taste MILK, which is only drunk by the Moors.—Bowdich, *Mission* (1819), p. 319.

Park [*Travels in Africa* (1817), i. 114] speaks of women not being allowed to eat eggs.

When they (the Irish) eat eggs, they take great care that those eggs are of the same form and the same size, otherwise their horses would die if you speak of one.

See *Les Oeufs de Paques*; Fournier, *Var. Hist. et Lit.*; Berchoux, *La Gastronomie*.

To burn EGG-SHELLS. The hens will cease laying.—(N. Lincoln) N., i. 8.

Il ne faut pas bruler les coques des œufs, de peur de brûler une seconde fois St. Laurent, qui a été brûlé sur un feu nourri de pareils aliments.—Thiers, *Traité*.

To leave an empty egg-shell in the cup when its contents have been eaten. It should be reversed in the cup (or broken, as below). To prevent witches using it for a ferry-boat.—“Superstitions of Teviotdale,” *Edin. Mag.*, 1820, vi. 534, n.

I remember a Scotch lady at a public breakfast-table, whose habit it was, after eating the finest egg, to turn up the shell in the cup and replace it in the dish among the unbroken ones. The “sell” it brought about sprung from superstition, and not from cynicism.

C'est afin que les poules ne cessent pas de pondre.—*Md. [Franche Comté]*, p. 371.

The devil should think of purchasing that egg-shell  
To victual out a witch for the Burmothes.

B. and F., *Women Pleased*, i. 2.

To leave an empty egg-shell unbroken at the bottom.—Pliny, *Nat. Hist.*, xxviii. 4. The witches would sail over in it to England.—(Dutch.)

The intent hereof was to prevent witchcraft, lest witches should draw or prick their names herein.—Browne, *V. E.*, v. 23.

Least they perchance might use them for boates (as they thought) to sayle in by night.—Note by Wren to Browne, *V. E.*; Shirley, *The Young Admiral*, iv. 1.

*Vol.* I left her in a sieve was bound for Scotland  
This morn, to see some kindred, whence she was  
Determin'd to take egg-shell to Schiedam.

Shirley, *The Imposture*, v. 4.

A storm of rain, another of hail:  
We all must home i' the egg-shell sail.

Ben Jonson, *Masque of Queens*, 5 *Charm*.

And see *Id.*, *Sad Shepherd*, iii. 5.

Defigi quidem diris deprecationibus nemo non metuit. Huc pertinet ovorum, ut exorbuerit quisque calyces, cochlearumque protinus frangi, aut eosdem cochlearibus perforari.—Pliny, *Nat. Hist.*, xxviii. 4.

Holland, in a note on this passage, says: "Because afterwards no witches might pricke them with a needle in the name and behalf of those whom they would hurt and mischeefe, according to the practice of pricking the images of any person in wax; used in the witchcraft of these daies."

To bring eggs over running water. It will addle them.—(N. Lincoln) *N.*, i. 8.

Se una contadina ha da suoi padroni una gallina o tacchina da portarsi a casa per far covare, si guarda di non attraversare fiumi, canali, e simili ove corre l'acqua, sulla ridicolissima persuasiva, che ciò facendosi, tanto la tacchina che la gallina non covino altrimenti.—Michele Placucci, *Usi e Pregiudizi dei Contadini della Romagna*, Forlì, 1818, p. 135.

To bring eggs into a house after sunset.—(N. Lincoln) *N.*, i. 8; *N.*, V. vi. 24. Or sell them.—Gr.

Many will not sell eggs at night.—*Long Ago*, i. 81.

To keep DOORS OPEN AFTER GLOAMING. An invitation to evil spirits.—J. See under Sheepfold, *post*.

To omit to bring into the house before nightfall the WATER required by the household.

About it was a wreath of pearl  
Dropt from the eyes of some poor girl,  
Pinch'd because she had forgot  
To leave fair water in the pot.

*King Oberon's Apparel*; *Musarum Deliciae*.

To finish cutting the corn in harvest after sunset.—J.

Oh! that year was a year forlorn,  
Lang was the har'st and little corn,  
And sad mischance! the Maid was shorn  
After sunset;

As rank a witch as e'er was born  
They'll ne'er forget.—*Har'st Rig*.

As in the North of Scotland, the last handful of corn forfeits the designation of Maiden when it is not shorn before Hallowmas, and is called the Carlin; when cut down after

the sun has set, in Lothian, and perhaps in other counties, it receives the name of a witch, being supposed to portend such evils as have been by the vulgar ascribed to sorcery. Thus she makes a transition from her proper character of Kaerna, or Ceres, to that of her daughter Hecate, or Proserpine.—Jamieson.

To clean a stable, sell milk, or fetch water from the fountain after dusk.—St. Clair and Brophy, *Bulgaria*, p. 46.

To MISS YOUR MOUTH in eating, and drop your victuals. Approaching sickness.—G.

Garde bien de casser vos œufs.—Grimod de la Reyniere, *Almh. des Gourmands*, 3d. An., pp. 349-50.

Si casu cadat a mensâ panis caro piscis,  
Mense ponatur, iterato nec comedatur.

*Modus Cenandi*, Cotton MS. *Titus A.*, xx., fol. 175, ro.

Cibus etiam e manu prolapsus reddebatur, utique per mensas: vetabantque munditiarum causâ deflare.—Pliny, *Nat. Hist.*, xxviii. 3.

To turn upside-down the calabash used to bale a boat, betokens destruction and death to it and the passengers.—(St. Vincent) W. Ind. Branch.

#### BREAD.

Lord Clarendon, in his *Autobiography*, Ed. 1759, p. 349, tells of a foreigner who was brought before the magistrates, accused of having thrown a fireball into one of the houses where the Great Fire of London first broke out: "The man standing in great amazement to hear he was so charged, the Lord Hollis asked him 'what it was that he pulled out of his pocket, and what it was he threw into the house?' To which he answered 'that he did not think that he had put his hand into his pocket; but he remembered very well that as he walked in the street he saw a piece of bread upon the ground, which he took up and laid upon a shelf in the next house,' which is a custom or superstition so natural to the Portuguese that if the King of Portugal were walking and saw a piece of bread upon the ground, he would take it up with his own hand and keep it till he saw a fit place to lay it down. The house being in view, the Lords, with many of the people, walked to it and found the piece of bread just within the door, upon a board, where he said he laid it, and the house on fire was two doors beyond it."

Dans quelques villages on est encore persuadé qu'un pain renversé ou posé sur la croûte de dessus appelée, 'Croûte des garçons' par opposition à celle de dessous nommée 'Croûte des filles' sans doute parcequ'elle est ordinairement plus tendre; annonce si le maître de la maison est indisposé qu'il ne se relevera pas de sa maladie, ou au moins que pain ainsi placé sur une table ne peut manquer de nuire

bonheur et à la prospérité de sa demeure (*Gloss. Lorrain*). On croit aussi que la personne qui entame un pain sans avoir preatablement fait avec son couteau la marque de croix sur la croûte de dessous est menacé d'un malheur prochain.

- A Gerbamont on dit encore qu'un pain posé sur la croûte ou la croûte de dessus, pourrait bien être enlevé par l'exécuteur des hautes œuvres s'il venait à entrer dans la maison. Dans le Canton de Vezelise si dans un repas une personne place le pain qui lui est servi sur cette même croûte, on lui dit ! Nous allons donc voir arriver ici le bourreau ? Ces préjuges se rattachent sans doute au souvenir de quelque droit de havage tel que celui qui se percevait dans plusieurs localités et particulièrement à Nancy.—D. C. ; Richard, *Trad. Lorrains*.

**To TURN A LOAF UPSIDE-DOWN** after helping yourself. Each time a ship is wrecked.—Hunt.

If a loaf lies topsy-turvy, it is not good.—(Dutch) Thorpe, *North. Myth.*, iii. 328.

Never turn a loaf in the presence of a Menteith.—Scott, *Tales of a Grandfather*, vii.

Are there traitors at the table, that the loaf is turned the wrong side upwards?—Hazlitt, *English Proverbs*.

Dans plusieurs maisons on coupe encore un petit morceau d'un pain destiné à être envoyé aux ouvriers employés travaux champêtres, on a soin de le manger avant de leur faire l'envoi de ce pain ainsi entamé.—D. C. ; Richard, *Trad. Lorrains*.

**To take the first slice or outside of a loaf or joint.**

This, of bread, is called "the loun's piece."—J. Suio-Gothic, Skalk.

The dedication of first fruits prevails in Tibet (*sic.*) (Moorcroft, *Journey . . . in Little Tibet*) and South Sea Islands (Ellis, *Polynesian Researches*).

**To take the LAST PORTION** of food from a dish. Left for the fairies. Won't be married that year.

Perhaps the custom of the beggars throwing the remainder of drink out of the dish on the ground may be derived from an Ethnic sacrifice to Tellus (the Earth).—Ay. ; Pliny, *Nat. Hist.*, xiv. 28.

This "morsel for manners," as it is evasively called, is doubtless the propitiatory offering to some hungry, unseen power. See analogous acts collected in Tylor, *Primitive Culture*, ii. 368, and *post*.

J'aimerais bien à me rapeller en quel endroit de la province j'ai été témoin oculaire d'un acte singulier du culte des Esprits, apporté par les Scythes de l'Asie Centrale à la Suède, à la Norvège, à l'Ecosse, à l'Angleterre, à la Normandie, à la Suisse, à la Savoie, et très-certainement encore ailleurs ;

j'ai vu des femmes de la campagne commencer leur repas en jetant par terre une cuillerée de lait ou de bouillon, sans qu'elles pussent me rendre compte de cet usage aveuglément suivi.—*Traditions Populaires Comparées*, par Desire Monnier, p. 665. Paris, 8°, 1854.

Leave off first for manners' sake, and be not unsatiable lest thou offend. (Directions for eating.)—*Ecclesiasticus*, xxxi. 17.

Cf. Tailor's mense.—Brockett, *North-Country Words*. Supposed to be a corruption of mence=decorum=decency. Meat is good, but mense is better.—Ray.

In Bulgaria you must not give away or sell a loaf of bread without breaking a piece from it.—St. Clair and Brophy, p. 46. Nor sell flour without first making a loaf from it.

To eat cheese or any other thing that has been nibbled by mice. Gives you a sore throat.—B. E., *New Dict*, &c.

KNIFE.

It is unlucky to seize a coal with a knife and ignite tobacco: this must be done with the hand.—G. W. Steller, *Beschreibung von Kamtschatka*, Frankfort, 1774, p. 274.

To sharpen a knife or axe on the road causes tempests.—*Id*.

To scrape snow off the shoes with a knife out of doors causes tempests.—*Id*.

And they\* hold it for a great sin to cast a knife in the fire, and to draw flesh out of a pot with a knife, and to smite a horse with the handle of a whip, or to smite a horse with a bridle, or to break one bone with another, or to cast milk or any liquor that men may drink upon the earth, or to take and slay little children; and the greatest sin that any man may do is to water in their houses that they dwell in.—*Sir John Maundeville*, ch. xxiii., ed. Wright.

\* The Tartars of Cathay.

Laying knives across.—*Connoisseur*, No. 59.

One should be quietly withdrawn, and "Blessed are the peacemakers" uttered.—Chamberlain, *West Worcestershire Words*.

To use a table-KNIFE to toast anything at the fire.

Toast with a knife:

Sorrow for life.—Miss M.

To drop a knife. See below, *sub. salt*.—Swift, *Cadenus to Vanessa*.

To cross your knife and fork at table. Crosses will follow.—G.; Rion; *Spectator*, No. 7.

Alas! you know the cause too well,  
The salt is spilt: to me it fell;  
Then, to contribute to my loss,  
My knife and fork were laid across,  
On Friday, too (the day I dread).  
Would I were safe at home in bed.

Gay, *Fables*, i. 37, "The Farmer's Wife and the Raven."

On dit que cette disposition est l'image de la croix de St. André qui inspira de tout temps une grande répulsion.—D. C.

If any two things fall together in the shape of a cross, stoop and kiss them, and then take them up, unless you wish for ill luck.—Story, *Roba di Roma*.

To pour gravy out of a SPOON BACKWARDS (or back-handed). Leads to quarrels.—Hunt.

To give a child a spoon to play with.—St. Clair and Brophy, *Bulgaria*, p. 46.

## SALT-BOX.

When entering a house in Wales and purchasing some of the furniture, the property of a former occupant, a Welsh gentleman told me I must purchase the salt-box. I bid for that valuable piece of work, and no one attempted to bid against me. I was afterwards told ill luck would pursue me if I had not bought the salt-box.—J.

This agrees with Horace, *Od.*, II., xvi. 13 :

Vivitur parvo bene, cui paternum  
Splendet in mensâ tenui salinum  
Nec leves somnos timor aut cupido  
Sordidus aufert.

That it is ill luck to have the salt-cellar fall towards you.—Melton, *Astrologaster*.

It should be noticed in collections of old plate how many of the salt-cellars are triangular.

When Prester John is served at his table, there is no salt at all set one in any salt seller, as in other places; but a loaf of Bread is cut crosse, and then two knives are layde across upon the loaf, and salt put upon the blades of the knives, and no more.—Edw. Webbe, *Travels*, 1590, Arber's repr., p. 25.

To help a person to SALT [or to BRAINS.—B.].—G.; Lyly, *Euph. and his England*, p. 292. See *post*.

The ill luck, may, however, be averted by a second help.—Hn.

The difficulty, in the case of brains, is, perhaps, from the awkwardness of the question: "May I give you some brains?" The Greeks would not even name them.—Athenæus, *Deipn.*, ii. 73.

Et n'offre jamais ne sel, ni teste de beste a personne, si tu n'en es requit auparravant.—Wodroephe, *Spared Hours*, p. 274. 1623.

*Lady Smart*. Then, madam, shall I send you the brains? I beg your ladyship's pardon, for they say 'tis not good manners to offer brains.—S., *P.C.*

Some are so exact, they think it uncivil to help anybody that sits by them, either with salt or with brains.—*The Rules of Civility*, London, 1695, p. 134 (from the French).



Give neither counsel nor salt till you are asked for it.—Hazlitt, *English Proverbs*.

A tavela non si presente ne sale, ne teste di animale. The one implying want of wit, the other of brains.—Torr.

Help me to salt :  
help me to sorrow.

The giving away of salt is counted a "dangerous act," which is thus explained:—"If the salt passes into the hands of any person who has the power of wishing, *i.e.* of bringing down harm on a person by uttering an ill wish, the possession of the salt places the giver entirely within the power of the wish. Precisely the same belief holds in Spain with regard to leaven. Some are so exact that they think it uncivil to help anybody that sits by them, either with salt or with brains."—*Rules of Civility* (French), 1678.

To spill salt [or oil (in Italy)]. Fracture of a bone, a sprain, or other bodily misfortune.—Bro.; Gay, *Wife of Bath*, i. Quarrel with your neighbour.—(Dutch.) A domestic feud.—Brockett. One of your ships will be wrecked.—(Dutch.)

The Ancients were of opinion that Salt was incorruptible: it was therefore made the symbol of friendship, and if it fell casually they thought their friendship would not be of long duration.—Brand. See Bailey, *Dict.*

Sal vertida  
nunca bien cogida.—Nuñez, 1555.

Judas is represented in L. da Vinci's "Last Supper" doing this.

Whom out of temper no mischance at all  
Can put, no, if towards them the salt should fall.

Edm. Gayton, *Art of Longevity*, cxxxiii.

Its falling towards you is a bad sign. What is spilt should be taken on a knife and thrown behind the back over the left shoulder, and wine poured on the hands.\*—Ay.; Bo.; S. S., *Honest Lawyer*, iv., 1616; *Spectator*, No. 7.

\* Passed three times round the head first.

If it falleth towards a man at the table, it portendeth, in common consent, some ill news.—Dalyell; Perkins, *Discourse*, c. iii., p. 72, Camb., 1608, 12°.

If falling towards the fire, resentment.—Ramesey, *Elminthologia*, p. 271.

Si, etant a table, on renverse la salière, l'on fait tomber du sel devant nous ou que l'on répande du vin sur nos chausses.—Thiers, *Traité*, i. 183.

*Lady Smart*. Mr. Neverout, you have overturned the salt, and that is a sign of anger; I'm afraid you and miss will fall out.

*Lady Answ*. No, no; throw a little of it in the fire and all will be well.—S., *P.C.*, ii.

Offending daughters oft would hear  
 Vanessa's praise rung in their ear :  
 Miss Betty, when she does a fault,  
 Lets fall her knife or spills the salt,  
 Will thus be by her mother chid :  
 " 'Tis what Vanessa never did."

Swift, *Cadenus to Vanessa*.

If the salt falls towards him, he looks pale and red, and is not quiet till one of the waiters pours wine on his lap.—Bp. Hall.

If the salt falls towards him, he looks pale and red,  
 Stares as the house were tumbling on his head ;  
 Nor can recover breath till that mishap  
 Be purged by shedding wine into his lap.

Tate's *Characters*, 1691, p. 21.

If that their noses bleed some certain drops,  
 And then again upon the sudden stops ;  
 Or if the babbling fowl we call a jay,  
 A squirrel, or a hare, but cross the way ;  
 Or if the salt fall toward them at table,  
 Or any such-like superstitious bable,  
 Their mirth is spoil'd, because they hold it true  
 That some mischance must thereupon ensue.

Geo. Wither, *Abuses Stript and Whipt (Vanitie)*.

We 'll tell you the reason  
 Why spilling of salt  
 Is esteem'd such a fault :  
 Because it doth everything season.  
 The antiques did opine  
 'Twas of friendship a sign,  
 So serv'd it to guests in decorum ;  
 And thought love decay'd  
 When the negligent maid

Let the salt-cellar tumble before 'em.—*British Apollo*.

*Levitia*. You mock this, Parvagracio ; I warrant you do not think it evil luck if the salt fall towards you.

*P*. But I do if nobody overthrow it.—*Two Wise Men, and all the rest Fools*, vii. 3. 1619. (Attributed to G. Chapman.)

To spill milk. See *post*.

SPILLING WINE.

Drink up your cup,  
 But not spill wine ;  
 For if you do  
 'Tis an ill sign.—Herrick, *Hesp.*, ccxcii.

*Jer*. Alas, your mother, sir.

*Cra*.

Why, what of her ?

Is there a plate lost, or a 'postle spoon,  
 A china dish broke, or an ancient glass,  
 And stain'd with wine her damask tablecloth ?  
 Or is the salt fall'n towards her ? What's the matter ?

Rd. Brome, *The City Wit*, i. 1.

COOKING FOOD.

To cook fish and meat—land and sea animals—in one kettle. It is unnatural: it damages the chase, and causes boils (eruptions).—G. W. Steller, *Kamtschatka*, p. 274.

ADIEU.

Entre personnes qui s'affectionnent, il en est qui répugnent, en se séparant, de prononcer le mot 'adieu' parce qu'il leur semble que ce mot-là est le presage d'un événement qui les empêchera de se retrouver ensemble. Ces personnes-là se font une obligation de dire, au revoir.—Chesnel, *Dict.*

To WATCH a person out of sight.—Denham, *Folk Lore of North of England*, p. 279.

You will never see that person again.—Henderson.

Them as is watched out o' sight  
Bides away for many a night.—(Scotland.)

So in cooking: "The watched pot is long in boiling."

Sixthly, they who, expecting their servant (having sent him forth on an errand), if in case he be somewhat long in coming shall stay waiting for him at the doors or windows of his house, thinking that by his staying there for him he will make the more haste and come the sooner, all such are contemned to this College [of Gotham], &c.—*Poor Robin Prog.*, 1695.

To let another DRINK OUT of the SAME VESSEL after you. He will know your thoughts.—S., *P. C.*, ii.

*Neverout* (to Miss drinking part of a glass of wine). Pray, let me drink your snuff.

*Miss.* No, indeed you shan't drink after me, for you'll know my thoughts.—*Ib.*

Some say it is as good as a kiss.—Miss M.

The first draught was thought lucky.—Plautus, *Asin.*, v. 3.

*Prudence.* O master Lovel, you must not give ear  
To all that ladies publicly profess  
Or talk o' the volée unto their servants;  
Their tongues and thoughts oft-times lie far asunder;  
Yet when they please they have their cabinet counsels  
And reserv'd thoughts, and can retire themselves  
As well as others.

*Host.* Ay, the subtlest of us.  
All that is born within a lady's lips—

*Prudence.* Is not the issue of their hearts, mine host?

*Host.* Or kiss or drink afore me!

*Prudence.* Stay, excuse me;  
Mine errand is not done.—Ben Jonson, *New Inn*, i. 1.

This is a familiar expression employed when what the speaker is just about to say is anticipated by another of the company.—Gifford.

Voilà pourquoi, dans les repas de nocés, dans les fêtes de village tant d'amoureux s'empressent de saisir l'occasion de boire dans le verre de leur maîtresses.—*Mel.* [Vosges], p. 501.

Kelly (*Scots. Prov.*) has: "You will DRINK before me." "You have just said what I was going to say, which is a token that you 'll get the first drink." See *post*.

Jorevin de Rocheford, in his *Travels* [published at Paris, 1672, 3 v., 12mo.], writing of Worcester, says: "According to the custom of the country, the landladies sup with strangers and passengers, and if they have daughters they are also of the company to entertain the guests at table with pleasant conceits, where they drink as much as the men. But what is to me the most disgusting in all this is, that when one drinks the health of any person in company, the custom of the country does not permit you to drink more than half the cup, which is filled up and presented to him or her whose health you have drank.—Translated in *Antiquarian Repertory*, iv. 583. He also says that the women smoked equally with the men, and the children, in going to morning school, as a substitute for breakfast.

#### WASHING THE PERSON.

The aversion from bathing which some people have seems to indicate a superstitious objection to the whole of the body being washed, and it is not difficult to believe that the following may be more than paralleled:—"On the Friday before the marriage [in Bulgaria], the presents, hung on a cord, are exhibited in the bride's house, and she herself has her hair plaited into innumerable minute tresses; then she takes for the first and last time in her life a complete bath, whilst her two bridesmaids in the same primitive costume as the bather look on, but without sharing in the ablution.—St. Clair and Brophy, *Researches in Bulgaria*, p. 73.

Pourquoy est-ce que les femmes craignent tant l'eau froide au visage?—Jo., *Prop. Vulg.*, II., 313.

To WASH in the SAME WATER with another. [Or make water with another.—Ay.] Will fall out before night.—Ay.; G.; N. I. vi. 193.

Either spit in the water or make a cross in the soapsuds.—*Trans. Devonsh. Assoc.*, ix. 91.

The + must be made with the finger on the water\* to avert this.—(Northampton) S. Or spit into it.—N.

\* By the second person.—Miss M.

Thou makst curtsy to wash hands in water of mine,  
Making no curtesy to wash thy mouth with my wine;  
But, I pray thee, make this change in this matter,  
More curtesy at my wine and less at my water.

J. Heiwood, *Epigrams*, v. 52.

'Tis an old received opinion : That if two do piss together, they shall quarrel; or if two do wash their hands together, they shall quarrel. 'Tis well known the several chemical spirits and salts will operate at distances of                      foot, and being placed within that irradiation will fight, then much easier it is for the ethereal spirits of men that have an antipathy to each other to do the like.—Ay.

In the morning when ye rise,  
Wash your hands, and cleanse your eyes.  
Next be sure you have a care  
To disperse the water far;  
For, as far as that doth light,  
So far keeps the evil sprite.

Herrick [*Hesp.*, 1066.—ED.]

To wash the jug in which "beastlings\*" have been sent to you before returning it. No luck with the cow or calf if this be done. See p. 39 *ante*.

\* This is the thick milk given by the cow for a short time after calving, and which made into a pudding or cheese is esteemed a favour.—Brockett, *Glossary of North Country Words*.

Colostrum.—Skelton, *Speake Parrot*, 84; *Mart.*, xxxviii. 13; Servius, Comm. on Verg., *Ecl.* ii. 22. [= biestings. See *Facciolati*, ed. Bailey, *sub colostrum*.—ED.]

To TWIST A CHAIR round on its leg. Will quarrel.—Hone, *Year Book*, 252.

While talking thoughtlessly with a good woman, I carelessly turned a chair round two or three times; she was offended, and said it was a sign we should quarrel.—Hone.

To have your CLOTHES MENDED ON YOU. Will be ill spoken of.—(Suffolk) *N.*, i. 2.

You for clothes will surely lack,  
If you mend them on your back.

If a servant burns her CLOTHES on her back—a sign that she will not leave her place.—F.

There is a saying frights me too,  
But heaven forbid it should be true!  
That where a virgin burns her train,  
So all her lifetime she'd remain.

Tom Brown, *Melusinda's Misfortune on the Burning of her Smock*, 1699.

If a woman finds a hole or rent in her dress for which she cannot account, she must not think of mending it, for it has been made by the 'witches who will, if it is repaired, bring some misfortune on the wearer.—[Basque], *Long Ago*, i. 206.

#### CHANGING CLOTHES.

By noon the next day the wind had moderated, and we were again under way. Up to this time, in accordance with an old superstition of seamen, we had not been allowed to

change our clothes since leaving New York [seven days]. The wind had been favourable, and the captain was resolved that no fancy for a necktie or another coat should alter it. You might take off your clothing as often as you pleased, so long as you put the same things on again; but to change a single garment would be fatal. . . . However, on the morning after the gale, the wind still holding from the south, while the captain desired it to blow from the northward, permission was given to vary our attire. One of the stewards was discovered to be a professional barber, and everybody made an elaborate toilet. For a wonder, the old superstition proved true: the wind shifted to north-by-west, and at 3 p.m. we were going at the rate of fifteen miles an hour.—“The Atlantic Yacht Race,” *All the Year Round* (1869), ii. (N.S.), 347.

On the ground was spread the sofra, a fine chintz cloth, which had been so long unchanged as to emit no very savoury scent. The Persians endure this, saying: “Changing the sofra brings ill-luck.”—Morier.

S'il est bien dict que prendre tous les jours chemise blanche emmaigrit, et le filer des femmes, et l'usage de l'huile de noix?—Jo., *Prop. Vulg.* (Cab. 33).

For a stone, a dog, or a child to COME BETWEEN TWO PERSONS in conversation. Breaks their friendship. The stone is to be broken, and the other two beaten.—B.

Pro malo accipitur si duobus amicis simul ambulantis puer medius intercurrerit vel aliquod aliud animal: æstimatur enim quòd eorum sit amicitia dividenda.—A.

To INVENT a new INSTRUMENT FOR THE DESTRUCTION of human life—leads to loss of your own.

He that invented the maiden first hanelled it. *i.e.* was the first whose head was cut off by it. See p. 48 *ante*.

The same story is told of the inventor of the Guillotine, but it is contradicted by Haydn.

Like him that makes a trap to catch another,  
And falls into 't himself.

Ben Jonson, *Tale of a Tub*, iv. 3.

In our own day, the loss of the *Captain*, ironclad turret-ship, with its designer, Cowper-Coles, who went down with all on board, was a fearful exemplification of this saying. 1871.

To make a present of a KNIFE OR SCISSORS, razor or any cutting instrument. Cuts love.—(Swedish) Thorpe, *North. Myth.*, ii. 108; G.; *Connoisseur*, No. 56. Or friendship.—Thiers, *Traité*, i. 183.

[Lest the receiver should bewitch you.—*Connoisseur*, No. 59.]

If you love me as I love you,  
No knife shall cut our love in two.

It is naught for any man to give a pair of KNIVES [*i.e.* scissors] to his sweetheart, for fear it cuts away all love that is between them.—Melton, *Astrol.*, p. 45.

In R. Barnfield's *Affectionate Shepherd*, 1594, Pt. ii., st. 17, "A paire of knives" is offered by the love-sick swain.

*Insatiato.* Here is a token for thee, my chicken.

*Levitia.* What! knives? Oh, I will not take them in any wise: they will cut love.

*Insatiato.* No, no: if they cut anything, they will cut away unkindness.

*Levitia.* Pardon me, good sir, you shall not give them me. If needs you will that I wear them, do you lose and I will find them.

*Insatiato.* That's a toy of all toys. That were fitter for a stage than a wedding.

*Levitia.* Indeed, you shall not deny me this first request. I pray you lose them.

*Insatiato.* Well, 'tis no news to be made a fool by a woman; I'll do it, if it were worse. [Then he walks about and drops them down, and she comes after and takes them up, saying]:

*Levitia.* This is as it should be. Now I have deceived destiny.—*Two Wise Men and all the rest Fools*, 1619, vii. 3 (attributed to G. Chapman).

But, woe is me, such presents luckless prove;  
For knives, they tell me, always sever love.

Gay, *2d. Pastoral*, 102.

The sheath and the knife,  
I'll venture my life,  
Shall breed you no strife;  
But like man and wife,  
Or sister and brother,  
Keep one with another.

Ben Jonson, *Masque of Metamorphosed Gipsies*.

Thou lay'st in every gash that love hath given me  
The knife that made it.—Shak., *Troilus and Cressida*, i. 1, 61.

Douce (*Illus.*, ii. 54) thinks this a possible transposition of the saying that "A knife cuts love."

Un jeune homme qui ferait cadeau d'un couteau à la jeune fille qu'il aime s'exposerait grandement à voir ses amours coupées dans la huitaine. Il paraît qu'au contraire les jeunes hommes qui tiennent à s'attacher une jeune fille par l'affection ont grand chance de réussir s'ils peuvent lui prendre son couteau.—[Vosges], *Mel.*, p. 454.

Something (a pin, a farthing) must be given in exchange by recipient.—G.

Si on en donne une aiguille à quelqu'un, on doit avoir soin de s'en faire immédiatement piqué par lui, autrement on ne tarderait pas à se brouiller ensemble. Il en est le même pour une épingle ou des ciseaux.—D. C.

To make a present of a pin. Brings heart trouble. Nor lend one.—Hn.

North-country people will say, "You may take one, but, mind, I do not give it"; and never thank for one.—H. W.

To TAKE BACK A PRESENT after you have made it. Will have a sty.\* \* Or cat-boil.—(West Indian Branch.) Na.

Give a thing and take 't again  
and you shall ride in hell's wain.—Ray.

*Scrulina.* In earnest, I dare not\*; 'twill be an ill-omen to me should I take back in safety what I gave with joy in fears and dangers. 'Twere to repent my vows when I have reaped the blessing, I am too superstitious to touch it when I call to mind 'twas the price of my deliverance.—Killigrew, *Thomaso*, II., iii. 4.

\* Receive back a ring which she had given to save her violation.

To put the cream into a cup of tea before the sugar. It crosses love.—Miss M.; N., iv.

To REFUSE CHARITY to a beggar-woman, when setting out on a journey. Will have bad weather and lose your way.

Si un chasseur fait l'aumone au pauvre qu'il rencontre, il est sûr que le gibier s'éloignera de lui.—(Breton) D. C.

Mendicants are often relieved from the simple motive of fear, and that they may not cast an evil eye on the cattle, &c.—N., iii.; [Poitou,] D., p. 3. Or children.—Fielding, *Tom Jones*, xii. 11.

The door that is not opened to him that begs our alms will be opened to the physician.—Hebrew Proverb in Ray, 1678.

*Pennyboy, Sr.* Here he is, and with him—what! a clapperdudgeon!—

That's a good sign, to have the beggar follow him

So near, at his first entry into fortune.

Ben Jonson, *Staple of News*, ii. [iv. ad. finem.—ED.]

AUG. 15, S. MARIE. Fete des glaneuses.

Jamais paysan ou paysanne qui disputent les épis aux glaneuses ne sont devenus riches. La paysanne doit au surplus attendre à n'avoir que de laids et mechantes enfants. Lorsqu'elle meurt, le Malin s'empare de son âme.—Coremans, A. B.

Il facit conserver les glanes de la moisson jusqu'à l'année suivante.—D. C.

But these men ever want; their very trade  
Is borrowing: that but stopt, they do invade  
All as their prize; turn pirates here at land:  
Ha' their Bermudas and their Streights i' th' Strand;  
Man out their boats to th' Temple, and not shift  
Now, but command; make tribute what was gift;



And it is paid 'em with a trembling zeal  
And superstition, I dare scarce reveal,  
If it were clear; but being so in cloud  
Carried and wrapt, I only am allow'd  
My wonder! why the taking a clown's purse  
Or robbing the poor market-folks, should nurse  
Such a religious horror in the breasts  
Of our town gallantry! or why there rests  
Such worship due to kicking of a punck!  
Or swagg'ring with the watch, or drawer drunk;  
Or feats of darkness acted in mid-sun,  
And told of with more license than th' were done!  
Sure there is mystery in it I not know,  
That men such reverence to such actions show!  
And almost deifie the authors! make  
Loud sacrifice of drink, for their health's sake:  
Rear suppers in their name, and spend whole nights  
Unto their praise in certain swearing rites.

B. Jonson, *Underwoods*, xxx., Epistle to  
Sir Edward Sackville.

To walk under a LADDER set against a wall.—G.; Hone. Should spit three times after or through the ladder.—Napier.

Prevents the single marrying [that year], and to the married betokens death.

Shows that you will be hanged (Dutch), the drop being formerly from a rung of the ladder which was placed against the scaffold.

To pick up, or handle, TEETH which have just left the jaw. Will have dog's teeth.—N., iii.

Sunt qui præcipiant dentem suffiri dente hominis sui sexus, et eum qui caninus vacetur, insepulto exemptum adalligari.—Pliny, *Nat. Hist.*, xxviii. 11.

To lose a tooth after it has left the jaw. No peace or rest till it is found.—H. W.

If a dog should find it and eat it, you would have dogs' teeth come in its place.—Thiers, *Traité*. [And be liable to hydrophobia].—N., IV. vi. 131.

It should be put into the fire at once. Some add—filling it first with salt.—S., N., ii.

Contre ceux qui croient la douleur de dents revenir plus fortes qu'auparavant si on jette au feu le dent arrachée: ou que l'on mette sur le sang qu'on a rendu de la braise ou de cendres chaudes.—Jo., II. (Cab. 87).

When children shalle their teeth, the women use to wrap or put salt about the tooth and so throw it into a good fire.—Aubrey, *Remains of Gentilism and Judaism*, 104.

In Germany some women will bid their children to take the tooth which is fallen or taken out and go to a dark corner of the house or parlour and cast the same into it, thereby saying :

Mouse, here I give thee a tooth of bone,  
But give thou me an iron one,

believing that another good tooth will grow in its place.—Kennett, note to Aubrey.

To whistle AT SEA. Or when rain threatens if it is unwished for. It raises a gale of wind. Sailors suppose it to be mocking the devil, and they call whistling "devil's music."—Ay. ; G.

As to its raising spirits, see Shirley, *Young Admiral*, iv. 1.

The seamen will not endure to have one whistle on ship-board, believing that it rayases winds.—Aubrey, *Remains of Gentilism and Judaism*, p. 110, 1.

Miners also abstain from whistling, and will not allow of others doing it in the mine.—N., i. 12.

*Captain.* What a horrible thing 'twould be to have horns brought to me at sea, to look as if the devil were i' th' ship, and all the great tempests would be thought of my raising.—Middleton, *The Phoenix*, i. 2.

To allay it, the middies must be flogged.—(French) N., i. 10.

*Govianus* (killing Sophonirus) :

Down, villain! to thine everlasting weeping ;  
Thou can'st rejoice so in the rape of virtue,  
And sing light tunes in tempests when near shipwreck'd  
And not a plank to save you.

*Second Maiden's Tragedy*, iii. 1 ; H., *O.P.*, x.

El Sifr, or whistling, is hated by the Arab. Some say that the whistler's mouth is not to be purified for forty days ; others, that Satan, touching a man's person, causes him to produce the offensive sound.—R. F. Burton, *First Footsteps in East Africa*, p. 142. 1856.

*Pip.* I pray you now ; I pray you now.

*Bidet.* Sooner the whistle of a mariner  
Shall sleek the rough curbs of the ocean back.  
Now speak I, like myself, thou shalt lose thy share.  
Marston, *What You Will*, v. 1.

*Pietro.* Thou knowest, O truth !  
Sooner hard steel will melt with southern wind,  
A seaman's whistle calm the ocean,  
A town on fire be extinct with tears,—  
Than women, vow'd to blushless impudence,  
With sweet behaviour and soft minioning,  
Will turn from that where appetite is fixed.

Webster, *Malcontent*, iv. 1.

A whistling maid and a crowing hen in one house is a certain sign of a downfall to someone in it.—Hunt.

A cruning cow and a whistling maiden are twee unsonsy things.  
—Brockett.

"Whistling for a wind" is, however, resorted to by sailors themselves when becalmed.—*Mem. of T. Holcroft*, iii. 197.

Bishop Heber observed it on the Upper Ganges.—*Journal*, c. 13.

"It is sure to come, if you whistle long enough."—Marryatt, *Jacob Faithful*.

When we got off Tripoli we had a dead calm, and myself, looking about for the wind, the Moors got angry, and said: "Be still; if you restlessly stare about, and wish the wind to come, it will never come: you cast the eye malign upon it." These superstitious ideas are not peculiar to the Moors. An English captain once told me if I continued to stay below the wind would never be fair.—Richardson, *Travels in the Great Desert of Sahara*, 1848, i. 11.

To throw a cat overboard. Raises a storm at sea.—G.

The connection of the goddess Freyja with the cat may explain the sailor's objection to leaving port on a Friday. In consequence of the loss of the *Captain*, turret-ship, in 1871, which had left port on a Friday, the *Agincourt* (to satisfy the crew) did not leave Gibraltar till the Saturday following the ill-omened day. This did not prevent, however, her running on the Pearl Rock.

To have two black cats on board.

To save another from drowning—or hanging.

Who was't shot Will Paterson off the Noss?—  
the Dutchman that he saved from sinking, I trow.

Scott, *Pirate*.

To take on board a ship a person recovered from drowning on leaving port. In case he should die it would be a bad omen, and English sailors would rather let him drown.—C. P.

The idea seems to be that the sea-dæmon, being robbed of its prey, would avenge itself on the ship. It also prevails with those employed on rivers. "They fear that the water-man (*i.e.* water-demon) would take away their luck in fishing and drown themselves the first opportunity."—J. V. Grohmann, *Aberglaube und Gebrauche aus Böhmen*, p. 12. Cited with other instances.—Tylor, *Prim. Cult.*, i. 98. Cf. *post*.

*Sebastian.* O, good Antonio, forgive me your trouble\*

*Ant.* If you will not murder me for my love, let me be your servant.

*Seb.* If you will not undo what you have done, that is, kill him whom you have recovered, desire it not.

Shak., *Twelfth Night*, ii. 1, 30.

\* In saving him from drowning.

"Are you mad?" said he, "you that have lived sae lang in Zetland, to risk the saving of a drowning man?"—Scott, *The Pirate*, c. vii.

We have in England nearly as inhuman a belief: "Save a thief from hanging, and he'll cut your throat before night."

*Spun.* She saved us from the gallows, and only to keep one proverb from breaking his neck we'll hang her.—Mass., *Vir. Mart.*, ii. 13.

Un ancien et absurde préjugé, veut en effet qu'on ne porte en aucune manière la main sur celui qui vient de se détruire, ou que l'on a assassiné, jusqu'à ce que l'autorité soit présente, et la crainte de se mettre en contravention avec des ordonnances imaginaires fait qu'on laisse périr résolument les gens, au lieu de leur porter secours.—D. C.

**Mocking.**

To deride afflicted persons. Will suffer a like infirmity.

Mocking is catching.—(English proverb.)

None won the day in this but the Herring: whom all their clamorous suffrages saluted with "Vive le Roi!" ("God Save the King!"), save only the plaice and the butt that made wry mouths at him, and for their mocking have wry mouths ever since.—Nash, *Lenten Stufte*, p. 170.

**BED.**

When women are stuffing beds the men should not remain in the house, otherwise the feathers will come through the ticks.—(American) *N.*, V. xii.

**GUTTA PERCHA.** TO WEAR GUTTA PERCHA SOLES to your boots or shoes. Will cause disease of the eyes and impaired sight.

This is an instance of an entirely modern superstition, and it is not difficult to trace it to the shoemaker, whose trade was seriously threatened by the introduction of these invaluable preventives of wet feet. They cost one-half of the cobbler's rubbishy sole, and wear more than twice as long.

**ILL LUCK—GENERAL.**

To pick apples before they have been christened by St. Swithin (July 15).—B. H.

If not then rained on, will not keep through the winter.—*N.*, iii.

To tell your NAME. Person who learns it will have you in his power.

Parents avoid the true name often by saying my son, my elder or my younger son, or my younger or my elder daughter, for which the language has separate words. This subject of a reluctance to tell their names is very curious and deserving of investigation.—Schoolcraft. (*See Extr.*, p. 116, *ante*.)

The Greenlanders are very reluctant to pronounce their own names. On being asked, they generally give a sign to some other person who may be present, desiring him to take the task of answering; but when this one also happens

to be more than usually bashful, the result may be the following scene:—The man to whom the question is directed only answers by a push to his neighbour, who then reluctantly whispers something to him, whereupon the first one plainly replies: "Jakugòk," i.e. "he says (that my name is) Jacob."—Henry Rink, *Danish Greenland*, p. 207. 1877.

To have your PORTRAIT taken. (And see *post*.)

To be PHOTOGRAPHED. Will never have a day's health afterwards.  
—(Scot.) Napier.

Denham says of the Bornouese at Kouka: "They seriously begged that I would not write them—that is, draw their portraits, that they did not like it; that the Sheikh did not like it; that it was a sin, &c."—Denham and Clapperton's *Africa*, c. iv., 1828.

It is a common superstition that if anybody draws a likeness of another and carries it away with him, he holds at any distance of time and place an unlimited power over the original, whose death he may cause at any time by the destruction of the portrait.—Trollope's *Brittany*, 1840, i. 331.

So also the Cingalese.—Percival, *Account of Ceylon*, p. 237.

To leave any of your HAIR about, as it will be stolen by magpies for their nests.—S.

And then you would have a most terrible headache.—S. [Your death will occur within a year and a day.—N., ii.]

It should be burnt,\* before throwing it away.—S.

\* Or spat upon thrice.—Del Rio.

This notion of burning hair prevails in S. Africa (Livingstone, *Zambesi*) and in Patagonia (Munton).

Scott makes Norna scatter her hair to appease the storm.—*Pirate*, c. 2.

In La Motte Fouqué's *Sintram*, a lock of the hero's hair cut off with his dagger and thrown by the dwarf over the sea causes the violent storm by which Folko and his wife are detained at the Castle of Biorn.—N., ii. But see Scott, *Pirate*, *ut. supra*.

No person should pare his nails or have his hair cut, except in a storm.—(Sea) B.

Audio non licere cuiquam mortalium in nave, neque ungues, neque capillos deponere nisi cum pelago ventus irascitur.—Petronius Arbiter, *Satyricon*, c. 13.

Not only do savages high and low like the Australians and Polynesians, and barbarians like the nations of Guinea, live in deadly terror of this spiteful craft [the affecting a distant person by acting on something closely associated with him, his property, clothes he has worn, and, above all, cuttings of his hair and nails], not only have the Parsis their sacred ritual prescribed for burying their cut hair and nails lest demons and sorcerers should do mischief with

them, but the fear of leaving such clippings or parings about lest their former owner should be harmed, has by no means died out of European folklore.—Tylor, *Prim. Cult.*, i. 105.

Il faut se garder de laisser trainer les cheveux sur le peigne ou par les chemins, on doit les bruler ou cracher dessus avant de les jeter. Sans ses precautions une sorcière pourrait se servir de vos cheveux pour vous ensorceler.—[Liege,] Aug. Hock, *Œuvres*, iii. 174. 1872-6.

Some devils ask but the paring of one's nail,  
A rush, a hair, a drop of blood, a pin,  
A nut, a cherry stone.

Shak., *Comedy of Errors*, iv. 3, 66.

S'il est vrai que le rogner les ongles accourcit la vue, comme quelques uns disent.—Jo., II. (12).

#### GARTER.

S'il est vrai que les jarretieres gardent de croistre et font rider les filles.—Jo., II. (7).

Presque toutes les femmes sont sans jarretieres.—Jo., II. (253).

No di sta convitoroxo, ni gramo, ni travachao  
Ni con le gambe in croxe, ni torto, ni apodiaio.

Fra Bonvexino da Riva, *Zinquanta Cortexie da Tavola*,  
E. E. T. Soc., Ex. VIII., P., ii. 1290.

To lose your garter. It is naught for a man or a woman to lose their hose garter.—Melton, *Astrologaster*, p. 46.

To sit cross-legged, or with our fingers [interlaced].—Sir Thos. Browne, *Vulg. Err.*, v. 23. See p. 24 *ante*.

Pectinated or shut together is accounted bad, and friends will persuade us from it.

But see *ante*, p. 42, and *post*.

*Poor Robin* speaks of a man's ill luck as "his cress-legged fortune."—Sept., 1675.

*Eumenides*. Go along, Jack, I'll follow thee.

*Jack*. They say it is good to go cress-legged and say prayers backward; how sayest thou?

Peele, *The Old Wives' Tale*.

"The same conceit religiously possessed the ancients, as is observable from Pliny: *Poplites alternis genibus imponere nefas olim*; and also from Athenæus that it was an old veneficious practice, and Juno is made in this posture to hinder the delivery of Alcmena."—B.

So in the medal of Julia Pia, the right hand of Venus was made extended with the inscription of Venus Genitrix, for the complication or pectination of the fingers was a hieroglyphic of impediment.—*lb*.

To put the left shoe on the right foot, or the right shoe on the left foot.—B.; Shak., *King John*, iv. 2, 198.

It is unlucky with fondis to do on the lyft sho first. Ominosum est apud supersticiosos levum calceum primo inducere.—Horm., *Vulg.*, 19.

Il nous arrivera du malheur . . . si nous chaussons le pied droit le premier.—Thiers, *Traité*, i. 183; Montaigne, *Ess.*, iii. 8.

If in the morning his shoes were put on wrong, and namely, the left for the right, he held it unlucky.—P. Holland, *Trans. of Suetonius*, 1601.

Divus Augustus lævum sibi prodidit calceum præpostere indutum, quo die seditione militum prope afflictus est.—Pliny, lib. ii. 5. See Sueton., ii., s. 529.

Augustus, having by oversight  
Put on his left shoe 'fore his right,  
Had like to have been slain that day  
By soldiers mutiny'ing for pay.—But., *Hud.*, ii. 3.

A witch directed a person to give his left hand to his brother in silence for effecting an evil purpose.—D.

Sally ran down, lamenting that she had lost her sixpence, which she verily believed was owing to her having put it into a left glove instead of a right one.—Mrs. Hannah More, *Tawny Rachel*.

To USE THE LEFT HAND.

As even at this present daie the parents do in their children chastise for a grievous offence if they use the lieft hand insteade of the right hande, but they do not semblably chastise them when they chose and take things abhominable instede of honest.—Udall, *Erasm. Ap.*, p. 98, rep.

To burst your shoe latchet. When this happened the Romans suspended any business they were engaged in, and postponed commencing new.—B. Cf. Moore, "Ill Omens," *Irish Melodies*.

To transplant PARSLEY. It should be sown instead.—B. Whately, *Misc. Rem.*

At Islip, co. Oxon, it is reckoned very unlucky to transplant parsley.—*Trans. Devonsh. Assoc.*, ix. 90.

It should be cut or torn, but not pulled up by the roots.—N., iv. 12.

Parsley breaks glass. Sown in the shade, it turns to hemlock.—Bayeux, N., iii.

On choisissait un fou, un enfant, ou un idiot pour semer du persil qui autrement eut porté malheur au semeur.—P. Lacroix, *Moyen Age*, I., f. xxiii. r.

Les anciens Bretons se persuadaient que le persil semé par un insense venait mieux que celui que semait une auter main. On attribue encore au persil la propriété de casser le verre, et on croit à Sapois en Lorraine que cette plante ne viendrait pas bien si, en la semant, on n'avait pas d'argent sur soi. A Limoges, au contraire il ne faut pas en avoir quand on fait cette operation.—D. C.

Ray gives a proverb which he knows not the reason of:  
"Parsley fried will bring a man to his saddle and a woman  
to her grave.—(Somerset) 1678.

## UNLUCKY PLANTS.

To have a bunch of the grass called maiden-hair, or, as it is  
called in Norfolk, "dudder-grass," brought into the house,  
is sure to bring ill-luck.—(Norfolk) *N.*, IV. viii. 58.  
*See* p. 64.

The plant called bergamot must not be kept in an house, or  
it will never be free from sickness.—(Dorset) *Ib.*

To sleep in a room in May with HAWTHORN bloom in it.—(Suffolk;  
Worcester; Kent) Hardwick, *Science Gossip*, xi. 71; (Essex)  
*Ib.*, ii. 83; *N.*, i. 2. *See post.*

In Worcestershire I have known hawthorn unceremoniously  
turned out of the sitting-room, and only suffered on the  
landing.

Melton mentions a belief: "That if a man be drowsy, it is  
a sign of ill-luck."—*Astrol.*

Allorche vanno ad abitare in una casa nuova [invalso il pregiu-  
dizio] di non piantare il letto a seconda delle grondaje  
lungo il tetto della suddetta casa; ma bensì attraverso delle  
grondaje stesse, opinando che ciò facendo giovi a schivare  
in finità di mali causati dalle dirotte pioggie, dalle ombre  
notturne, non che dall'ombra dello stillicidio prodotta dal  
riflesso della Luna; e particolarmente la posizione del letto  
come sopra giova al loro intento favorevole nel mentre  
che dormono.—Mich. Plac., p. 174.

To gather FERN. In the "Black Country" called "the devil's  
brushes."—*N.*, iii.

To say your prayers at the foot of the BED. Should be said at  
the side.—*N.*, ii.

To leave your work, when making a bed, before it is finished. The  
least evil is a sleepless night for the occupant.—J.

Servants hold it excuses their not answering a bell or call that  
they were making a bed.—(N. and S. Scotland.)

For the clock to strike when you are going up the STAIRS.—Miss M.  
*Omina sunt aliquid: modo quum discedere vellet.*—Ovid, *Met.*,  
x. 452. *See post.*

Ad limen digitos restitit icta

Nape.—Ovid, *Amor.*, i. 12.

O quoties ingressus iter mihi tristia dixi

Offensum in porta signa dedisse pedem.—Tibull., i. 3.

To pass a person on the stairs.—Hunt.

My melancholy friend the engraver had his arm shattered by  
the first fire of the enemy, which he received with the  
most stoical indifference, and would not be persuaded to



leave the quarter-deck till the action was over, when, going down to be dressed as my eldest daughter (now Lady Edward Bentinck) was coming up from below, he gallantly presented that very arm to assist her: and when, observing him shrink upon her touching it, she said to him, "Serjeant, I am afraid you are wounded." He calmly replied, "To be sure I am, Madam, else I should not have been so bold as to have crossed you on the stairs." This was a strain of chivalry worthy of the days of old.—Richard Cumberland, *Memoirs of Himself*, 1807, i. 426.

To hire a servant while on the stairs. Will not remain in your service.—Sternberg, *Notizen*.

To ride on a MARE.—Arabic, Buckle. *Common Place Book*, Art 59.

In the days of chivalry mares and geldings were alike held unworthy to carry a true knight, and to mount one was prescribed as a punishment.—Grose, *Milit. Antiq.*, i. 107.

To WALK BACKWARDS in going on an errand.—H. W.

For the same reason (i.e.) riding backwards in a carriage was eschewed in ante-railway days.

That if a horse STUMBLE on the highway, it is a sign of ill-luck.—Melton, *Astrologaster*.

To STUMBLE in going down stairs.—B. Or over a grave.—Shak., *Romeo and Juliet*, v. 3, 122. The offending object should be kicked or spurned to avert the omen.—See Tylor, *Prim. Cult.*, i. 259; *Poor Robin Prog.*, 1695.

The principle of deodand abolished [in 1846.—Ed.]

Il nous arrivera du malheur . . . si en sortant du logis nous bronchons.—Thiers, *Traité*, i. 183.

Quum faribus velles ad Trojam exire paternis

Pes tuus offenso limine signa dedit;

Ut vidi ingemui; tacitoque in pectore dixi:

Signa reversuri sint precor ista viri.

Ovid, *Epist.*, xii. 87.

Pedum offensiones semper in fausti ominis fuerunt.—Alexander ab Alexandro, *Genialium Dierum*, ii. 26.

The miller spurned at a ston,

And down he fell backward.

Chau., *Reves' T.*, v. 4279.

Nurse. Pray, heaven, send your worship good luck! marry and Amen with all my heart; for you have put on one stocking with the wrong side outward.

Foresight. Ha, how? faith and troth, I'm glad of it. And so I have; that may be good luck in troth, in troth it may, very good luck; nay, I have had some omens: I got out of bed backwards, too, this morning without premeditation; pretty good that, too; but then I stumbled coming down stairs

and met with a weasel; bad omens those: some bad, some good: our lives are chequered; mirth and sorrow, want and plenty, night and day make up our time. But in troth I am pleased at my stocking, very well pleased at my stocking.—Congreve, *Love for Love*, ii. 2.

Præcipitabatur aliquis ab equo effreni et indomito in via lubrica, vel flumine submergetur, confestim vulgares ut audierint, assignabunt hujusmodi infortunii causas diversimodè, quæ tamen nullatenus causæ sunt hujus casus. Dicit unus quod in exitu domus habuerit unum catum vel leporem, vel quòd in egressu domus offenderat pedem, vel quod manè camisiam aversam induerit, aut calceus dexter pro sinistro acceptus fuerit. Quod signum Cæsar Augustus reputabat infaustissimum.—A.

To stumble on the threshold. The journey is to be abandoned.—Bp. Hall, *Char. of Vices*.

Tho' went the pensive dame out of door,  
And chanced to stumble at the threshold floor;  
Her stumbling step somewhat her amazed  
(For such as signs of ill-luck ben dispraised)  
Yet forth she yode thereat half aghast,  
And Kiddy the door sparred after her fast.

Spenser, *Shepherd's Kalender*, May. "The Kid is carried off by a Fox."

Rose in her smock, and gave thee counsel  
To lift thy foot for fear of groundsell.

*Wit Restored*, 1658.

To stumble in the morning on coming out of doors.—Melton, *Astrol.*

Oft in Romans I reid—

Airly sporne, late speid.

*Gawan and Gologras* (1450), rep. Pinkerton,  
• *Anc. Scottish Poems*.

When Cæsar, going towards the countree of Africa, had slipped and gotten a fall in going out of a ship, the likelihood of evill chance to come, he turned to the better part, saying, "I have thee fast in my handes."—Udall, *Er. Ap.*, *Julius Cæsar*, § 36.

*Glo.* The gates made fast! Brother, I like not this;  
For many men that stumble at the threshold  
Are well foretold that danger lurks within.

Shak., *3 Henry VI.*, iv. 7. 10.

*Nics.* Too much haste will make me stumble, and that's no good sign.—S. S., *Honest Lawyer*, i. 1616.

At my setting forth,  
They say it doth betoken some mischance.

*Warning for Fair Women*, ii. 1599.

To walk on the EDGE OF THE PAVING FLAGS where they meet and not in the middle. Perhaps from the danger of treading on the +.

There was another danger of splashing the feet if the flagstone happened to be loose and water had accumulated underneath—called a Beau-trap.

Il ne faut pas mettre les couteaux en croix et ne pas marcher sur des fetus disposés de certaine manière, dans la crainte qu'il n'en arrive quelque malheur.—Thiers, *Traité*, i. 184; *1 Peter*, ii. 8.

Dr. Fisher, Master of the Charterhouse, told me that in walking on the quadrangle of University College he [Johnson] would not step on the juncture of the stones, but carefully on the centre; but this is a trick which many persons have when sauntering on any kind of tessellation.—Boswell, *Life*, 1765, n.

To GO BACK for any purpose after having set out.—Hunt. Or to be recalled and told of something previously forgotten. Asking for meat and drink and partaking of it breaks the spell, and the journey may be resumed without fear. You should hollow for the thing to be brought to you.—Hn.

"Revocamen," being called back, a particularly bad omen with the Romans.—Plaut., *Casina*, v. 4, l. 927.

If, however, you are compelled to it, fail not to sit down. It averts some of the evil.—Hunt.

One should not turn round when going on any business, that it may not turn out ill.—(Swedish) Thorpe, *North. Myth.*, ii. 111.

*Laodamia* (to Protesilaus, gone to the Trojan War):  
Nunc fateor; volui revocare; animusque ferebat;  
Substitit auspicii lingua timore mali.

And—

"Sed quid ego revoco hæc? Omen revocantis abesto.—Ovid, *Her.*, xiii.

Non deve la portatrice [al Battesimo] voltarsi addietro per qualunque motivo finche ha la creatura; opinando, che ciò facendo, resa adulta, riesca timida, e paurosa.—Mich. Placucci, p. 27.

To LOOK BEHIND you.—*Luke*, xvii. 31, 32; Theocritus, *Id.* [xxiv. 95, ed. Paley.—ED.]

Remember Lot's wife.—*Gen.*, xix. 26.

In Dahomey it is "bad fetish for any great man in crossing water to look in the direction he is proceeding."—Duncan, *Western Africa*, ii. 6. 1847.

*B. Q. Pawn.* A magical glass, I bought of an Egyptian,  
Whose stone retains that speculative virtue,  
Presented the man to me.

*W. Q. Pawn.* But may I see him too?

*B. Q. Pawn.* Surely you may, without all doubt and fear,  
Observing the right use as I was taught it,  
Not looking back nor questioning the spectre.  
Middleton, *Game at Chess*, iii. 1.

In Hindostan it is considered exceedingly unfortunate for men or women to look back when they leave their house. Accordingly, if a man goes out and leaves something behind him which his wife knows he will want, she does not call to him to turn or look back, but takes or sends it after him. Having done so he would not proceed on the journey.—Roberts, *Oriental Illustrations*.

Nach dem oesterreichischen volksglauben ist eine reine jungfrau daran zu erkennen, dass sie eine kerze mit einem hauch aus und mit dem zweiten wieder an blasen kann. Das wuste man auch in Spanien: matar un candil con un soplo y encenderlo con otro; und es erinnert an die Westphälische bestimmung (oben s. 370, 411) des alters einer tochter nach dem ausblasen der ampel.—J. Grimm, *Deutsche Rechts Alterthümer*, 1828, pp. 932-3. Chesnel says this belief survives in Lorraine.—*Dict.*

To see one's face in a LOOKING-GLASS by candlelight.—B., 1630.

In Sweden a girl must not look in a looking-glass after dark, nor by candlelight, lest she lose the goodwill of the other sex.—Th., *N. M.*, ii. 108.

The French have a notion that it is dangerous for a woman to look in the glass when *enceinte*, and that doing so she will see the devil.—C. P.

Todd, *St. Patrick*, p. 488, n., says that Canon 16 of the Synod, attributed to that Saint (5th century), excommunicates the Christian who believes in a ghost or witch seen in a mirror: qui crediderit esse Lamiam in speculo, quæ interpretatur Striga.

#### LOOKING GLASS.

*Bevilona* (surprised by her husband's return):

There stands an empty hogshead, with a false bottom

To ope and shut at pleasure: come hither, in,

In, as you love your life.

*Trincalo*.

But hear you, madam.

Is there no looking-glass within? for I hate glasses

As naturally as some do cats or cheese.

*Bevilona*. In, in, there's none.—Tomkis, *Albumazar*, iii. 9.

To snuff out the CANDLE so as not to be able to blow it in again.

Hn. says it shows you will be married during the year.

Noake says you will not be married during the year.

But poor cousin Nancy was ready to cry out one time, when she snuffed [the candle] out and could not blow it in again, though her sister did it at a whiff, and consequently triumphed at her superior virtue.—*Connoisseur*, No. 59.

For, Pliny saith, the babe which in the mother's womb doth lie, If that the mother feel this smell\*, immediately doth die.

*School of Slovenrie*, by R. F., p. 32. 1609.

\* Of the snuff of the candle,

To leave a candle to burn in a room by itself.—N., I. xii. 488.

To dry writing at the fire.—N., ii.

To poke the fire with the tongs.—Miss M., and see *post*.

Dans les montagnes du Tarn si on a l'imprudence en confectionnant des lacets pour prendre les oiseaux de les approcher du feu, on s'expose a ne prendre ensuite que des crapauds au lieu d'alouettes . . . Mettre une buche au feu par le bout le plus petit, c'est courir le chance de devenir pauvre.—D. C.

To SPIT INTO THE FIRE.—Na. See *post*.

CRUMBS LEFT ON THE TABLE after a meal should be carefully gathered and put into the fire.—Na.

MEDDLING WITH FIRE.

Ainsi on menace les enfans qui manient le feu, pour les en divertir (à cause du danger qu'ils ne se bruslent quelque fois, ou qu'ils mettent le feu en quelque endroit de la maison) que cela fait pisser au lict ce qu'ils craignent infiniment, scachans qu'ils seroient fouettez s'ils y avoient pissé.—Jo., I., iii. 6.

To LAUGH immoderately and out of season.

I swear, Madam, you are very merry. God send you good luck.—Field, *Amends for Ladies*, iii. 3.

To let a LETTER DROP on the ground after it is written.—B.

Quum daret, elapsæ manibus cecidere tabellæ :

Omne turbata est, misit tamen.—Ovid, *Met.*, ix. 570.

To use a wrong word in it.—De Foe.

Quand, au lieu de poudre, on mèt de la cendre sur son ecriture.  
—Thiers, *Traité*, i. 183.

To COLLECT HAILSTONES.

If they are put into a wine-glass they run through it, and leave a slop underneath.—(West Sussex) *F. L. R.*, i.

HASTE.

The more haste, the worse speed.—Withals, 1616.

Haste is unhappy : what we rashly do

Is both unlucky, ay, and foolish too.—Herrick, ii. 219.

PRESENCE OF UNLUCKY PERSON.

That it hinders or prevents the success of an undertaking.

Some think that Warwick had not lost the day,

But that the King\* into the field he brought ;

For with the worse that side went still away,

Which had King Henry with them when they fought.

Upon his birth so sad a curse they lay,

As that he never prospered in aught.

The queen wan two among the loss of many,

Her husband absent ; present never any.

Drayton, *Miseries of Queen Margarete*.

\* Henry VI.

## RIDING.

Among superstitions which affect the sovereign is the following :  
If he has occasion to pass through certain parts of his dominions, he always walks. It is believed that his death would soon follow if he attempted to ride.—Leared, *Morocco and the Moors*, p. 275.

## WET SHOES.

Wenn im Winter die Schuhe nass werden, darf man sie an keinen Pfahl stecken und trockenen, so lange als die Bachstelzen\* nicht angefliegen kommen. Nach diesem ist es keine Sünde.  
—G. W. Steller, *Beschreibung von Kamtschatka*, p. 274.

\* Water wag-tails.

## HORSE.

*Aacius.* My horse fell with me, friend ; which, till this morning, I never knew him do.

*Maximus.* Pray, gods, it bode well !

B. and F., *Valentinian*, iv. 2.

O quoties, ingressus iter mihi tristia dixi

Offensum in porta signa dedisse pedem !

Tibull., *Carm.*, I., iii. 19.

Ecce fulgurum monitus, oraculorum præscita, auspicum prædicta, atque etiam parva dictu, in auguriis sternutamenta, et offensiones pedum.—Pliny, *Nat. Hist.*, ii. 7.

See Suetonius, "*xii Cæsares*," [Nero,] ch. xix.

Quæ si suscipiamus, pedis offensio nobis, et abruptio corrigiæ, et sternutamenta erunt observanda.—Cicero, *De Divinatione*, ii. 40.

Ter pedis offensi signo est revocata.—Ovid, *Met.*, x. 452.

## FEAR.

*Sparkish.* Lord ! how shy you are of your wife ! but let me tell you, brother, we men of wit have amongst us a saying that cuckolding, like the smallpox, comes with a fear ; and you may keep your wife as much as you will out of danger of infection, but if her constitution incline her to 't she'll have it sooner or later by the world, say they.—Wycherly, *The Country Wife*, iv. 4.

*Alithea.* Come, brother, your wife is yet innocent, you see ; but have a care of too strong an imagination, lest, like an over-concerned, timorous gamester, by fancying an unlucky cast it should come. Women and fortune are truest still to them that trust 'em.  
—*Ib.*, v. 4 (1673).

Cuckolding and the smallpox ne'er do come, they say, without a fear.—*Poor Robin*, February, 1697.

Cornuto is not jealous of his wife,

Nor e'er mistrusts her too lascivious life ;

Ask him the reason why he doth forbear,

He'll answer straight, "It cometh with a fear."

*Musarum Deliciæ*, ii.

To SWEEP THE DUST out of your house by the front door. You sweep away good fortune of your family. It must be swept inwards, and carried out in a basket or shovel, and no harm will follow.—Hn.

In sweeping the floor of the house on New Year's morning, you must take great care to begin at the door and sweep the dust to the hearth, otherwise the good fortune of the family is swept away for the year.—Harrison, *Mona Miscellany* (Manx Soc.), p. 136.

As to blowing the dust off food which has fallen on the ground, see Pliny, *N. H.*, ante p. 150.

“Lorsque les Bretons aperçoivent un tourbillon de poussière, ils disent que ce tourbillon renferme dans son sein un groupe de fées qui changent de demeure.” Cette croyance existe aussi en Irlande.—D. C.

Dans les environs de Lesneven on ne balaye jamais une maison la nuit, parcequ'on craindrait de blesser, avec le balai, les tripasses qui pourraient s'y promener alors, ce qui éloignerait aussi le bonheur du foyer.—*Ib.*

For a SHIP to ground when leaving port.—(Sea.)

“When Napoleon I. set out with his fleet from Toulon, in 1798, on the Egyptian Expedition, the *Orient* grounded at leaving the harbour, by reason of its enormous bulk: this was taken as a sinister omen by the sailors, more alive than any other class of men,” says Alison, “to superstitious impressions.”—*History of Europe*, iv. 566.

To lose a water-bucket or a mop on ship-board.—(Sea) B.

To lose jewels.

Countess. Sir, have you left nought behind?

Rogers. Yes, but the Fates will not permit  
(As gems once lost are seldom or ne'er found),  
I should convey it with me.

Marston, *Insatiate Countess*, ii.

SHADOW.

There is a favourite legend at the south end of the Malvern Hills, that Wolsey was once greatly alarmed, during the time he lived at [Birts] Morton Court upon awaking out of a sleep, into which he had fallen while poring over a book in the garden of the moated mansion, to find that he was overcast by the shadow of the Ragged-Stone Hill [one of the Malvern chain]; for, according to the popular notion, whomsoever that shadow fell upon, he was doomed to sore misfortunes.—*Malvern Advertiser*, 3/4/75.

To cut the butter at BOTH ENDS [or bread].—Hunt.

To SPILL new milk in any great quantity. A certain forerunner of misfortune.—(West Riding of Yorkshire) *N.*, ii.

Au Val d'Ajol on est persuadé qu'il arrivera infailliblement un malheur à la personne qui laisse tomber un vase rempli de lait.—D. C.

Quand on laisse tomber du lait à terre et qu'on met le pied dessus, la vache n'en donne plus. Le meme quand on renverse ce lait dans le feu.—*Ib.*

To SPILL wine or medecine.—Egglestone's *Weardale*, p. 94.

Drink up  
Your cup,  
But not spill wine;  
For if you  
Do,  
'Tis an ill sign;

That we  
Foresee  
You are cloy'd here,  
If so, no  
Hoe,  
But avoid here.

Herrick, [*Hesp.*, 990.—ED.]

To break a LOAF IN TWO, when helping yourself to bread.—*Modus Cœnandi*, 27.

Dempta superficies domino panis titulati  
Per medium sectus, sed non omnino sit ille  
Absit dimidium panem mensare cibanti.

*Cotton. MS.*, E.E.T.S.

Furst pare þe quarters of the loof rounde alle abote,  
þan kutt þe upper crust for your soverayne and to him alowte.

John Russell, *Boke of Nurture*, 341;

*Harl. MSS.* 404, E.E.T.S.

#### NEW BREAD.

Quando se taia pan fresco, se fa doler la schena a quei che lha fatto.—*Ital. Prov.* 1536.

Who spits against heaven, it falls in his face.—(Spanish) Ray.

Cracher sur soi mauvais présage.—C. P.

On ne doit pas cracher dans l'eau, celui qui crache dans l'eau crache dans les yeux au bon Dieu.—(Swiss) Rothenbach.

To leave the shop by the door you entered at, when buying onions.  
—*N.*, i. 7. See *post*.

Eating onions acclimatizes foreigners in a new country (Burnes, *Bokhara*, i. 105), and fortifies the body (Morie, *Second Journey to Persia*, 355).

To enter a house you are going to occupy by the BACK DOOR.—Chambers, *Book of Days*, ii. 322. See p. 132, *ante*.

To carry anything on your shoulder in the house.—(Shropshire) *N.*, v. 3.

To KEEP FOUND MONEY. It must be spent immediately.—B.; Harman's *Caveat*, 1567; Greene, *Art of Cony-catching*, sign. B.

*Lod.* For I am like a boy that had found money :

Afraid, I dream still.—B. and F., *Capt'n.*, v. 1.



CHANGING MONEY.

- for honesty
- Is like a stock of money laid to sleep,  
Which ne'er so little broke, doth never keep.  
Tourneur, *Revenger's Tragedy*, i.
- Votarius.* O, woman, when thou once leav'st to be good  
Thou car'st not who stands next thee: every sin  
Is a companion; for thy once-crackt honesty  
Is like the breaking of whole money:  
It never comes to good, but wastes away.  
Second Maiden's Tragedy, ii. 1; H., O.P., x.
- To find a KNIFE or razor.—G.; B.; Cooper, *Mystery of Witchcraft*,  
p. 137. 1617.
- If a knife be found lying open on the road, few will dare to lift  
it.—Mactag., *Gallow. Ency.*, 1824.
- To find a piece of SILVER.—Homes, *Demonologie*, p. 60. 1650.
- To find money.—Melton, *Astrologaster*.
- Alcon.* Wife, bid the trumpets sound—a prize! a prize! mark the  
posy: I cut this from a new-married wife by the help  
of a horn-thumb and a knife—six shillings, four pence.
- Samla.* The better luck ours: but what have we here, cast  
apparel? Come away, man, the Usurer is near:  
this is dead ware; let it not bide on our hands.—R.  
Greene, *Looking-glass for London and England*.
- Col.* Odd so! I have broke the hinge of my snuff-box; I'm  
undone, besides the loss.
- Miss.* Alack-a-day! Colonel, I vow I had rather have found  
forty shillings.—S., P.C., iii.
- To find a pin with the point towards you.—*Pop. Sup.*
- To pick up an odd glove in the street. Better to let it lie.—*Inf.*  
*Fortuneteller*.
- To have a person look over your hand at CARDS. See p. 41, *ante*.
- To COUNT YOUR WINNINGS at cards before the end of the game.
- Reckon up your winnings at your bedstock.—(Scotch Proverb).  
Don't count your chickens before they're hatched.—Cl.  
Counting your chickens before they are hatched. *Pauperis est  
numerare pecus.*
- The same notion prevails as to counting lambs in the lambing  
season, and fish till the day's work is over.
- Brebis comptée le loup la mange.—(French proverb.)  
Il ne faut pas compter les agneaux, parceque c'est faire la part  
du loup.—D. C.
- There's nae thrift in coontit cakes, as the fairies eat the half of  
them.—(Scotch proverb.)
- Il est prudent de ne point compter les boudins quand on les met  
dans la chaudière, ni de jouer quand ils cuisent, ni de dire  
qu'ils creveront, car tout cela fait qu'on les a mauvais.—  
*Ib.* [*Mont du Tarn.*]

It was a belief that no fascination produced any effect if the name or number of the thing creating envy was concealed from the fascinator. See Catull., v. and vii., *Ad Lesbiam*.

So the Jews were forbidden to number their flocks. See Joab's advice to King David. [II. *Samuel*, xxiv. 3.—Ed.]

It is considered unlucky to count Druidical stones, and indeed it has been held impossible to do so accurately, no two persons agreeing.—J. Soane, *New Curios. of Lit.*, i. 295. On the other hand, the 13 pillars which support the crypt beneath the church in Peele Castle, Isle of Man, *must* be counted by the visitor, unless he wishes to be confined there as a prisoner.—Waldron, *Isle of Man*, p. 19. 1731.

Wer den Concubitus verrichtet dergestalt dass er oben auf lieget, begehet eine grosse Sünde. Ein rechtgläubiger Italmen mus es von der Seite verrichten. Aus Ursache, weil es die Fische auch also machen, davon sie ihre meiste Nahrung haben.—G. W. Steller, *Beschreibung von Kamtschatka*, Frankfort, 1774, p. 275.

**CENSUS.** See Smith, *Dictionary of the Bible*.

The Mahometans especially object to the fruits of the field being numbered.—Hay, *Western Barbary*, p. 15; Crichton, *Arabia*, ii. 180. See Lane, *Modern Egyptians*, ii. 72, 73.

In taking the Census of 1880 in India, the Southall tribes had an objection on superstitious grounds to their houses being numbered, and Lord Ripon respected their feeling. Perhaps the fear of taxation, grounded on an inquisition into profits, is at the bottom of this matter. We have the same difficulty at home in procuring agricultural statistics.

To play AGAINST ODD NUMBERS.

*Tailby* (throwing at dice against company). I never have any luck at these odd hands. None here to make us six.—Middleton, *Your Five Gallants*, ii. 3.

Unlucky cards to turn up. See extract B. Jonson at p. 99, *ante*.

The four of clubs—called the devil's bedpost.—*N.*, iii.

The four of hearts—called Hob Collingwood.—Brockett, *N. C. Words*.

All cards of even number.—*Chambers' Journal*, 1872.

I think the table players do not count a *deux* a good cast.—*Ay*.

To DRINK STANDING. Causes inflammation.—*N.*, V. vi. 424; vii. 97.

An old chronicler states that King Hardicanute died so: "Her forðerde Harðacnut swa þæ he æt his drince stod." This occurred on the Ides of June, A.D. 1041 (or 2), at the celebration of Tofig le Prude's marriage with Gytha, the daughter of Osgood Clapa, the outlaw.

To DRINK FROM A RUNNING STREAM.—*Na*.

Boys have a great fear of stretching down and drinking from a pool, lest they should swallow an ask (newt) or some other water animal, which would live in their stomach.

To leave DRINK UNCONSUMED.

It took its rise from the villain that assassinated the Prince of Orange.—Kelly, *Scotch Proverbs*.

A thief, being pursued to an alehouse, left suddenly his drink behind, and so was discovered and hanged.—Howell, *Par.*

He was hanged that left his drink behind him.

See the origin of this saying set forth in the story of a certain saddler of Bawtry, Yorkshire, who, on his way to the gallows, refused to stop for a drink at the usual halting place, and so, being executed a few minutes earlier, missed a reprieve.—Pegge's *Curialia Misc.* (1818), 340, i.

Several proverbs run on this: "Better belly burst than good liquor be lost;" and the French, "Puisque le vin est tiré, il faut le boire."

Besides that volume [*De Arte Bibendi*], we have generall rules and injunctions, as good as printed precepts or statutes set downe by act of Parliament, that goe from drunkard to drunkard; as still to keep your first man, not to leave any flockes in the bottom of the cup, to knocke the glasse on your thumbe when you have done, to have some shoong horne, to pull on your wine as a rasher of the coles or a redde herring, to stirre it about with a candle's ende to make it taste better, and not to holde your peace whiles the pot is stirring.—*Pierce Pennilesse: his Supplication to the Divell*, by Thos. Nash, 1592, Collier's repr., p. 59.

SUPERNACULUM.—Drinking super nagulum, a devise of drinking new come out of Fraunce; which is, after a man hath turned up the bottom of the cup to drop it on hys nayle and made a pearle with that is left; which if it slide and he cannot make stand on by reason thers too much, he must drinke againe for his penance.—*Ib.*, marginal note, p. 57. See illustrations, Nares' *Glossary*, s. v.

Allorché seguita la maturazione dei cocomeri\* si presenti qualcuno ad una cocomerara, se segna col dito indice un qualche cocomero dicono che indicandolo ad altri non diventa più rosso.—Placucci, p. 172.

\* Water-melons.

For the things to be cleared away from TABLE before you have finished a repast.—Ay.

This is not quite out of fashion.—*Ib.*

Recedente aliquo ab epulis, simul verri solum: aut libente conviva, mensam vel repositorium tolli inauspiciatissimum judicatur.—Pliny, *Nat. Hist.*, xxviii. 5.

The Master of the House . . . is obliged not to suffer his servants to take away till every man has done.—*Rules of Civility*.

Entre boire et vin tenir  
ne veilles long plait maintenir,  
Si tu fais soupes en ung verre  
boy le vin, ou le gecte à terre.

*MS. Bibl. Imp. Paris*, 15th Cy., No. 1370,  
f. fr. (anc. 7497); printed in *Manners  
and Meals of the Olden Time*, E.E.T.S.,  
1868.

En ton vin et boire tenir  
ne veulles long plait maintenir,  
Se tu fais soupes en ton verre  
boy le vin ou le gette à terre.

*MS. Bibl. Imp. Paris*, 1181 (7398), f. 5 v.

To keep birds' eggs in the house.—Hone, *Year Book*, p. 253; *F.L.R.*, i.  
Will emperil the crockery.—*Magazine of Natural History*, April,  
1832.

Though long strings of them may be seen in spring hanging up  
in outhouses, "as if they were in some way offensive to the  
domestic deity of the hearth."—*J. of Nat.*, p. 225.

To burn the withes or bands of the faggots.—Forby, *E. Ang.*

To burn evergreens which have been used for church decorations.—  
Hn.

To burn green elder.—See *post.* Anything having life, even decaying  
flowerstalks.—F., *E. Ang.*

To point at boats at sea. The whole hand must be used.—Gregor,  
26/5/'77.

Counting boats, etc., with the pointed finger is strongly resented  
by fisherwomen.—Gr.

To point at the moon.—(Worc.) L.; Lees; [or stars].—(Northamp-  
ton) S. Or try to count them.—Hn. Or count the stars.—  
N., VI. v. 14.

To point at the quarter of the heavens where lightning is  
expected to come from.—N., iii.

There is a notion that the man in the moon won't stand being  
pointed at.—Noake.

In Germany it is thought irreverent to point at a rainbow.—  
S. Baring-Gould, *Long Ago*, ii. 72.

With þi finger schew thou nothinge,

Nor be not lefe to telle tyding.

*Young Children's Book*, 69; *Ashmol. MS.* 61, fol. 20 (Bodelian).

I remember being as a child forbidden to point at anything,  
on the score of manners. Doing so often betrays to  
others that they are the subject of remark. Hence the  
caution contained in the second line.

To first see the new moon through glass.—B. You will break glass  
before that moon is out.—Hunt.

Seeing the new moon through glass cannot have been unlucky in England when we had no window-glass, nor in parts of the East, where they have none. The origin is most likely a substitution for seeing the new moon in a lake or pool, the shadow being in prehistoric mythology and philology a form equivalent to ghost or soul.—*N.*, V. ix. 226.

The horseshoe charm is possibly derived from the crescent of the moon.—Hyde Clarke.

To see the moon in change through a window.

To first see the new moon through the branches of a tree.—*N.* Or without having silver in your pocket.—*J.* Copper is of no avail.

The Irish say, "As you have found us in peace and prosperity, so leave us in grace and mercy." Borrowed silver will do.—O'Halloran, *History of Ireland*, i. 43.

It should be seen over the left shoulder, and wish. See Wishes. And three bows or curtseys made to it.—*Tr. Devonsh. Assoc.*, ix. 91. And a piece of gold shown, or money turned in the pocket, or a piece of money taken out and both sides of it spat upon.—*Hunt*.

If you have no money to turn, you may turn head over heels.—(*W. Sussex*) *F. L. R.*, i.

To see a new moon over the right shoulder is lucky; over the left shoulder, unlucky; and straight before, prognosticates good luck to the end of the month.—(*Devon*) *N.*, i. 4.

Shake your pockets, or pull out your money and let the new moon shine upon it.—(*Devon*) *Bray*.

Some who might well be supposed more enlightened will not give away money on the first day of the moon or of the week.—*J.*

In Yorkshire, and northwards, some country women do worship the new moon on their bare knees, kneeling on an earth-fast stone.—*Ay.* See *Theocrit.*, *Id.*, II.

Her feet fixed to a yird-fast\* stane,  
Her back leant to a tree,  
An' glowring up she made her mane,  
"O, new Moon! I hail thee."

Rev. J. Nicol, *Poems*, i. 32.

\* Earth-fast.

The Jews, on beholding her, say a prayer, and then jump three times off the ground, repeating thrice: "As well as I jump towards thee, and cannot reach to touch thee; so shall none of mine enemies be able to touch me for harm." They believe they are then safe from death for that month. We only expect a present.—*N.*, v. 1.

On the first appearance of the new moon, which they look upon as being newly created, the Pagan natives, as well as Mahommedans, say a short prayer; and this seems to be the only visible adoration which the Kaffirs offer up to the

Supreme Being. At the conclusion, they spit upon their hands and rub them on their faces. This seems nearly the same ceremony which prevailed among the heathen in the days of Job (xxxi. 26-28).—M. Park, i. 412.

To be the FIRST OCCUPANT of a NEWLY-BUILT HOUSE.

Porque es cosa reprovada en casa nueva habitar?—Alonzo Lopes, *Secretos*, 1547.

## URINE.

To urine upon earth newly cast up by a mole bringeth down the menses in women.—Bro.

Stand forth, Shrove Tuesday, one a' the silenc'st bricklayers;  
'Tis in your charge to pull down bawdy houses,  
To set your tribe a-work . . . ruin the cockpit—  
The poor players never thriv'd in 't; a' my conscience  
Some quean piss'd upon the first brick.

Middleton, *Inner Temple Masque*.

Cf. B. Jonson, *Alchemist*, ii. 1.

*Overdo.* Neither do thou lust after that tawny weed, tobacco.

*Cokes.* Brave words!

*O.* Whose complexion is like the Indians that vents it.

*C.* Are they not brave words, sister?

*O.* And who can tell if before the gathering and making-up thereof the Alligarta hath not piss'd thereon?

B. Jonson, *Bartholomew Fair*, ii. 1.

*Eugenia.* I'm sure his head and beard, as he has order'd it,

Look not past fifty now: he'll bring 't to forty  
Within these four days, for nine times an hour  
He takes a black-lead comb and kembs it over:  
Three quarters of his beard is under fifty;  
There's but a little tuft of fourscore left,  
All of one side, which will be black by Monday.

*Second Courtier.* . . . . . He will beguile

Us all if that little tuft northward turn black too.

*Eng.* Nay, sir, I wonder 'tis so long a-turning.

*Sim.* May be some fairy's child held forth at midnight

Has piss'd upon that side.

Middleton, *The Old Law*, iii. 2.

## MEDICINE.

To SELL empty MEDICINE BOTTLES. You will want them to be filled again for yourself.—(W. Sussex) *F. L. R.*, i.

To place medicine on the TABLE before taking it.

Medicamenta, priusquam adhibeantur, in mensâ forte deposita negant prodesse.—Pliny, *N. H.*, xxviii. 5.

DRIVING IN DISEASE.

Le peuple des campagnes craint beaucoup ce que la médecine appelle une répercussion, des maladies graves peuvent être occasionnées par la disparition subite d'un écoulement habituel. C'est pourquoi on recommande de ne pas décrasser la tête des enfants, de ne pas faire passer les feux à la tête, ni par conséquent de détruire trop à fond le vermine qui les entretient. C'est afin de *ne pas faire rentrer la mauvaise humeur* qui pourrait se porter sur les yeux, sur le cerveau; ou sur la poitrine. Dans un même ordre d'idées on n'a garde de tarir trop vite les écoulements purulents des oreilles. Il ne faut pas non plus faire disparaître trop brusquement la gratelle (gale) par crainte d'une gale rentrée; *une gale rentrée n'est pas facile à guérir, on s'en ressent le restant de ses jours*. On redoute aussi l'application des vésicatoires qui met *les humeurs en mouvement*, qui peut les attirer et les fixer sur un point.—*Mel.* [Franche Comté], p. 351.

To place the bellows on the table, or to borrow or lend one.—*Hunt*.  
A sign that a parting is about to take place in family.—*Tr. Devonsh. Assoc.*, ix. 99.

The bellows or the brushes on the table are the signs of a row.  
—(*Kent*) *N.*, VI. v. 266.

To place the boots on the table: will evoke a quarrel.—*Tr. Devonsh. Assoc.*, x. 106; *Miss M.*; *N.*, v. 3; *Noake*, 167.

To shake hands across the table.—(*Shropshire*.)

TO BREAK A LOOKING-GLASS [OR CROCKERY].—*B.* Ill luck may be averted by instantly smashing another piece.—*N.*, i. 12.

Seven years trouble, but no want.—(*Cornwall*.)

Some suppose that the seven years' sorrow means the savings of seven years to replace it.

The owner will lose his best friend.—(*W. Sussex*) *G.*

The master of the house will die.—*Ib.*

Looking-glasses were an invention of the 16th Century.  
Before that mirrors of metal were used.

If you break one piece of crockery you are sure to break three before the luck changes.—*Egglesstone, Weardale*.

During one of Buonaparte's campaigns in Italy he broke the glass over Josephine's portrait. So disturbed was he at this that he never rested until the return of the courier, whom he despatched forthwith to convince himself of her safety, so strong was the impression of her death upon his mind.—*Dyer*, p. 277.

LOSING YOUR WAY.

When a peasant loses his way in a wood after sunset, he avoids calling any person to show him the way, as the evil spirit of the forest would cause them to plunge still deeper into the recesses.—(*Bavarian*) *N.*, V. x. 146.

To take off a friend's RING, or your wedding ring.—B.

See Middleton, *Your Five Gallants*, i. 1.

To lose your wedding ring [or break it.—N., iii.]. Will soon lose your husband.—D.; Hone. Or your husband's affection.—Hn.

It seems to have been held to justify a repetition of the marriage ceremony.

It is considered ominous in Scotland ever to part with it.—D.

If a married woman loses her wedding-ring, it is a token she will lose her husband's affections; her breaking of it forebodes death.—Hone, *Year Book*, p. 253.

Nel Perugino si dice che stara tanti an ni nel purgatorio colui che avrà perduto l'anello nuziale.—De Gubernatis.

To a person so inclined to superstition as Byron, it might appear significant that at the very moment when Miss Milbanke's letter accepting him arrived, his gardener brought to him the marriage-ring of his mother, which she had lost many years before in the garden. "If Miss Milbanke accepts me," he cried, opening her letter, "this ring shall also be my marriage-ring." He afterwards saw that he might have chosen a ring promising more happiness.—Moore's *Life of Byron*, iii. 116.

Many are curious, some superstitious, in keeping their nuptial ring: to lose that they hold ominous.—T. Adams, *Works*, p. 1088. 1629.

*Court.* I slipt my wedding-ring off when I washed, and left it at my lodging; prithee, run, I shall be sad without it.—Middleton, *Trick to Catch the Old One*, iii. 3.

*Eustace.* The like has been done for the loss of the wedding-ring And to settle a new peace before disjointed.

Webster, *Cure for a Cuckold*, v. 2.

He set his foot in the level stirrup  
And mounted his bonny grey steed;  
The gold rings from his fingers did break,  
And his nose began for to bleed.  
He had not ridden past a mile or two  
When his horse stumbled over a stone:  
"These are tokens," said my Lord Derwentwater,  
"That I shall never return."—N. and Q., IV. xi. 420.

To TRAVEL in company with a parson\*. Brings bad weather.—(Sea.) Head wind or a calm ensues. Cf. the voyages of Jonah and of St. Paul.—*Jonah*, i. 15; *Acts*, xxvii.

\* Foul-weather Jack, the sailors call him.

If you carry more than one parson at once, you are all right.—C. F. Branch, *Contemporary Review*, October, 1875.

The French have a notion that priests are specially liable to be struck by lightning. See D. C., sub *Tonnerre*.



Our men are very superstitious, and attribute our ill-luck to various causes. One day it is put down to a *comb*, which is universally used by all in the cabin, and which in consequence nearly fell a victim to their superstition; another day it is to a small pig we have on board. . . . I trust they will not impute their ill-luck to the fact of my being on board, imagining that a naval officer is as unlucky on board a whaler as some sailors fancy bishops to be.—*Whaling Cruise to Baffin's Bay*, by A. H. Markham, R.N., 1874, p. 44.

I found that my messmates were firmly persuaded of the ominous import of four things in a ship, and whose occurrence they considered as inevitably connected with disastrous consequences—sailing from port on a Friday, having on board a black cat, and taking as a passenger either a pregnant woman or a clergyman. Having inquired from several the cause of these antipathies to particular things so apparently inoffensive in themselves, and unconnected with any disastrous effect, I was generally informed that they were known to be unlucky; but they could assign no reason except for the last, and that was that Satan, being “the Prince of the Air,” had of course the direction of the winds, and as a clergyman is his greatest enemy, he always visits the crew, who receive him with all the infliction of his elementary agents—calms, contrary winds, and storms.—Rev. R. Walsh, *Notices of Brazil*, 1830, i. 96.

This prejudice is not confined to sailors. In this latter half of the 19th century I saw a priest refused a place in a vettura, and left behind at a town in North Italy, the other passengers declaring they would throw up their agreement if he were taken in. Another priest, whom we overtook on the same journey, weary and way-worn, was only admitted (at my remonstrance) on condition that he sat with me, apart in the coupe.

To travel in company with an actor.

En revanche, the bigoted Romanist has the same aversion to play-actors, who are looked on as “profane persons.” Holcroft came very near being sacrificed as a Jonah by some low Irish, when, in crossing the channel, they were detained at sea by the weather and their provisions were almost exhausted.—*Memoirs of T. Holcroft*, i. 207.

So, too, to women of loose life.—Ay. See extract, p. 8, *ante*; also Pliny, *Nat. Hist.*, xxviii. 23.

La religion et la morale eleveront toujours une barriere in franchissable entre les comediens et la portion saine et grave de la societ .—D. C.

Talma, on his deathbed, in 1826, refused to see the Archbishop of Paris, because actors still remained under the ban of excommunication by the Church of Rome. See Lady Morgan's *Memoirs*, ii. 232.

*Master* (of ship in a storm, objecting to the captain's mistress being on board):

Carry her down, captain,  
Or by these hands I'll give no more direction,  
Let the ship sink or swim! We ha' ne'er better luck  
When we ha' such stowage as these trinkets wi' us,  
These sweet sin-breeders. How can heaven smile on us  
When such a burden of iniquity  
Lies tumbling, like a potion, in our ship's belly?  
B. and F., *Sea Voyage*, i. 1.

To travel in company with a corpse.—(Sea.)

*Lessingham.* Shall I go over  
By the same bark with you?

*Bonville.* Not for yon town  
Of Calais; you know 'tis dangerous living  
At sea with a dead body.

Webster, *Cure for a Cuckold*, iii. 1.

*First Sailor.* Sir, your Queen must overboard; the sea works  
high, the wind is loud, and will not lie till the  
ship be cleared of the dead.

*Pericles.* That's your superstition.

*First Sailor.* Pardon us, sir; with us at sea it hath been still  
observed, and we are strong in custom. There-  
fore briefly yield her; for she must overboard  
straight.

*Pericles.* As you think meet. Most wretched queen!  
Shak., *Pericles*, iii. 1, 47.

Cf. p. 164, *ante*, Recovering a person from drowning.

The kit or sea-chest of a sailor should be buried with him, or  
bad weather will ensue.—Thacher, *Demonology*, Boston,  
U.S., 1831, p. 208.

The compass might well be an object of superstition. A belief  
is said to prevail, even to this day, that it will refuse to  
traverse when there is a dead body on board.—S. Rogers,  
note to poem of *Columbus*.

To have thrown a hare or any part of a hare into a boat would  
have stopped many a fisherman in bygone days from going  
to sea.—Gregor, 1/5/77.

To say to a fisherwoman that there was a hare's foot in her  
creel, or to a fisherman that there was a hare in his boat,  
aroused great ire.—*Ib.*

To give LIGHT.

*Lady Smart.* Colonel, where are you going so soon? I hope  
you did not come to fetch fire.—S., *P.C.*

To light the candles before it is dark. *i.e.* to burn daylight.—  
*Ib.*, iii.

The objection to darkness appears plainly in the fact that  
lucifer matches have not put down "night-lights."

To whistle after dark, or do anything in the dark. Must go thrice about the house for penance.—G.

Il est probable que l'opinion qui considère certains lieux comme hantés par des esprits malins fut accreditée dans le principe, par des malfaiteurs intéressés à éloigner le public de leurs retraites.—Rion.

If ye fear to be affrighted  
When ye are by chance benighted,  
In your pocket for a trust  
Carry nothing but a crust;  
For that holy piece of bread  
Charms the danger and the dread.

Herrick [*Hesp.*, 1067.—ED.]

To go out of doors in the dark, or to pass through a churchyard at midnight.—N., iv.

She would rather go five miles about than pass a churchyard at night.—Mrs. H. More, *Tawny Rachel*.

To pass near fairy rings after dark.—(Scot.) Or to sleep within them.—Scott, *Minstrelsy of the Scottish Border*, ii. 224.

Some turn an article of their dress—a coat, cloak, or shawl—on approaching them.—L. Jewitt, *Reliquary*, i. 116.

Husbandmen used to avoid with superstitious reverence to till or destroy the little circlets of bright green grass, which are believed to be the favourite ball-rooms of the fairies; for, according to the appropriate rhyme,

"He wha tills the fairies' green nae luck again shall hae,  
And he wha spills the fairies' ring, betide him want and wae;  
For weirdless days and weary nights are his till his deein' day."

Whereas by the same authority:

"He wha gaes by the fairy ring nae dule nor pine shall see,  
And he wha cleans the fairy ring an easy death shall dee."

There is an old adage:

"Whare the scythe cuts and the sock rives,  
Hae done wi' fairies and bee bykes."

Meaning that the ploughing or even mowing of the ground tends to extirpate alike the earth-bee and the fairy.—Chambers.

Fairy-rings are recognised by Ben. Jonson, *A Satyr*,\* and Shak., *Tempest*, v. 1, 36.

\* FAIRY.

Now they print it on the ground  
With their feet in figures round,  
Marks that will be ever found,  
To remember this glad stound.—[ED.]

"You demi-puppets that

By moonshine do the green sour\* ringlets make,  
Whereof the ewe not bites; and you whose pastime  
Is to make midnight mushrooms."

\* Doubtless a misprint for "greensward," a word used in *Winter's Tale*, iv. 3.

And Puck, in *Midsummer Night's Dream*, II. i, 8, says :

“ I serve the fairy queen  
To dew her orbs upon the green.”

Aelfdancs, ita vocantur circuli qui in pratis cernuntur lactiori  
ridere virore. Credit vulgus hic saltasse Alfes.—Ihre.

See Olai, *Magni Hist.*, iii., Aelf = genius and dans = saltatio ;  
J., under “ Fairy Hillocks.”

And nightly, meadow fairies, look you sing,  
Like to the Garter's compass, in a ring :  
Th' expressure that it bears, green let it be,  
More fertile-fresh than all the field to see.

Shak., *Merry Wives of Windsor*, V. v. 63.

To kiss and tell.

For thou hast heard, yea and thyself knowest, that ladies that  
vaunt of their lovers or show their letters are accounted in  
Italy counterfeit, and in England they are not thought  
current.—Lyly, *Eup. and his England*, 354.

*Tattle.* Oh, fy, miss ! you must not kiss and tell.—Cong., *Love  
for Love*, ii. 10.

'Tis no sin love's fruit to steal,  
But the sweet theft to reveal.

B. Jonson, *The Forest*, v. ; Brome, *Jovial Crew*, iii.

*Page* (to Celia).

Alas ! forsooth,

You know 'tis ill to do a thing that 's wicked,  
But 'twere a double sin to talk on't too.

Shirley, *Gamester*, ii. 1.

*Mont.* Your ladyship cannot tell me when I kissed her.

*Lady.* But *she* can, sir.

*Mont.* But she will not, Madam ;  
For when they talk once, 'tis like fairy money,  
They get no more close kisses.

B. and F., *Honest Man's Fortune*, v. 1.

*Fairy.* Utter not, we you implore,  
Who did give it,\* nor wherefore.  
And whenever you restore  
Yourself to us, you shall have more ;

Highest, happiest queen, farewell ;  
But beware you do not tell.

B. Jonson, *A particular Entertainment  
at Allihorpe, A Satyr.*

\* A jewel.

Maidens' close kisses are like fair[y] money ; if they once talk  
of them, they get no more of them.—*Poor Robin Prog.*, 1704.

*Nev.* I see you labour with some serious thing,  
And think (like fairy's treasure) to reveal it  
Will cause it vanish ; and yet to conceal it  
Will burst your breast ; 'tis so delicious,  
And so much greater than the continent.

Field, *A Woman is a Weathercock*, i. 1.

A prince's secrets are like fairy favours :

Wholesome, if kept, but poison, if discovered.—*Ib.*

And see Queen Mab's injunction.—B. Jonson, *A Satyr* (above).

*Cler.* How now, Dauphine! how dost thou quit thyself of these females?

*Dauph.* Slight! they haunt me like fairies, and give me jewels here; I cannot be rid of 'em.

*Cler.* Oh, you must not tell tho'.

B. Jonson, *The Silent Woman*, V. ii.

A tell-tale in their company they never could endure,

And whoso kept not secretly their mirth was punisht sore.

Bishop Corbet, *Fairies' Farewell*.

To be kissed through a veil.

FAIRY MONEY.

*Sheph.* This is fairy gold, boy, and 'twill prove so: up with 't, keep it close: home, home, the next way. We are lucky, boy; and to be so still requires nothing but secrecy.—Shak., *Winter Tale*, iii. 3, 117.

Not far from Sir Bennet Hoskyns there was a labouring man that rose up early every day to go to work, who for a good while together found a ninepence in the way that he went. His wife, wondering how he came by so much money, was afraid he got it not honestly. At last he told her, and afterwards he never found any more.—Aubrey, *Remains*, 166 ro,

If you once in public discover her private favours, or pretend to more than is civil, she falls off, like fairy wealth disclosed, and turns, like beer with lightning, to a sourness which neither art nor labour can ever make sweet again.—O. Feltham, *Brief Character of the Low Countries*.

Lorsqu'on sait où se trouve un nid, il ne faut point en parler dans le voisinage d'un ruisseau, parceque les fourmis y iraient bien vite.—[Mont du Tarn.] Chesnel, *Dict.* And see *post*.

To speak ILL OF THE DEAD. De mortuis nil nisi bonum. Perhaps from a fear of raising their ghosts.—J.

Or to talk of them at table. Ricordar li morti a tavola.—Bolla, 1604.

The Greenlanders will not mention the names of the recently deceased.—Rink, *Tales and Traditions*, p. 55.

Cur ad mentionem defunctorum testamur memoriam eorum a nobis non sollicitari?—Pliny, *N. H.*, xxviii. 5.

The French peasant still dismisses the subject of the dead with "Dieu lui fasse paix," and his last mention of him is R.I.P.

*Tailby.* Again? pax of these dice!

*Bungler.* 'Tis ill to curse the dead, sir.

*Tai.* Mew, where should I wish the pox but among bones? Middleton, *Your Five Gallants*, ii. 3.

To tell a DREAM before you have broken your fast in the morning.—  
*Inf. Fortune-Teller.*

The butler before the cook while you live; there's few that  
speak before they drink in a morning.—Middleton, *Old  
Law*, iii. 2.

To walk over GRAVES.—Theop., *Char.* See p. 4, *ante.* Cf. Aul.  
Gell., x. 15, 24.

To see a man tread over graves  
I hold it no good mark;  
'Tis wicked in the Sun and Moon,  
And bad luck in the dark!  
S. T. Coleridge, *The Three Graves, A Fragment  
of a Sexton's Tale*, Pt. IV.

#### OFFER FROM PURCHASER.

To have money bidden for anything, especially a live animal,  
that you do not wish to sell. It is sure to go wrong in  
some way or other.—H., *S. G.*, iii. 86.

#### REMOVING CARCASE.

To remove the dead body of an animal that dies in the field.  
Worse consequences might perhaps follow its being left  
there.—Chamberlain, *West Worcester Words*.

#### FLANNEL. COTTON.

On ne soumet pas facilement les paysans malade à l'usage de la  
flanelle; pas plus qu'on ne peut leur faire accepter du coton  
pour le pansement des plaies. Il faut de la toile et encore  
ne doit on pas employer la toile de toute provenance, par  
exemple du linge de femme.—Mel., *U. S.*, p. 351.

#### SWIMMING.

There is, or there used to be, a superstition amongst sailors that  
swimming is unlucky. Their business is to master the sea  
in another fashion.—*Daily News*, March, '78.

#### WRECK.

A boat that had been wrecked with loss of life and cast ashore  
was allowed to lie and go to pieces. A fisherman of the  
village to which the boat belonged would not have set a  
foot in it to put to sea, and a board of it would not have  
been carried away for firewood by any of the inhabitants  
of the village. The boat was at times sold to a fisherman  
of another village, repaired, and did service for many a  
year.—Gregor, 26/5/'77.

The same repugnance is felt to *coffin* wood being used.—*Ib.*,  
2/6/'77.

ἐνορίων συμβόλων.—Æsch., *P. V.*, 495. See Horace, *Odes III.* 27  
1-7; Xen., *Apol. Scer.* 13.

J. (*Suppt.*, s. v.) gives the name of "First fit" to the first object  
met on setting out on a journey or any important under-  
taking.

Quand quelqu'un nous rencontre en chemin et nous demande où nous allons, nous devons nous retourner aussitôt, de peur qu'ils en nous arrive quelque malheur.—Thiers, i. 186.

This or that man was the first to meet me as I walked out, consequently innumerable ills will certainly befall me. That confounded servant of mine, in giving me my shoes, handed me the left shoe first: this indicates dire calamities and insults. As I stepped out I started with the left foot foremost: this, too, is a sign of misfortune. My right eye twitched upwards as I went out: this portends tears.—St. Chrysostom, *Hom. on Ephesians*.

If miners see a snail when going to "bal" in the morning, they always drop a piece of tallow from their candles by its side.—Hunt.

To MEET a pig when setting out on business. Bodes ill for the fishery.—G.

If on their way to their boats, the fishermen in Scotland at once turn back and defer their embarkation.—N., i. 5.

The same is recorded of fishermen meeting a woman at Staithes in Cleveland.—N., v.

In Ashantee many mutter a charm if they meet a pig.—Hutchinson, in Bowdich's *Mission*, p. 412.

To see a black swine before the sun rise is [unreasonably held] a sign of evil luck that present day (and this hath his original from a proverb of Empedocles).—Melbancke, *Philotimus*, *Aa* 3, 1583.

A fox or a friar who fasting doth meet  
Presageth ill fortune to be at his feet.

Fulwell, *Ars. Adulandi*, c. 4, 1576.

To meet a sow without her litter. You should prevent her crossing your path, even by riding round a circuitous route.—G.

To meet a weasel, or to hear his squeak.—B.; D.; Congreve, *Love for Love*, ii. 2; Aristophanes, *Eccl.*, 792.

Dans le departement du Tarn on croit que si on tuait une belette qui a ses petits, toute la nichée viendrait manger la linge jusque dans les armoires de la maison.—D. C.

A whitteret\* about a house is considered very sonsie.—[Derry] N., v. 1.

\* Weasel.

I do marvel how it came to pass that a weasel was called an unhappy, unfortunate and unlucky beast among hunters, for they held opinion here in England that if they meet with a weasel in the morning they shall not speed well that day; therefore the Grecians say Galesteir, and Alceatus hath an excellent emblem, whereby he insinuateth that it is not good to have a weasel run upon one's left hand, and therefore adviseth a man to give over his enterprise after such an omen. . . .

Auspiciis res cœpta malis bene cedere nescit ;  
 Felici quæ sunt omine facta juvant,  
 Quicquid ages mustela si tibi occurret omitte ;  
 Signa malæ hæc sortis bestia prava gerit.

Edw. Topsell, *History of Four-footed Beasts*, 1607, p. 729.

To meet a white horse. Should be spat at three times.—(Devon) *N.*, iii. 2.

To meet a man-browed person ; *i.e.* with hair growing between the eyebrows.—(Teviotdale) *J.*

In Lothian, Yorkshire, and elsewhere, it is reckoned a good omen to meet a "lucken-browed" person whose eyebrows meet.

To meet a shrew mouse when setting out on a journey.—*N.*, i. 2.

The country people have an idea that the harvest mouse is unable to cross a path which has been trod by man. Whenever they attempt they are immediately "struck dead." This, they say, accounts for the numbers which on a summer's evening may be found lying dead on the verge of the field footpaths, without any external wound or apparent cause for their demise.—(Northampton) *S.*

Venatores si eundo venatum fratribus aut sacerdotibus obviant pro illo die de venatione diffidunt.—*A.*

To meet an ugly, a lame, or a squinting\* person, or a priest,† in the morning before breakfast ; or a black person‡, a shaggy§ dog, or a black cat.—*B.*

\* Unless of the opposite sex.—*N.*, ii. One eyed.—(Egypt). † Michele Placcuci, p. 109. But see *post.* Wright, *Lat. Stories*. Percy Soc., 89, 118.  
 ‡ A gipsy.—Ben Jonson, *Gipsy Met.* § Black.—(Normandy) *D. C.*

To meet a red-headed girl (Hardwick, *Sc. G.*, xii. 69), or a flat-soled person (*J.*), or a woman (*H. W.*), or a splay-footed baker (*L. Machin, The Dumb Knight*, iv. 1, 1608), a rough-footed hen (Melton).

If one of the older and less-educated pitmen meet or see a woman, if he catch but a glimpse of her draperies, on his way in the middle of the night to the pit, the probability is that he returns home and goes to bed again. The appearance of woman at this untimely hour has often materially impeded the day's winning, for the omen is held not to be personal to the individual perceiving it, but to bode general ill-luck to all. The walk from home to pit-mouth, always performed at dead of the night, was the period when omens were mostly to be looked for. The supernatural appearance of a little white animal like a rabbit\*, which was said to cross the miner's path, was another warning not to descend. Sometimes the omens were rather mental than visual. The pitmen in the Midland counties have, or had,

\* Or a white bird hovering over the pit.—*Long Ago*, ii. 118.



a belief unknown in the North in aerial whistlings warning them against the pit. Who or what the invisible musicians were nobody pretended to know; but for all that, they must have been counted, and found to consist of seven, as the "Seven Whistlers" is the name they bear to this day.—*Colliery Guardian*, May 23rd, 1863.

For a LADY TO GO DOWN A COAL MINE. The colliers say an accident is sure to follow shortly.—Miss M.

Now, when I mind me, I met Maggy Grim  
This morning, just at the beginning o't;  
She was never ca'd chancy, but canny and slim,  
And sae it has fared wi' my spinning o't.  
Ross, *Helenore*, Aberdeen, 1789.

PLAIN-SOLED (? flat or bare-footed).

If the first person met is plain-soled when going on business, the journey must be given up, or the business would fail; but by returning and entering the house right foot foremost and partaking of food before resuming the journey, it may be undertaken without misgiving.—(Scotland) Na.

*Ward.* I'd fain mark how she goes, and then I have all; for of all creatures I cannot abide a splay-footed woman. She's an unlucky thing to meet in a morning.—Middleton, *Women beware Women*, iii. 3.

*Hircius.* A lord's suit! I would not give up the cloak of your service to meet the splay-foot estate of any left-eyed knight above the Antipodes, because they are unlucky to meet.—Massinger, *Virgin Martyr*, iv. 2.

Upon an expedition they much regarded omens. If a woman barefoot crossed the road before them, they seized her and fetched blood from her forehead.—Shaw's *Moray*, p. 232.

To leave home in the winter barefoot causes tempests. Hoc ventrum, sed in ventre.—G. W. Steller, *Kamtschatka*, v. 274.

Or a drunkard, though with nectar;  
From a woman true to no man,  
Which is ugly besides common.

Ben Jonson, *Gipsies Met*.

It is no sonsie to meet a bare-foot in the morning.—Plin., *N. H.*, xxviii. 7.

*Hip.* I have not eaten to-day, and I dare not look upon an honest woman fasting; 'tis ominous, and we have too many fish-days already.—Shirley, *Love's Cruelty*, i. 2.

Il nous arrivera de malheur si le matin nous rencontrons dans notre chemin un prêtre, un moine, une fille, un lièvre, un serpent, un lézard, un cerf, un chevreuil ou un sanglier.—Thiers, i. 183.

Si avant le diner nous rencontrons une femme grosse.

B. Jonson has—Bless him too from all offences,  
In his sports as in his senses;  
From a boy to cross his way,  
From a fall, or a foul day.

*Masque of the Met. Gipsies.*

The sailors of Sinde are Mahommedans; they are very superstitious. The sight of a crocodile below Hyderabad is an evil omen, which would never be forgotten; and in that part of the Indus these monsters certainly confined themselves to the deep.—Burnes, *Bokhara*, iii. 53.

To have a HARE cross your path on the highway in the morning. A warning to return home.—Ay.; Bo.; B. Jonson, *Tale of a Tub*, iv. 3; Middleton, *The Old Law*, iii. 2. And see *post*.

Or a rabbit.—Scott, *Pirate*, ii. 277; B. & F., *Wit at Several Weapons*, ii. 3, *Wild Goose Chase*, iv. 1; Montaigne, *Essay*, iii. 8; Melton, *Astrologaster*.

By meeting with a hare or fox, and on which hand.—Gifford, *Dial.*, p. 58.

The Caffres believe that a hare crossing an army advancing to battle leads it to defeat.—1877.

At Wheal Vor it has always been and is now believed that a fatal accident in the mine is presaged by the appearance of a hare or white rabbit in one of the engine houses. The men solemnly declare that they have chased these appearances till they were hemmed in apparently without being able to catch them, the white rabbit on one occasion being run into a "windbore" lying on the ground, and, though stopped in, escaped.—Hunt.

*Lepus* quoque occursus in viâ, infortunatum iter præsignat et ominosum.—Alex. ab Alex., *Genialium Dierum*, v. 13.

He hath no journey to go, but either there are bugs or he imagines them. Had he a pardon for his brother (being in danger of death), and a hare should cross him in the way, he would no further, though his brother hanged for it.—T. Adams, 458.

It is a very popular fancy that when a maiden, who has "loved not wisely, but too well," dies forsaken and broken-hearted, she comes back to haunt her deceiver in the shape of a white hare. This phantom follows the false one everywhere, most invisible to all but him. It sometimes saves him from danger, but invariably the white hare causes the death of the betrayer in the end.—Hunt.

*Levitia.* What if a hare cross your way? Is that nothing neither?

*Par.* That's evil luck, indeed, if I have no dogs to course her.—*Two Wise Men and all the Rest Fools*, vii. 3. 1619.

And there are also some Christians who say that it is good to meet some beasts first in the morning and bad to meet others; and that they have often proved that it is very unlucky to meet the hare and swine and many other beasts; and the sparrow-hawk and other ravenous birds when they fly after their prey, and take it before armed men, is a good sign, and if they fail of taking their prey it is an evil sign. And also to such people it is unlucky to meet ravens. There are many people that believe in these things and in other such, because it happens often so to fall after their fantasies; and also there are men enough that disbelieve in them. And since Christians have such belief, who are instructed and taught all day by holy doctrine wherein they should believe, it is no wonder that the Pagans, who have no good doctrine but only of their nature, believe more largely on account of their simplicity. —*The Book of Sir John Maundeville* (1322—1356), ch. xv., ed. Wright, Bohn's Ant. Lib.

To have a squirrel cross your way. See extract from Wither, p. 155.

HARE-LIP.

It hath been the infelicity of many men and women among us and in other countries to have the upper lip not whole and entire, but cloven and parted in the midst, such as we call hare-lips, which happens when women great with child unexpectedly spy a hare or are crossed by one, long for such meat, eat of it, or a hare suddenly leaps on their head; for then usually they bring forth infants with their upper lips bifid or cloven in two parts, perpetually detaining this lip divided between their mouth and nostrils. —[*A View of the People of the Whole World*], *Anthropometamorphosis*, by J[ohn] B[ulwer], surnamed the Chiroscoper, London, 1650, 4°, p. 175; Olaus Magnus, *De Gent. Septen.*, xviii. 8.

Produced by the mother when *enceinte* putting her foot into a hare's lair. If she discovered having done so, and put two stones in, the evil was averted.—Gregor, 1/5/77.

To be the LAST PERSON to arrive at an entertainment.

Neglect thy business all at home, to supper make thee haste;  
'Tis better to be there too soon than for to be the last.

*Sch. of Slovenrie*, p. 49.

To HEAR a cock crow at an unusual hour.—A.; B.

The Persians have a superstition respecting the crowing of a cock.—Moreri, *First Journey Through Persia*, 1812, p. 62; Petronius Arbiter, *Sat.*, ch. x.

The Chinese get rid of a cock who crows about ten or eleven at night.—Doolittle, *Social Life of the Chinese*, New York, 1867, ii. 328.

To strike the woof with the comb in a particular way, the braying of a donkey, the crowing of a cock, a sudden sneeze—all these were indications of something or other.—St. Chrysostom, *Hom. on Ephesians*.

They (the Tartars) also know the import of meeting with any particular bird or beast; for such omens are regarded by them more than by any people in the world. Thus, if a man is going along the road and hears someone *sneeze*: if he deems it (say) a good token for himself, he goes on; but if otherwise, he stops a bit, or peradventure turns back altogether from his journey.—*Travels of Marco Polo*, ed. Yule, ii. 280.

If they (Hindus of the Coromandel coast) are in a house anywhere, and have moved to go, and then anyone should *sneeze*, they will go in again, regarding it as an ill omen.—Abraham Roger, *La Porte Ouverte*, Amsterdam, 1670, 4to, p. 76. And see *Voyage de P. Van den Broeck* (*R. de Voyages de Constantin de Renville*, vii. 507).

THE CROWING OF A HEN is considered ominous of something unusual about to happen in the family to which it belongs. . . . If the hen crows while her head is towards the outside or the front of the premises, it foreshadows poverty or ill luck; if it points to the rear, it indicates prosperity.—Doolittle, *Chinese*, ii. 328.

o hear the sudden fall of hens from the housetop.—A.

o hear the slur of the green plover or peaseweep.—(Highland) *Camb. Quarterly Magazine*, v. 66; and see Scott, *Tale of a Grandfather*.

o hear the croaking of a raven.—A.; S. S., *Honest Lawyer*, i.

*Philomusus*. We'll therefore discharge these fiddlers. Fellow musicians, we are sorry that it hath been your ill-hap to have had us [singers] in your company that are nothing but screech-owls and night-ravens, able to mar the purest melody; and besides, our company is so ominous that where we are thence liberality is packing.—*Return from Parnassus*, v. 2.

But why on me those curses thrown?  
Goody, the fault was all your own:  
For had you laid this brittle ware  
On Dun, the old sure-footed mare,  
Though all the ravens of the hundred  
With croaking had your tongue out-thunder'd,  
Sure-footed Dun had kept her legs,  
And you, good woman, saved your eggs.

Gay, *Fables*, i. 37, "The Farmer's Wife and the Raven."

o SEE an owl at mid-day.—S.

*Truce-it*. God save you, sir, and give you all contentment in your fair choice here. Before, I was the bird of night to you, the owl; but now I am the messenger of peace, a dove, and bring you the glad wishes of many friends to the celebration of this good hour.

*Mercu*. What hour, sir?

*Truewit.* Your marriage hour, sir. I commend your resolution that, notwithstanding all the dangers I laid afore you, in the voice of a night-crow, would yet go on and be yourself. It shows you are a man constant to your own ends and upright to your purposes, that would not be put off with left-handed cries.—Ben Jonson, *Silent Woman*, iii. 2.

Chez les Francs nos ancêtres au contraire, on considerait comme un événement heureux l'entree d'un hibou dans un colombier, et l'on punissait d'une forte amende quiconque le tuait ou le dérobaît.—Rion.

The oulet, whereas she is of all birdes the most unluckefull, yet is she dedicated unto Pallas.—Udall, *Erasm. Ap. [Demosthenes]*.

O Pallas, ladies of citees, why settest thou thy defile in three the most unluckeful beastes of the world—the oulette, the dragon, and the people?—*Ib.*, p. 375, repr.

To see a squirrel, a jay. See extract from Wither, p. 155, *ante*.

To see a crow flying alone on the left hand.—B.

An odd one perched in the path of the observer is a sign of wrath.—S.

Ante sinistra cavâ monuisset ab ilice cornix.—Virg., *Bucol.*, ix. 15.

Si un butor vole la nuit par dessus notre tête.—Thiers, i. 183.

If a crow cry, it portends something evil.—Bo.

To see the first snail of the year creeping on a bare stone.—(Ulster) *J. Arch.*, ix. 227. ? as indicating poverty.

NOT TO CATCH the first butterfly you meet.—(West of England) *N.*, i. 9. See p. 32, *ante*.

It is unlucky not to cut off the head of the first sea-otter. You will have no more.—G. W. Steller, *Kamtschatka*, p. 274.

To call out on seeing the first spring Bachstelze\* causes illness.—*Ib.*  
\* Water-wagtail.

To tread in a bear's footsteps will cause the peeling of the footskin of the transgressor.—*Ib.*

To let a snake go alive.—Bishop Hall. See p. 32, *ante*.

To see a snake alive or dead upon the road.—(W. Sussex) *F. L. R.*, i.

TO LOOK ON a toad, owing to its fascination.—(S. Northants) *N.*, i. 3; L. Jewitt, *Reliquary*, i. 112.

Ce sont des animaux d'un aspect dégoûtant, que l'en accuse mal à propos d'être venimeux par leur salive, leur morsure, leur urine, ou par l'humeur visqueuse qu'ils transsudent.—Rion.

FIG.

Some men there are love not a gaping pig;  
Some, that are mad if they behold a cat.

Shak., *Merchant of Venice*, iv. 1, 47.

Darkas cannot endure to see a cat,  
A breast of mutton, or a pig's head gaping.  
H. Parrot, *The Mastive*; Nash, *P. Pennilesse*;  
Muffet, *Health's Improvement*.

To see a pig's head gaping he could not abide.—Webster,  
*Duchess of Malfi*.

17. *See Pig.*

Mention may be made here of the antipathy (amounting to a superstition) felt by many to the presence of a cat, and of the belief that they know of there being one in the room from the testimony of their inner consciousness. Peignot says that Henry III. of France was subject to this antipathy.—*Amusements Philologiques*. See p. 113, *ante*.

*Sylvia*. I dare swear he would smell out a rival if he were in the house only by natural instinct, as some that always sweat when a cat's in the room.—T. Otway, *Soldier's Fortune*, i. 1681.

I hate cattis. Horreo aluros, sive feles, sive cattos.—Horm., *Vulg.*, p. 54. 1519.

To let a CAT DIE in the house; when ailing, should be drowned.—H. W.

In whatever house a cat dies [among the Ancient Egyptians] of a natural death, all the family shave their eyebrows only; but if a dog die, they shave the whole body and the head.—Herodotus, ii. 66.

To take a cat with you when removing to another house.—(Ireland) *N.*, IV. iv., 505.

Quand on tue un chien ou un chat, cela porte malheur à celui qui le tue, ou à quelqu'un de la maison ou il demeure.—Thiers, i. 186.

Qu'il meurt dans une maison, autre malheur pour ses maitres.—Rich., *Traditions Lorraines*.

HUNTERS' LUCK.

*Amoretto*. But say, sweet sir, do ye effect the most gentleman-like game of hunting?

*Academico*. How say you to the crafty gull? hee would fain get mee abroad to make sport with mee in their hunters' termes, which we schollers are not acquainted with. Sir, I have loved this kinde of sporte, but now I begin to hate it, for it hath been my luck always to beat the bush while another kild the hare.

*Amor*. Hunters' luck, hunters' luck, sir! But there was a fault in your hounds that did spend well.

*Acad*. Sir, I have had worse luck always at hunting the fox.—*The Return from Parnassus*, ii. 5.

The Forester that dreads  
To rouse the lodged buck,  
Because of briers and brakes, deserves  
To have no hunter's luck.

*Wit's Interpreter*, p. 126. 1671.

It is ill luck  
To hunt all day and not kill anything.  
Porter, *Two Angry Women*; H., O.P., vii. 320.

To hunt and not to kill is hunters' sorrow.—*Ib.*, 322.

TO RIDE OVER GROWING CORN.

Making a path over corn was considered a very grave crime, much greater than the mere destruction would account for. Our Lincolnshire people still think a man very much more wicked who walks or drives cattle over corn than if he did a piece of waste to a similar amount in another manner.—*See Mirk*, p. 46, l. 1503, E.E.T.S. 1868.

Art þou I-won't over corn to ryde  
when þou mygtest have go by syde?

Note by E. Peacock, *Percy Fol. MSS.*, I. lxii.

ENCLOSING common lands.

'Tis observed that the enclosures of Northamptonshire have been unfortunate since, and not one of them have prospered.—Aubrey, *N. H. Wilts*, p. 104.

BEGGAR.

Yonder's my mother: I profess as I'm here  
I'd rather meet a beggar in my dish.

Tatham, *Rump*, iv., 1660.

BAT.

Dans les campagnes on regard à tort les chauve souris comme de mauvais augure et par un préjugé barbare on les cloue, comme les oiseaux de proie, sur les portes des granges. On agit de même envers les chouettes et d'autres oiseaux nocturnes.—Rion.

WOLF.

Pourquoy devient en envoué d'estre veu premierement du loup?  
—Jo., ii.

Havendo visto la coda al topo gridar al lupo; i.e. esser arro chito. So we say when we have seen the wolf, or rather the wolf has seen us.—Torriano, *Ital. Prov.*, 1606.

MOLE FERRET.

As pres per un malur la bestio, rencountrado,  
La talpo, le furet, o qualqu'autr animal,  
Crengut que de l'abord t'en arribesso mal?

Amilha, *Parf. Crest.*, 1673.

Ἡμεῖς δὲ καὶ τοὺς χαλοὺς τῷ δεξιῷ ἐκτρεπόμεθα, καὶ μάλιστα εἰ ἔωθεν ἰδοίμεν αὐτοὺς. Κὰν εἴ τις βάκηλον ἢ εὐνοῦχον ἰδοίῃ ἢ πύθηκον εὐθὺς ἐξίωσιν τῆς οἰκίας, ἐπὶ πόδα ἀναστρέφει καὶ ἐπανέρχεται οὐκ ἀγαθὰς μαντευόμενος τὰς ἐφημέρους ἐκεῖνας πράξεις ἔσεσθαι αὐτῷ ὑπὸ πονηρῷ τῷ πρώτῳ καὶ δυσφήμῳ κληδονίσματι.—Lucian, *Dialog.*, lx. 17 [Pseudol. 17.—ED.]

## SQUINTING.

A person that is blear-eyed, googled and squinting signified malice, vengeance, cautell and treason.—*Shepherd's Kal.*

A nine-eyed witch.—*Plantus in English.* Pref., 1694.

Il faut se defier de ce qui est marque de B. : des batards, des bossus, des boiteux, des borgnes, des bègues, des bigots et des bigles, ou visoux [qui regardent le bon Dieu de travers le jour de la Semaine Sainte].—Perron, *Proverbes de Franche Comté*, p. 129.

To meet a squinting women, unless you speak to her, which breaks the charm.—Noake, p. 167.

## PRIEST.

Some men had lever for to meet with a froude or a frogge in the way than to meet with a knyght or a squyre or with ony man of relygyon or of holy churche, for than they say and byleue that they shall have golde.—*Dives and Pauper*, 1 Comm., ch. xlvi.

Some wyll have no men of holy churche and namely men of relygyon with them on hunting, for theyr beleue is also that they sholde spede the worse because of theyr companye.—*Ib.*

Huntynge with horne and with houndes and with grete noyse is forbidden to men of holy chirche. Some whan they go on hunting or pass by the way, yf they mete with a man of holy chirche or of relygyon and namely with a frere, they wyll leue hym on theyr lyfte honde, for by that they wene to spede the better, and the worse yf they leve hym on theyr right honde.—*Ib.*, ch. l.

## OLD WOMAN.

For a sportsman to meet one when going out shooting is a sure sign of bad sport.—Noake, 167.

## CROSS.

Deux fétus de paille, des morceaux de bois, une cuillère, une fourchette croisés par hasard, se trovana sur notre passage ou sous nos yeux sont d'un facheux presage.—*Mel.*, [*Vosges*], p. 454.

He that regards

The crowing of a hen, a fox with young,  
Hare, cat or weasel crossing his way, a snake  
Dropt from the tile, a black dog at his door,  
A left hand magpie or a right hand thunder,  
Must never sleep! The very peasant now  
Can half look through them.—Wilson, *Andro.*, v. 2.



Herbert Spencer refers the protection afforded to house-haunting creatures, and the ophiolatry of the East to the early belief in the return of ancestors in these disguises to their former homes.—*Principles of Sociology* ("Animal Worship"), 1877.

TO ROB THE NESTS OF, OR TO KILL—

A cricket.—G.

In Bavaria they will not destroy crickets by fire, as those that may escape will destroy their linen and clothes.—*N.*, V. x. 146.

They eat holes in your stockings if you kill them.—Thiers, i. 266; H. W.

A ladybird.—G.

A magpie.—G.; Gr.

They say that a tree with a magpie's nest in it was never known to fall.—(W. Sussex) *F. L. R.*, i.

A martin.—G.

If a martin's nest is destroyed on a farm, the cows will give milk tainted with blood.—(Cheshire) *N.*, V. x. 65.

A raven.—B. (King Arthur is said to be embodied in a raven.) "Prophets of ill" are hence known as croakers.

A robin or a wren.—G. Or for a robin to die in your hand.—Chambers, *Book of Days*, i. 678. Break a bone or meet with some dreadful misfortune within the year.

Robinetts and Jenny Wrens are God's cocks and hens. See Cotgrave, *sub. v.*

"Tom Tit and Jenny Wren"

The robin and the wren  
Are God Almighty's cocks and hens  
He that kills them  
Will never see his corn  
Cornwall  
The robin and the wren  
The robin and the wren  
If you kill them  
You will never see your corn  
The robin and the wren  
The robin and the wren  
If you kill them  
You will never see your corn

There was a  
blood

The robin

In the North it is looked on as a bird of ill omen.—Bröckett.

The tradition is, that if the nest of the robin or the wren be robbed, the cows will give bloody milk.—Note to Browne, *V. E.*, v. 24, ed. Wilkin; *N.*, iv.

If a robin or swallow is killed the farmer will be punished with "bloody milk" from his cows.—(Yorkshire and Swiss) *N.*, I. iv. 329.

Rothenbach, *Volksthümliches aus dem Kanton Bern.*, Zurich, 1876, p. 37; *Zeitschrift f. d. D. Myth.*, IV. 47.

The wren was also called Our Lady's hen. See Cotgrave, *Dict. sub.* v., "Berchot."

The wren, the wren, the king of the birds,  
St. Stephen's Day was killed in the furze;  
Although he be little, his honour is great,  
And so good people pray give us a treat.

(Essex) Hn.

In Ireland, on the contrary, wrens are hunted down and killed on St. Stephen's Day by boys, who afterwards carry round the dead bodies and solicit contributions.—Whately.

The Manx fishermen think it a sea spirit that hunts the herring-track, and they take a dead one in their boats to avert disaster.—(Manx) Waldron. See Yarrell's *British Birds*, ii. 178.

A swallow.—Bro. Or for one to die in your hand.—Parker, *The Nightingale*, 1632.

The martin and the swallow  
Are God Almighty's birds to hallow.

Some add to this:—

A spink and a sparrow  
Are the devil's bow and arrow.

I villici\* tengono la rondine sacra alla Madonna ed i vecchi Statuti nostri ne proibivano l'uccisione.—Rosa.

\* Bergamo e Brescia.

In Ireland the swallow is called "the devil's bird" by the vulgar, who hold that there is a certain hair on every one's head which, if a swallow can pick off, the man is doomed to eternal perdition.—Whately.

Les anciens sans doate dans le but de les protéger, avaient accredité la fausse opinion que les hirondelles se vengaient des mauvais traitements en piquant avec leur bec les mamelles des vaches.—Rion.

In Teviotdale it is reckoned uncannie, as being supposed to have "a drap o' the deil's bluid." Young swallows, however, when, from the influence of this barbarising fancy, they have been deprived of their eyes, will soon have them restored, for this good reason that "the deil's kind to his ain."—J.

The notion of its being unfortunate to kill Swallows seems to owe its Original to the Romans' Superstition, who had appropriated these Birds to their Penates or household Gods, and therefore would not injure them.—*An Agreeable Companion*, Norwich, 1742, p. 18.

A spider.—Bra.

You will break glass or crockery.—Branch, *West Indian Sup.*

He that would thrive  
Must let spiders live.—(Kent.)

Henderson mentions a Yorkshire tradition, that a spider spun its web round the manger where the infant Saviour lay as a safeguard.

A daddy-longlegs, or harvestman.—*N.*, i. 7. ? the harvest spider. He is said to have four things on his back—the scythe, the rake, the sickle, and .—(Essex.)

A crow. Nae guid comes o' shootin' black crows.—(Scot.)

Previous to 1562, when laws were made for keeping the streets clean, the offal thrown out of butchers' and poulterers' shops was carried away by kites and crows, and the killing them was forbidden. They mixed with the passengers in the streets, and are said to have taken food out of the hands of children.—(Italian) *Relation of England* (Camden Soc.), xxxvii. 11, and Miss Sneyd's note, p. 62.

A cuckoo.

Les coucous sont gras  
Mais on n'en tue guère;  
Les coucous sont gras  
Mais on n'en tue pas.  
La crainte qu'on a  
De tuer son père,  
La crainte qu'on a  
Fait qu'on n'en tue guère;  
La crainte qu'on a  
Fait qu'on n'en tue pas.

To KEEP a sparrow which you have caught. Father or mother will die.—(Kent) *N.*, ii.

To DISINHERIT an eldest son. Unprosperous to those that are possessed of the estate.—Ay.

He cites an instance in the family of Seymour, Duke of Somerset, and Ex. xiii. and a text, *ipsissimis verbis*, "Thou shalt not disinherit thine eldest son."

Or when they shall disinherit their children for some deformity or defect of parts, or the like. As reason shows it to be a great sin, and not to be excused by any pretence, so it is an observation grounded upon manifold experience that when the right heir has been disinherited, upon almost whatsoever pretence, the blessing of God hath not usually followed upon the persons, and seldom hath the estate prospered in the hands of those that have succeeded in their rooms.—Bp. Sanderson, *Sermons* [Ad aulam] xiv.

## YOUNGER BROTHER.

[MARTIA, in male disguise, having been robbed, presents a pistol at the thief.]

*Latrocinio.* There 'tis again. [Returns the purse.]

*Martia.* I knew 'twould never prosper with you :  
Fie, rob a younger brother ? O, take heed, sir !  
'Tis against nature that : perhaps your father  
Was one, sir, or your uncle ? it should seem so  
By the small means was left you and less manners.  
Middleton, *The Widow*, iii. 1.

*Rutilio.* Plague of my stars !  
How long might I have walk'd without a cloak,  
Before I should have met with such a fortune.  
We elder brothers, though we are proper men,  
Ha' not the luck ; ha' too much beard ; that spoils us.  
The smooth chin carries all.

B. and F., *Cust. of Cy.*, ii. 3.

For what's the reason the younger brothers (according to the old wife's Tales) always proved the wise men, but because the fathers grew more skilful at the last than they were at the first.—Sharpham, *Cupid's Whirligig*, II., 4.

To let a valuable property, or anything yielding profit, GO OUT OF the FAMILY of the owner.—*N.*, iii.

Aubrey (*Miscellanies, Local Fatality*) cites the Stourtons, Hungerfords, and Gawens of Norington (all in Wilts), as having been long holders of the same estates. Clavel of Smedmore (Dorset), Hampden of Hampden, and Pen of Pen (both Bucks) are in the same category.

Alluding to an extraordinary instance of fecundity in a cow, the *Irish Times* (9/3/'62) says : "The unequalled dam came into Mr. Cooney's hands from those of a relative of his in 1847, and for no consideration would she be sold to a party of a different name or other kindred—it would be deemed unlucky."—*N.*, iii.

*Cf.* Naboth's reason for refusing to "sell or exchange" his vineyard when tempted by King Ahab : "The Lord forbid it me, that I should give the inheritance of my fathers unto thee."—*1 Kings*, xxi. 3.

To sell a hive of BEES. They must be bartered.—B.; Thiers, *Traité*, i. 238.

As to bee worship, see McLennan, "The Worship of Plants and Animals," *Fortnightly Review*, February, 1870, p. 205.

Est il vray que les abeilles ne se doivent point vendre pour profiter, comme l'en dict ?—Bailly, *Quest. Nat. et Cur.*, 1628

Bees must not be given away, but sold. Otherwise, neither the giver nor taker will have luck.—Sampson, *Survey of Londonderry*, 1802.

It is a popular belief that an angry dispute carried on near the beehive will cause the bees to perish or go away (*Whately, Misc. Rem.*), and that they are idle or unfortunate at their work whenever there are wars.—*N.*

If a person who keeps bees has his hives robbed he gives them up immediately, because they never can succeed afterwards. This idea arises from an old Breton proverb, which says: "Nesquét a chunche, varlearch ar laer." No luck after a robber.—*France*, by A. Plumptre, iii. 180 (Morlaix).

Dans quelque contrées, notamment on Bretagne, on prétend que les abeilles sont douées de sensibilité, et qu'elles s'affectent de la joie ou de la tristesse des maîtres du logis; aussi ne manque-t-on pas de décorer leur ruches d'un morceau d'étoffe noire en signe de deuil, ou rouge en signe de jouissance.\* On est même allé jusqu'à soutenir que les abeilles piquaient plus volontiers les hommes qui jurent.—Rion, *Erreurs, Préjugés Populaires*; Cambry, *Voyage dans la Finistère*, ii. 16; Plumptre, *Three Years in France* (1810), ii. 180.

\* See p. 90, ante.

It is commonly regarded for a fortunate omen to buy a hive of bees by exchanging a commodity for it of its equal value. Or to give gold for it if change is to be returned. The price in our parts [Hertfordshire] for a hive is half-a-guinea or eight shillings.—Wm. Ellis, *Modern Husbandry*, June, p. 183. 1750.

For a stray swarm of bees to settle on your premises, unclaimed by the owner (Suffolk) Chambers, *Book of Days*. Or make their nest in the roof of a house. None of the daughters born there will marry (W. Sussex) *F. L. R.*, i.

To sell POULTRY. When a farm stocking was dispersed by auction the hens were not sold. They should be given away.—*Gr.*

To FISH every day. Claddagh fishermen in Galway Bay.—Holdsworth, *Deep Sea Fishing*, 1874, p. 385.

To EAT TWIN-NUTS found in one shell.—(Scot.) *Na.*

For RATS to gnaw your clothes.—Melton, *Astrol.*; Wilson, *Projectors*, i. 1. 1665. See Theophrastus, *Characters*, 28, ed. Jebb, ante p. 4.

To Cato once a frightened Roman flew,  
The night before a rat had gnaw'd his shoe—  
Terrible omen by the Gods decreed:

"Cheer up, my friend," said Cato; "mind not that;  
Though if indeed your shoe had gnaw'd the rat,  
It would have been a fearful sign indeed."

*Select Epigrams*, 2 v., 18.

When a mouse gnaws a gown some misfortune may be apprehended.—(American) *N.*, V. xii. 166.

*Sir Politic Would-be.* No; this is my diary,  
Wherein I note my actions of the day.  
*Per.* Pray you, let's see, sir. What is here?  
Notandum:  
"A rat had gnawn my spur-leathers; notwithstanding  
I put on new, and did go forth; but first  
I threw three beans over the threshold."  
Ben Jonson, *Volpone*, iv. 1.

## B WORSHIP.

About two hundred years ago there was in the island [of Skye] a sanctified lake, surrounded by a fair wood, which none presumes to cut; and whoever ventured sacrilegiously to invade it either sickened at the moment, or were visited afterwards by some signal inconvenience, even if sundering the smallest branch.—*MS. Advocates Lib.*, Edinburgh; D.

*See* as to the sympathetic link between man and the trees which he has planted, as at the birth of a child, the establishment of a dynasty (trees of Liberty), &c., Mannhardt (Wm.), *Der Baumkultus der Germanen u. ihren Nachbarstämme*, Berlin, 1875, [and Frazer, *The Golden Bough*.—ED.]

## FELL OAKS.

Our historians take notice of two things in this parish [Croydon]; viz., a great wood called Norwood, belonging to the Archbishops, wherein was anciently a tree called the Vicar's Oak, where four parishes met, as it were, in a point. It is said to have consisted wholly of oaks, and among them was one that bare Misselto, which some persons were so hardy as to cut for the gain of selling it to the apothecaries of London, leaving a branch of it to sprout out. But they proved unfortunate after it, for one of them fell lame and others lost an eye. At length, in the year 1678, a certain man, notwithstanding he was warned against it, upon the account of what the other had suffered, adventured to cut the tree down, and he soon after brake his leg. To fell oaks hath long been counted fatal, and such as believe it produce the instance of the Earl of Winchelsea, who, having felled a curious grove of oaks, soon after found his countess dead in her bed suddenly, and his eldest son, the Lord Maidstone, was killed at sea by a cannon bullet.—Cox, *Magna Britannia*, v. 374.

## OD AS FOOD.

In *Gen.*, ix. 4, where the use of animal food is allowed, it is first absolutely forbidden to eat flesh with its soul, its blood. And see *Deut.*, xii. 23. In the Mosaic law the prohibition is repeated with frequency and emphasis, although it is generally introduced in connection with sacrifices in *Lev.*, iii. 17, vii. 26 (in both which places the fat of the victims is equally prohibited), xvii. 10-14, xix. 2; *Deut.*, xii. 16-23, xv. 23. This strict injunction not only

applied to the Israelites, but even to the strangers residing among them. The Apostles and elders assembled in council at Jerusalem, when desirous of settling the extent to which the ceremonial observances were binding upon the converts to Christianity, renewed the injunction to abstain from blood, and coupled it with things offered to idols (*Acts*, xv. 29). Mohammed did likewise—*Koran*, *Sur.*, v. 4, vi. 146, ed. Flügel. See instances of its infraction.—1 *Sam.*, xiv. 32; *Ezek.*, xxxiii. 25.

Bruce mentions that the modern Abyssinians cut and eat steaks dripping with blood from the living victim.—Kitto, *Cyclop. Bib. Lit.*, art. "Blood."

? Is the prejudice against underdone meat traceable to the Bible prohibition?

D'ou vient que pour manger le gibier on ne le saigne pas comme les animaux domestiques?—Bailly, *Q. N. and C.*, p. 619.

FOOD, ANIMALS AVOIDED AS;—

HARE.—*Lev.*, xi. 5. See *post.* But it was also esteemed.—Pliny, *Nat. Hist.*, xxviii. 19; Mart., v. 29.

Chi manza lieuro ride sette giorni.—*Italian Prov.*, 1536.

Si quieres comida mala  
Come la liebre assada.—Ho.

RABBIT (Coney).—*Lev.*, xi. 5.

SWINE.—*Lev.*, xi. 7; Lucian, *Dial.*, lxxii. 54 (Buckle, *C. P. B.*, 1323, 1508, 1611).

Seiks fond of pork.—Burnes, *Bokhara*, iii. 141.

Qui mingeo porc  
mingeo si mort.—(Catalan) Jo., ii. p. 147.

HEDGEHOG.—*Lev.*, xi. 27.

EELS.—*Lev.*, xi. 10. Fish without scales.—*Qanoon e Islam*, by Herklots, c. 39. [*Qanoon* = rule. See *Koran*, ed. by Sale, pp. 93 and 199.—ED.]

The Mussulmen abstain from shell-fish, except shrimps.—*Qanoon e Islam*.

Piscis adhuc illis populis sine fraude natabat.—Ovid, *Fasti*, vi. 173.

The Syrians and Egyptians would eat no fish.—Lucian, *Dial.*, xxxvii. 7, lxxii. 14.

For other cases.—Buckle, 1679.

PIGEONS.

Worship universal in Syria: the only bird not eaten there.—Lucian, *Dial.*, lxxvi. 14, 54.

Est il vray que pour avoir mange des pigeons on parle gros.—Jo., II. ii. *P. V.*, 265.

I am not apt to dream; but pigeon's flesh seldom fails to disturb me.—Pegge, *Anon. IX.*, x.

ANIMALS that have DIED BY ACCIDENT, and not by man's hand.—  
*Lev.*, xxii. 8.

There is an idea that blankets, flannels, &c., made of the wool of sheep that have died by disease or accident are apt to breed lice.—Carr, *Crav. Glos.*, "Fallen Wool."

Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth.—*Ezek.*, iv. 14.

Un animal qui, déjà lié pour le sacrifice, se briserai un membre en tombant, deviendrait immédiatement impur. (In Jewish abattoir).—Ducamp, *Paris*, ii. 110, n.

The Jews to this day remove the tendon of the thigh in obedience to the tradition in connection with Jacob's wrestling with the angel.—*Gen.*, xxxii. 25, 32.

GGS. See p. 148 *ante*, and see *post*.

On ne voulait pas manger de la chair d'un animal qui n'aurait pas été tué avec le fer.—P. Lacroix, *Le Moyen Age*, i., f. xxiii.

HEESE.

Some folks by nature do abhor cheese.—Cogan, *H. of H.*, p. 160.

Face. By the way, you must eat no cheese, Nab; it breeds melancholy,

And that same melancholy breeds worms; but pass it.

B. Jonson, *Alch.*, iii. 2.

For I hate glasses,

As naturally as some do cats and cheese.

Tomkis, *Albumazar*, iii. 9. 1615.

[Exit DOWNRIGHT.]

Eld. Knowell. What ails thy brother? Can he not hold his water at reading of a ballad?

Well-bred. Oh, no; a rhyme to him is worse than cheese or a bagpipe.—B. Jonson, *Every Man in his Humour*, iv. 1.

ILK. See p. 148 *ante*, and authorities for its disuse in Borneo, Java, China and Africa.—Buckle, *C. P. B.* 1593.

ASSING CROSS.

Clare. But there are crosses, wife: here's one in Waltham, another at the Abbey, and a third at Cheston,\* and it is ominous to pass any of these without a paternoster.—*Merry Devil of Edmonton*.

\* Cheshunt.

He ever takes the Cross on his left hand to avoid superstition.—Brathwait, *Whimzies*, 1631, "A Zealous Brother."

SHING ON SUNDAY.

Fishers on the West coast believe that were they to set their nets so that in any way it would encroach upon the Sabbath, the herrings would leave the district.—(Scotland) Na.



RAVEN. To hear the raven croak.

*Don Pedro.* By my troth, a good song.

*Balthasar.* And an ill singer, my lord.

*Don Pedro.* Ha! no, no, faith; thou singest well enough for a shift.

*Benedict.* An' he had been a dog that should have howled thus, they would have hanged him; and I pray God his bad voice bode no mischief: I had as lief have heard the night-raven, come what plague could have come after it.—Shak., *Much Ado*, ii. 3, 70.

CRICKET.

How superstitiously we mind our evil:  
The throwing down salt, or crossing of a hare,  
Bleeding at nose, the stumbling of an horse,  
Or singing of a cricket, are of power  
To daunt whole man in us.—Webster, *D. of Malfi*, ii. 2.

*Nice.* A mischief on't: I thought there was some scurvy luck towards, the crickets did so cry i' the oven yesterday.—S. S., *Honest Lawyer*, iv. 1616.

FOOD.

The antipathies to certain kinds of food have probably in some cases originated in an affected fastidiousness, and certainly have often been perpetuated by it. Such persons would do well to remember that the question has been raised.—Bailly, *Quest. N. et C.*, 72.

Si le naturel est bon de ceux qui haïssent certaines viandes, comme gibbier, fromage, œufs, pommes, vin eu et autres.—Jo., II. 33.

Quelques-uns hayssent le pain contre tout humain naturel, les autres le fromage, les autres l'huyle. Il y en a que evanouyssent de a seule senteur des pommes.—Jo., I., iii. 2

Scaleless fish are an abomination and forbidden as food.—*Levit.*, xi. 9, 10.

On this account Turbot is refused in the Isle of Skye.—Miss Gordon Cumming, *In the Hebrides*, 1884.

Other articles in this menu defendu are rabbit and hare, (*Levit.* xi., 5, 6,) swine (7, 8), fish without fins and scales (9, 10, 11), swan (18), lapwing (19), snail (30).

*Pat.* From an oyster and fried fish,  
A sow's baby in a dish;  
From any portion of a swine,  
From bad venison and worse wine;  
Ling, what cook soe'er it boil,  
Though with mustard sauced and oil;  
Or what else would keep men fasting.

*Cho.* Bless the Sovereign and his Tasting.  
Ben Jonson, *Gipsies Metamorphosed*.

## HARE.

It is a received opinion that use of hare's flesh procured beauty, fresh colour, and cheerful countenance for a seven-night space, insomuch that the Italians have a byword which speaketh thus of a fair man: "He hath eaten a Hare."—Buttes, *Dyet's Dry Dinner*, R. 2. 1599.

On ne doit point donner à jeunes filles à manger de la teste d'ung lièvre, affin qu'elles marieez n'y pensent: et par especial encointes car pour certain leurs enfans en pourroient avoir leurs levres fenduez.—*L'Evangile des Quenouilles*. Ed. Fechner, 1493.

Brains of hare given to fretful child.—*N.*, vi. 1, 34.

## MUTTON.

Pourquoy dit on que le mouton nous fait envieillir sur toutes viandes et que le fromage nous an garde.—*Jo.*, II. (Cab. 84).

## CHEESE.

I allow Idiosyncrases, particular Constitutions to politick Bodies as well as naturall; as some have that Antipathy to Things, Cheese, Cats, &c., so some Nations their hatred of Customes beloved by others: the Spaniard's constancy to his Fashion would have continued him in Fig-leaves had he been the first wearer of them. Whereas had Adam's Sons and Daughters had the French Levity, he might have been harder put to it to have named his children than the creatures.—*Rd. Whittock, Zootomia*, p. 224. 1654.

They that have best leisure and love cheese best I would wish them to write an Apology in defence of the common dislike thereof why so many love it not.—*Hy. Buttes, Dyet's Dry Dinner*, N., 7 r. 1599.

Caseas anguilla mortis cibus ille vel illa.

Ni sæpius bibas et rebibendo bibas.—*Withals*, 1586.

What should be the reason that so many people should have such an antipathy against cheese (more than any one manner of meat) I leave to the skilful in the mysteries of nature to decide.—*Fuller, Worthies [Wales]*.

## RABBIT.

But the tame ones are not so good, for in Spain they will not eat of a tame cony, because every creature doth partake in taste of the air wherein he liveth, and therefore tame conies which are kept in a close and unsweet air, by reason of their own excrements, cannot taste so well or be so wholesome as those which run wild in the mountains and fields free from all infection of evil air.—*E. Topsell, History of Four-footed Beasts*, 1607, p. 110.

PORK would seem from the following to have been eschewed in Scotland :

Indeed my father Ben doth there produce  
A reason why they \* were denied the Jews,  
Because that nutrimental animal  
Of a provoking sap and Hogon † all  
Would have disorder'd and o'erpamper'd those  
Who newly come from Egypt's hard dispose,  
Rebels in rough Mosaic discipline,  
How much more rebels had they eaten swine !  
Which makes me think the Caledonians,  
Alike in sins, alike in onions,  
Are of affinity with the old Jews  
Both for rebellion, both do pork refuse.

Edmund Gayton, *The Art of Longevity*, cxv. 1659.

\* Swine. † Haut-gout.

*Carlo.* Oh, it's the only nourishing meat in the world. No marvel though that saucy, stubborn generation, the Jews, were forbidden it ; for what would they have done, well pampered with fat pork, that durst murmur at their Maker out of garlic and onions ? 'Slight ! fed with it, the whoreson, strummel-patched, goggled-eyed grumbledories would have giganto-machised.—Ben Jonson, *Ev. M. out H.*, iv. 5.

And by the Puritans in England :

I am a Puritan, one that will eat no pork,  
Doth use to shut his shop on Saturdays  
And open it on Sundays ; a Familist,  
And one of the arch limbs of Beelzebub ;  
A Jewish Christian and a Christian Jew.

R. Davenport, *New Trick to Cheat the Devil*, iv. 1. 1639.

(See quotation below.)

*Cf.* T. Scot, *Philomythie*, 2nd ed., 1622 (of the Church Papists).  
They travel still on Sundays and remove against Easter.  
—[*Unio, Epimythium*].

Pork betokeneth uncleanness, from which we must abstain.—  
Cawdray, *Tr. of Similies*, p. 481. 1600.

Mr. Travers had an extreme aversion to a pig when brought whole to table, but, what is very strange, could eat it when cut in pieces.—Pegge, *Anon.*, vii. 78.

The Bulgarians believe that Turks, who have never eaten pork, enter into the bodies of swine at their death, and that the Mussulman women anoint the corpse with pig's lard to prevent this.—St. Clair and Brophy, p. 57.

COW BEEF.

Telle [prejugé] est par exemple, l'opinion de la pretendue inferiorité a de la viande de vache relativement à celle du bœuf : les hommes les plus competent ont reconnu l'impossibilité de distinguer ces deux viandes, lorsque les animaux ont été suffisamment nourris et ont peu travaillé.—Rion.

UCK and Mallard. They feed oft-times on frogs and toads, wherefore their flesh must needs be unwholesome.—Cogan, *Haven of Health*, p. 136.

## RAINS.

Same parts nourish the same: and this will account for the similitude of children to their parents, and be of great service in medicine. Take care of hare's brains and calf's head brains.—Pegge, *Anon.*, X. lxxxix.

## ELS.

Prejudice against among Scotch.—Scott, *Introduction to Quentin Durward*.

The eel is cosin to a snake.—Bar., *Ecl.*, ii.

God generally forbiddeth the Israelites (*Lev.* xi. 9, 10) to eat of any fish that wanteth either fins (as the Poulpe, Periwinkles, Lobsters and Crabs) or scales (as the Eele, Lamprey, Plaise, Turbot and Conger) and a hundred fish more wanting either scales or fins.—Thos. Muffett, *Health's Improvement*, c. vii. 1655.

And generally all fish that hath scales and fins [are very wholesome] for many scales and fins betoken the pureness of the fish.—Cogan, *Haven of Health*, p. 142.

Vocibus anguillæ prave sunt si comedantur.—Harington, *Schoole of Sal.*, c. 31.

## 'OTATO.

The Boors, and it is said the Hottentots, will not eat it.—Barrow, *Trav. in S. Africa*, 1806, i. 68.

## N-MEATS (brains, heart, liver, lights, kidneys, tripe, gizzard).

Gross fish, lamb's flesh, the in-meats of beasts, raw herbs, pig's brains and all slimy meats be evil for thee.—Bullein, *Government of Health*, f. 35. 1558.

## BLOOD. (Black Puddings).

Some for abolishing black pudding,

And eating nothing with the blood in.

Butler, *Hud.*, III., ii. 321.

A pig or a hog or any edible brute beast, a cook or a butcher deals upon dies bleeding.—T. Nash, *Unfortunate Traveller*, 1594, M. 4, l.

After the flood, when flesh, fish and fruit were permitted to be indifferently eaten and blood and fat only forbidden, yet we gather up the blood and fat of beasts to make us puddings, and abstain not (for recovery of consumptions) to suck the hot, leaping and vital blood out of one another's veins.—Muffett, *Imp. of Health*, cxxviii.

They say those that eat black pudding will dream of the devil.—S., *P. C.*, ii.

**TIMES & SEASONS—GOOD LUCK. LEAN'S COLLECTANEA.**

**EGGS.**

That eating them makes the face freckled.—Buttes, *Dyet's Dry Dinner*.

Freckles on the skin are called "fawn-freckles" and are supposed to come at the same time as, and to be in some way consequent on, the building of birds'-nests. Is this because so many eggs are spotted with brown?—(Cheshire) Hardwicke, *Science Gossip*, iii. 86.

**FIG.**

Some good Scholastique Divines think the fruit forbidden to be bitten (*Gen.* ii. 17) was not an apple but a fig.—Hy. Buttes, *Dyet's Dry Dinner*, B. 2 r. 1599.

**BREAD-CRUST.**

Our morning rolls lose their fine flavour by the outer skin being rasped off. No one is able to account for this but with the foolish reason that the crumbs are wanted for the hams, *i.e.* that appearance is of greater importance than taste. The following throws a fresh glimmer of light on the subject: "Commonly crusts of bread be very dry and burneth: they do engender melancholy humour. Therefore in great men's houses the bread is chipped and largely pared, and ordinarily is made in brewes and sosse for dogs which will help to feed a great number of poor people, but that many be more affectionate to dogs than to men."—Bullein, *Government of Health*, f. 113. 1558.

Est il vray que de manger des croutes de pain et des nerfs ou parties nerveuses on devient fort?—Jo., II., t. 321.

**MUSHROOM.**

Adders, snayles and musheromes be good meat there [Lombardy].—Boorde, *Int. of Know.*, xxv. 1547.

**OYSTER.**

Choleric stomachs may well digest raw oysters, but they have cast many one away; yet raw oysters will cleanse the reins.—Bullein, *B. of D.*, 79.

**HONEY.** That eating it makes you thin.

**VINEGAR.** Elle mange du sel, elle boit de vinaigre  
Pour avoir la peau blanche et le visage maigre.  
Alizon, i. 2, 1664, *An. Th. Fr.*

**TIMES AND SEASONS—GOOD LUCK.**

To everything there is a season, and a time to every purpose under the heaven.—*Ecclesiastes*, iii. 1.

One of Manasseh's sins was that he "observed times" (*2 Kings*, xxi. 6; *2 Chronicles*, xxxiii. 6), and the doing so is expressly forbidden (*Leviticus*, xix. 26; *Deuteronomy*, xviii. 10-12). St. Paul, too, reproaches the Galatians for desiring to return to the bondage of these "weak and beggarly elements": "Ye observe days, and months, and times, and years" (*Galatians*, iv. 9-10).

One wounded by a small fish called a sting ray, which often happens in catching sand-eels, will feel the pain of the wound very severely until the next tide.—G.

The *Dialogue of Dives and Pauper*, printed by Rd. Pynson in 1493, among the superstitions then in use at the beginning of the year: "Alle that take heed to dysmal dayes, or use nyce observaunces in the newe moone, or in the newe yere, as setting of mete or drynke by night on the benche to fede Alholde or Gobelyn, ledynge of the plough about the fyre, as for good begynnynge of the yere" (ch. 34).

Il avait jadis l'habitude de nommer les garçons, nés le 24 Dec. Adam et les filles Eve: cela disait on portait bonheur.—C., A. B.

Nella vigilia del Natale rinengono uno zocco il più grosso; che si trovino avere; e detto un Pater Noster lo incendiano e deve ardire tutta la notte, ed il giorno seguente, simboleggiando di riscaldare il neonato Bambino.—Mich. Plac., p. 119; and see *post*.

Stando in detta giornata ai contadini del vino, lo gettano vicino ad una vitæ; e dicono, che le viti fanno una grande quantità di uva.

Nella sera del Natale mangiano un poco di uva fresca, colla persuasiva che influisca ad avere danaro in tutto l'anno. Finalmente, indossano per uso indispensabile una camicia nuova, figurandosi scioccamente con ciò di risparmiarsi una malattia entro l'anno corrente.—*Ib*.

L'eau puisée a minuit (Veille de Noel) pendant que l'heure sonne est sacrée; elle guerit la fièvre, les maux d'estomac, &c.—C., A. B.

The Twelve Nights are an image of the year.—Sanskrit Text.

Dreams for twelve nights after Christmas come true.—Miss M.

It faded on the crowing of the cock.

Some say that ever 'gainst that season comes

Wherein our Saviour's birth is celebrated,

The bird of dawning singeth all night long:

And then, they say, no spirit dares stir abroad,

The nights are wholesome, then no planets strike,

No fairy takes nor witch hath power to charm,

So hallow'd and so gracious is the time.

Shak., *Hamlet*, i. 1, 157.

Hoc esse signum prescii

Norunt repromissæ spei

Qua nos soporis liberi,

Speramus adventum Dei.—Prudentius.

Green Yule makes a fat kirkyard.

Child born on Christmas Day [or on Good Friday.—Wright, *Essays on Superstitions of Middle Ages*, i. 298] will be able to see spirits. Will neither be drowned nor hanged.—(W. Sussex) *F. L. R.*, i. 9.

TIMES & SEASONS— LEAN'S COLLECTANEA.  
GOOD LUCK.

"Of great worship shall he be" if it also happen to be Sunday.  
*See H., E. P. P., ii. 2.*

Halloween bairns see far.—Scott, *Monastery*.

C'est à dire se distingue par une rare intelligence.—C., *A. B.*

It is a popular article of faith that those who are born on Christmas or Good Friday have the power of seeing spirits, and even of commanding them. The Spaniards imputed the haggard and downcast looks of their Philip II. to the disagreeable visions to which this privilege subjected him.  
—Note by W. S.

The haughty demon mocks my skill;  
But thou,—who little know'st thy might,  
As born upon that blessed night,  
When yawning graves and dying groan  
Proclaimed hell's empire overthrown,—  
With untaught valour, shalt compel  
Response denied to magic spell.

Scott, *Marmion*, III., 22.

A child born at midnight, or in the chime hours, will be ghost-free all its life.—(Devon) Bray.

A child born about noonday will turn out silly.

In Kamtschatka, that the child's good or ill fortune is indicated by the weather at the moment of its birth—serene or troubled.—G. W. Steller, pp. 280-1.

Le blé de semaille mis dans la nappe qui a servi le jour de Noël, n'est pas mangé par les oiseaux.—D. C.

A Perigueux le premier jour de l'an chaque servante jette un morceau de pain dans le puits de la maison, bien convaincue qu'elle est que ce puits ne pourra alors tarir quelque grande que devienne la secheresse dans le cours de l'année.—D. C.

Nell primo giorno dell' anno dicono i contadini che bisogna fare un poco di tutti i lavori, i quali soglia no fare in tutto l'anno; perchè così vanno a riuscire tutti bene.—Mich. Plac., p. 110.

Sono vigilanti li contadini, tanto uomini che donne, nel sortire di casa nel primo giorno dell' anno a rimarcare il soggetto che incontrano per il primo, desumendo da tale incontro un preludio, o fausto, o funesto per le vicende dell' anno intero.  
—*Ib.*, p. 109; and see *ante* p. 185, "Priest."

FIRST BLOOD.

Wife-beating to the effusion of blood may be a novel method of securing luck in the herring-fishery; but to "draw blood" is practised in some of the fishing-villages on the N.E. coast of Scotland, under the belief that success follows the act. This act must be performed on NEW YEAR'S DAY, and the good fortune is his only who is the first to shed blood. If the morning of the New Year is such as to allow the boats of the village to put to sea, there is quite a struggle as to which boat will reach the fishing-ground

first, so as to gain the coveted prize, the first-shed blood of the year. If the weather is unfavourable for fishing, those in possession of guns—and a great many fishermen's houses possess one—are out, gun in hand, along the shore before daybreak, in search of some bird or wild animal, no matter how small, that they may draw blood, and thus make sure of one year's good fortune.—*N.*, iv. 11; *Gr.* See p. 24, *ante*.

## FLOWER OF THE WELL.

Among the Strathdown Highlanders, early in the morning of NEW YEAR'S DAY, the *Usque Cashrichd*, or water drawn from the Dead and Living Ford (see *post*), without suffering the vessel to touch the ground, is drunk as a potent charm against witchcraft, the evil eye, &c. A similar superstition prevails in the South of Scotland, where, the instant the clock has struck the midnight hour, one of a family goes to the well as quickly as possible, and carefully skims it: this they call getting the scum or cream of the well.

"Twall struck—twa neebour hizzies raise,  
An' liltin' gaed a sad gate;  
The flower o' the well to our house gaes,  
An' I'll the bonniest lad get."

Stewart, *Popular Superstitions of the Highlands*.

There is a similar custom in South Wales.—*Ath-næum*, February 5th, 1848.

## YULE.

In Angus, he who first opens the door on Yule Day expects to prosper more than any other member of the family during the future year, because "he lets in Yule." A table or chair, covered with a clean cloth, is set in the door as soon as opened, and bread and cheese set on it to Yule. The first thing in the morning, a new broom besom is set at the back of the outer door "to let in Yule." The attentive servant also goes early to the well to draw water, to the stack to draw corn out of it, and brings in a kale from the garden. The first pailful of water drawn is called the cream (scum or ream) of the well, and ensures luck in marriage. A table is set out with meat and drink, and everyone who calls must partake.—J.

## MUSIC.

On your psaltries play,  
That sweet luck may  
Come while the log is attending.

Herrick [*Hesp.*, 786.—ED.]

## DUNG OF STABLE.

Il faut ôter le fumier de l'écurie la veille de Noël pour que les bêtes ne soient pas beillâdes dans l'année, pour qu'elles n'aient pas mal aux pieds.—*Mel.*, *Franche Comté*, p. 371.



TIMES & SEASONS—  
GOOD LUCK. LEAN'S COLLECTANEA.

WASSAILING TREES.

Wassail the trees, that they may bear  
You many a plum and many a pear ;  
For more or less fruits they will bring  
As you do give them wassailing.

Herrick, ii. 271 [*Hesp.*, 789.—Ed.]

DYING.

Morendo il giorno di Pasqua o di Natale, non si marcisse.  
—Bolla, 1604.

IT IS HELD TO BE LUCKY:—

To have the CHRISTMAS pudding stirred by all in the house.—*N.*, ii.

It was, till lately, a common North of England custom to have a haggis for breakfast on Christmas Day, and some part of the family sat up all night to have it ready at an early hour. It is now served at dinner instead.—Brockett.

To be kissed under the mistletoe.

Nares (*Glossary*, s. v.) mentions "the custom of hanging up a bush of it in the kitchen or servants' hall, with the charm attached to it that the maid who was not kissed under it at Christmas would not be married in that year."

To hang up a stocking at the bed-head on Christmas Eve.

Carried by the Pilgrim Fathers to America, and still used in the North of England.—Hn.

This was also practised on St. Nicholas' Eve (December 4-5).

—Thoms, *Anecdotes and Traditions*, 1839, p. 86; Naogeorgus, IV.; Brady, *Clavis Calendaria*, ii. 297.

To wish such of your acquaintance as you meet, "A Merry Christmas" and "A Happy New Year."

Prospera lux oritur : linguisque animisque favete ;  
Nunc dicenda bono sunt bona verba die.

Ovid, *Fasti*, i. 71.

At our late twin diurnum marks Calendar

A Scotch clergyman, before 1661, "was famous for searching people's kitchens on Christmas Day for the superstitious goose."  
—Wodrow's *Ch. of Scotland*, i. 237; note by Buckle, *C. P. B.*

To eat mince-pies between Christmas and New Year's Day. As many as you eat in different houses, so many happy days\* in the year.—*N.*, ii. \* Months.—*Dn.*

Some are to be kept to be eaten on Easter Day.—*N.*, v. 5.

Not to be eaten before Advent Eve, nor after Shrove Tuesday.  
—Miss M.

Herrick says on Candlemas Day :

"End now the white loaf and the pie,  
And let all sports with Christmas die."

[*Hesp.*, 896.—*ED.*]

ST. STEPHEN'S DAY (December 26th) in Cleveland is devoted to hunting and shooting, it being held that the game-laws are not in force on that day.—*Hn.*

On ne doit pas manger de choux le jour de S. Etienne parcequ'il s'était cache dans un carré de choux pour éviter le martyre.  
—Thiers, *Traité*, i.

Blessed be St. Stephen :  
There is no fast on his even.

On St. Stephen's Day, blessings are implored upon pastures.—*Bp. Hall, Triumphs of Rome*, p. 58. See *Olai Wormii, Fast. Dan.*, ii., c. 19.; Sir T. Overbury, *Characters*, "Footman."

On St. Stephen's Day, the apple-trees in Devonshire are shot at with a view of ensuring a good crop.—*Hn.*

In detta giornata mettono un ferro nel fuoco e reso rovente bollano il loro cane, acciò arrabiandosi non abbia a morsi-care qu'elli di casa.—*Mich. Plac., Usi, &c.*, p. 150.

Mox sequitur Stephani festum, quo quisque caballos  
In campo exercet cursu, saltuque volucris.  
Dum fluat e toto fessorum corpore sudor  
Adque fabros ductis mandant per tundere venam  
Scilicet hoc prodesse ferunt, hac luce peractum,  
Ne morbis ullis illo tententur in anno :  
Cornipedum Stephanus ceu curam gesserit unquam.

Naogeorgus (T. Kirchmeyer), *Regnum Papisticum*, IV. 1553.

To bleed horses on St. Stephen's Day.—*Aubrey, Rem. of Gentilisme*; *Latimer, Sermon on St. Stephen's Day*; Sir T. More, *Dialogue on Heresie*, ix; C., *A. B.*

On St. Stephen's Day the farrier came constantly and blooded all the cart-horses.—*Ay.*

If you bleed your nag on St. Stephen's Day,  
he'll work your wark for ever and aye.

*Poor Robin's Prog.*, 1696.

Ridiculed by *Latimer, Sermons*, fo. 275.

A. speaks of this being superstitiously done on St. John the Baptist's or St. Peter and Paul's Day.—*D.*

LAST DAY OF YEAR.

The following custom is still observed, to a limited extent, in Nottingham:—One of the heads of the family, previous to locking the street-door for the last time in the year, carefully deposits a gold coin in close proximity to the door, where it is allowed to remain until the New Year has been ushered in by the ringing of the church bells, when the gold is taken indoors. This is believed to insure the supply of money for the year's necessities.—*Chelmsford Chronicle*; N., V. vi. 534.

At Tenby, children used to visit the houses on New Year's morning, sprinkling the furniture with water, and singing:

"Here we bring new water from the well so clear,  
For to worship God with, this happy New Year;  
Sing levy dew, sing levy dew, the water and the wine,  
With seven bright gold wires and bugles that do shine.  
Sing reign of fair maid, with gold upon her toe;  
Open you the west door and turn the old year go.  
Sing reign of fair maid, with gold upon her chin;  
Open you the east door and let the new year in."

See Mason's *Guide to Tenby*.

On New Year's Day, which is called Chibouque-gunu (Switch-day), everybody procures a little switch of Kizil (cornel-wood), and taps with it everyone he meets, at the same time wishing him a happy New Year; this practice is not of Slavonic origin [? of Pagan].—St. Clair and Brophy, *A Residence in Bulgaria*, p. 38. 1869.

MISTLETOE.

To give the Christmas mistletoe to the cow that first calves in the New Year. Brings luck to all the dairy.—(Worc.) N., ii.

Browne (*Vulgar Errors*, ii. 6) says it is given to cows to promote the after-birth.

Dyer, p. 34, records a legend, that it was originally a tree, which, being used for Christ's cross, shrunk to its present proportions as cursed in consequence. It is certainly tabooed in modern church decorations. The viscous berry made it characteristic in the worship of Freya.

If snow do continue, sheep hardly that fare,

Crave mistle and ivy for them for to spare.—Tusser.

In the North of Scotland, "the maiden" is preserved till Yule morning, when it is divided among the cattle, "to make them thrive all the year round."—J.

To wear something new on NEW YEAR'S Day, or "you will not get much all the year."—Hone, *Year Book*, p. 253.

Reve de nouvel an, revelation de la verité. Biere de nouvel an, biere rajeunissante.—C., A. B.

You ought to have money in your pocket and a cupboard full, to ensure luck during the year.—Baring-Gould, *Long Ago*, i. 43.

The Scotch believed they could not thrive unless they received a New Year's gift.—Nicoll, *Diary* [Bann. Club], 1836, p. 191.

Aller à l'aguillanneuf.—Rabelais, B. ii., c. 11. Translated by Urquhart: "To go a handsel-getting on the first day of the New Year."

Ay-guy\*-l'an neuf.—Cotgrave.

Fr., guy = mistletoe.

Quid vult palma sibi rugosaque carica, dixi,

Et data sub niveo candida mella cado?

Omen, ait, causa est, ut res sapor ille sequatur

Et peragat cœptum dulcis ut annus iter.

Ovid, *Fasti*, i. 185.

o have a male first enter your house on New Year's morn, to let or take the new year in.—L. See Baring-Gould, *Long Ago*, i. 42.

Called "a luckybird" (Yorkshire). This also prevails on Christmas morn.—N., iii.

He should be dark-haired, and should pass through the house, entering at the back and leaving by the front-door.—N., ii.; Hampson, *Med. Æv. Kal.*, i. 98.

A red-haired man is supposed to bring ill-luck.—H. W.

A fair man is luckier than a dark one as a "first foot." He should bring something in with him: it is generally a shovelful of coals.—Hn.

It is customary to give boys some small reward for placing sand on the doorstep and in the passage.—Hunt.

In the Highlands, he who first salutes another on meeting this day is entitled to a gift.—Stewart.

See Brockett, *Glossary*; Jamieson, *Dictionary of Scottish Lang.*, Art. "First-fit."

The welfare of the female members is supposed to depend on this:

Ere New Year's morn begin to peep,

Wi' glee, but little din,

At doors the lassies sentrie keep,

To let the first fit in.—Rev. J. Nicolls, *Poems*.

Take out and then take in,

Bad luck will begin;

Take in, then take out,

Good luck comes about.—(Lincolnshire.)

The young people were accustomed to go from house on New Year's Day, repeating (in Manx):

"Again we assemble, A Merry New Year

To wish to each one of the family here,

Whether man, or woman, or girl, or boy,

That long life and happiness all may enjoy:

May they of potatoes and herrings have plenty,

With butter and cheese, and each other dainty;

And may their sleep never, by night or by day,  
Be disturbed by even the tooth of a flea ;  
Until at the quaaltagh again we appear,  
To wish you, as now, A Happy New Year."

On this being said or sung, they were then invited into the house to partake of its hospitalities; a person of dark complexion being the "first step," or quaaltagh, as one of light complexion or hair is thought unlucky.—Glover's *Guide to the Isle of Man*, 1868.

A spaagagh or splay-footed person is considered particularly unlucky as quaaltagh.—Harrison, *Mona Miscellany* (Manx Society), 1869, p. 135.

The superstition that the occupation of New Year's Day was representative of the year following is exemplified in Swift's *Journal to Stella*, Letter xii. Of writing to her on that day, he says:

"Would you answer M. D.'s letter,  
On New Year's Day you will do it better ;  
For when the year with MD. 'gins,  
It without MD. never lins."

To drink the last glass of wine or spirits out of the last bottle on New Year's Eve or Day. Brings luck in general, and, to a single person, ensures being the first of the company to marry.—Hn.

On boit une fois à la memoire des morts, et trois fois à celle des vivants.—C., A. B.

HANSEL MONDAY. The first Monday in the New Year.—Patton, *Expedition to Scotland*, 1548; Arb., *Eng. Garner*, iii. 84.

To light fires among the new-sown wheat on TWELFTH EVE.—(Gloucestershire and Herefordshire) L.; N., IV. xii. 466.

I do guess that this custom is derived from the Gentiles, who did it in remembrance of Ceres, her running up and down with flambeaux in search of her daughter, Proserpine, ravisht away by Pluto; and the people might think that this honour done to the Goddess of Husbandry that their corn, etc., might prosper the better.—Ay.

Nella sera della Epifania deve la più vecchia di casa allestire la cena, per il proverbio, che "Dall' anno nuovo a cinque sera la vecchia fà da cena.—Mich. Plac., 112.

Pagus agat festum ; pagum lustrate, coloni,  
Et date paganis annua liba focis.

Ovid, *Fasti*, i. 669.

At Twelve-tide at night they use in the country to wassail their Oxen, and to have wassail-cakes made.—Ay.

Une chemise faite avec du lin fité pendant les douze nuits est bonne à bien des choses.—C., A. B.

For plantes\* and for stockes, lay aforehand to cast ;  
But set or remove them while Twelve-tide doe last.

Tusser, *One Hundred Points of Husbandry*, B. 2. 1557.

\* i.e. of apple-trees.

Ai primi albori del giorno 25 di Gennajo\* armati i loro ragazzidi grosso bastone, mandano i contadini a percuotere le piante; poiché maltrattate, producono, dicon essi, molte frutta e saporite alla loro stagione.—Mich. Plac., p. 94.

\* St. Paul's Day.—ED.

#### ANDLEMAS DAY (February 2nd).

Quand on fait des beignets avec des œufs, de la farine et del'eau pendant la messe de la Chandeleur, de manière qu'on en ait de faits après la messe on a de l'argent pendant toute l'année.—Thiers.

#### SHROVE TUESDAY.

But others then sow Onyon seede, the greater to be seene,  
And Persley eke and Lettys both, to have them always green.  
B. Googe, *Popish Kingdom*, 1570.

#### SH WEDNESDAY.

On the first day of Lent, all the village dogs are caught and soundly beaten, to prevent them going mad during the year.—St. Clair and Brophy, *Residence in Bulgaria*, p. 39.

at pancakes on SHROVE\* TUESDAY, and grey peas on ASH WEDNESDAY, and you will have money all the year.—N., ii.

\* Goody.

Bonne entreprise se commence le Mardi gras.—C., A. B.

Le Mardi gras est le jour de fête du millet; il est bonne d'en manger d'une bouille ce jour. Qui boit un verre de lait n'a pas à craindre pendant l'été les rayons du soleil; il n'en souffrira nullement.—*Ib.*

Si l'en mange des crêpes le jour de la Purification les blés ne sont pas cariés.—D. C.

Il faut semer des choux durant la semaine sainte, et il leur nait des bosses quand on les plante en Mai.—*Ib.*

#### MBER WEEK.

Gabriel Naudé assure, dans son *Apologie des Grands Hommes soupçonnés de Magie*, publiée en 1712, qu'il y'a encore des personnes assez superstitieuses pour pretendre que c'est particulièrement aux jours des quatre temps que naissent les enfants coiffés.

o eat veal and bacon on MID-LENT (Mothering) Sunday [and Good Friday].

Ne plaignez pas celui qui meurt pendant le Rhamadan; car pendant le Rhamadan les portes de l'enfer sont fermés et celles du Paradis toujours ouvertes.—Daumas, *L'Algerie*.

Selden (*Table-Talk*, XV. ed. 1892) says it was always the fashion for a man to have a gammon of bacon at Easter, to show himself to be no Jew.

o sow garden seeds on PALM SUNDAY. Flowers will be double.—(Gloucestershire) Ay.

Les rameaux bénis ce jour protegent contre les taches de rousseur que en pays Romannon nomme "brens de Judas."  
—C., A. B. And see *post*.

Pagum lustrate coloni.—Ovid, *Fasti*, i. 669.

To this seems to answer the walking of the young men and maids who receive the Sacrament on Palm Sunday, and after dinner walk about the corn to bless it. But this day gives many conceptions.—N., ii.

THURSDAY IN PASSION WEEK.

Des poules sorties d'œufs pondus le jeudi saint changent toutes les annés le couleur de leur plumage. Manger sept sortes de legumes verts mêlés ensemble, ou s'attendre a ne pas echapper à la fièvre.—C., A. B.

Nel Giovedì Santo quando si legano le campane, sogliono li contadini legare gli alberi lusingandosi che ciò sia vevole a renderli frutti feri.—Mich. Plac., p. 117.

[Acciò ad essi non faccia male la nebbia.—*Ib.*]

This is also practised in some villages on Holy Saturday.—*Ib.*

Je connois des gens superstitieux qui gardent toute l'année des œufs de poule pondus le Jeudi et le Vendredi Saint pendant le Service divin, qu'ils disent être très souverains pour éteindre les incendies, dans lesquels ils sont jettés.—Thiers, *Traité*, i. 320.

J'en connois d'autres de meme trempe, qui se persuadent que trois pains cuits le meme jour du Vendredi-saint et mis dans un tas ou monceau de bled, empêchent qu'il ne soit mangé des rats, des souris, des charensous ou calendes, ni des vers.—*Ib.*

To have an egg laid on GOOD FRIDAY. It is to be preserved as a charm.—N.; S. To be carried for luck in gaming.—Tylor, *Prim. Cult.*, i. 72.

It was an ancient belief in Flanders that children born on Good Friday possessed the power of curing themselves, without aid, of fevers and other ailments. It used to be thought that eggs laid on this day were capable of extinguishing fires; and that three loaves baked then, and buried in corn, were safe from the depredation of all vermin.—B. H.

Garantit contre tout rupture au corps.—C., A. B.

To make hot-cross buns on Good Friday.—N., iii. But see *post*.

Hot-cross buns, if properly made, will never grow mouldy.—(Suffolk) Chambers, *Book of Days* [II., 322.—ED.]

Good Friday comes this month, the old woman runs  
With one or two a penny, hot-cross buns,  
Whose virtue is, if you believe what's said,  
They'll not grow mouldy, like the common bread.

*Poor Robin, March, 1733.*

Bitters then made, invaluable cures for disease.—(West Indies) Branch, *West Indian Superstitions*.

Les lentilles ou feves qu'on mange le Ven. Saint se changent en deniers. Qui ne boit pas, peut boire beaucoup pendant toute l'année sans risquer de s'enivrer.—C., A. B.

It is still a common belief that one cross-bun should be kept for luck's sake from Good Friday to Good Friday. It seems that in Dorsetshire, a loaf baked on the day, and hung over the chimney-piece, will have the effect in the popular estimation of preventing the bread baked in the house during the year from going reamy, or stringy.—B. H.

o wean a child on Good Friday.—(Devon) Bray; N., i. 3; H. W. De crainte qu'il ne tombe en langueur.—Thiers, i. 269.

o empty your lye-tub on Good Friday, or you will have bad luck during the ensuing year.—(Worcestershire) Noake, p. 179.

o remove bees on Good Friday.—(Devon) Dm.; B.

o plant crops on Good Friday, especially to sow peas. In Devonshire, they say that they are sure to grow "goody," and it is thought a very lucky day for grafting.—Hn.; Bray.

Flax ought to be sown before Good Friday.—(Tyrone) Hardwicke, *Science Gossip*, 1874, p. 238.

Parsley: if sown on any other day, it will not come double.—(Surrey) N., v. 3.

If you sow the seeds of the stock on Good Friday at sunset, the flowers will come double.—(Worcestershire) L.

Dans le pays Castrais les femmes ont la coutume le Jeudi Saint de mettre dans leur poche des grains de violier\* mêlés avec de la terre, et durant le Stabat, elles agitent vivement ce melange, convaincues que ce moyen leur procura des fleurs doubles.—D. C.

\* Wallflower.

o change the caps of young children on Good Friday [or Easter Day].

ormerly, a man who died on Good Friday was deemed a saint.—Neander, *History of the Church*, vii. 457.

#### ASTER DAY.

Manger deux œufs pondus le Vendredi Saint preserve contre la fièvre.—C., A. B.

Ne pas manger de viande le dimanche de Paques preserve contre le mal de dents.—*Ib.*

Nella mattina del Sabato Santo, slegate le campane, corrono li contadini a lavarsi la faccia senza asciugarsi, credendo con ciò di conservarsi la vista. Quelli che hanno dei bambini, che ancora non mutano il passo, quando suonano le campane nel Sabato Sano, corrono a prenderli; ed a forza li fanno camminare un poco per l'aja, perchè così facendo dicono che camminano, più presto. Slegate le campane, e celebrandosi la Messa, quando il Sacerdote pronunzia "Sursum corda" i contadini vanno alla pila del acqua santa a bagnarsi gli occhi.—Mich. Plac., *Usi della Romagna*, p. 117.



**TIMES & SEASONS—** LEAN'S COLLECTANEA.  
**GOOD LUCK.**

Easter-eggs. Painted and gilded eggs, presented to each other on first day of solar year by Persian Mussulmans.—Chardin.

Tansy pudding is the proper dish for Easter Day; and on Whit Sunday, cheese-cakes or custards.—F.

A kind of sweet dish, made of eggs, cream, etc., flavoured with the juice of the herb tansy.—*Pepys' Diary*, March 30, 1662.

This in imitation of the "bitter herbs" of the Jews.—Selden, *Table-Talk*, xv.

Boire de l'eau froide ce jour garantit la santé.—C., A. B.

Eau puisée silencieusement le matin de Paques avant le levé du soleil ne se gâte pas.—*Ib.*

In questo giorno si pongono una camicia nuova per evitare essi dicono una grave malattia entro l'anno; con l'invidia gara pure di emularsi a vicenda nella novità e pompa del vestiano.—Mich. Plac., p. 117.

Home-made cakes, eggs, and lamb are indispensable for the family dinner on Easter Day. The swine are locked up all the morning in their sty, and turned out in the fields in the afternoon.—*Ib.*, p. 118.

If a bird drops its dung on you, you 'll be lucky all the year.—(Cleveland) *N. & Q.*, V. x. 287.

Unless you have duck for dinner on Easter Day, you 'll never pay your debts.—*Trans. Devonshire Association*, x. 107.

Baked custard should be eaten, and cheese-cakes at WHITSUNTIDE.—N., III. i. 248.

**To be born on EASTER SUNDAY.**

Why was my birth on Easter Day at morn?

Why did Apollo then appear to dance?

Why gave he me Goodmorrow with a glance?

Why leugh he in his golden chair and lap?—

Since that the Hevins are hinderers of my hap?

Alex. Montgomery, *Complaint of his Nativity*, c. 1600.

To put on a new garment on EASTER SUNDAY. The person\* who does not wear something new, unlucky through the year.—S.; F. Or else the birds will spoil your clothes.—Hn.

\* In Scotland, she is called a Paysyad.

Rather on WHIT SUNDAY. More generally Easter Day is the one thus honoured; but a glance round a church or Sunday school on Whit Sunday (pronounced "Whissun Sunday") in Suffolk, shows very plainly that it is the one chosen for beginning to wear new things.—C. W. J. in *Chambers, Book of Days* [II. 322.—Ed.]

At Easter let your clothes be new,

Or else be sure you will it rue.—*Poor Robin*.

Now Easter holidays draw near,  
For maids their best new gowns to wear.

*Ib.*, April, 1735.

**Easter Day.** Having my old black suit new furbished, I was pretty neat in clothes to-day; and my boy, his old suit new trimmed, very handsome.—*Pepys' Diary*, March 30, 1662.

To tailors, shoemakers, and mantua-makers, &c., their lucky days are the latter end of March and beginning of April, most of May and December; for people want new clothes and shoes to make them fine against Easter, Whitsuntide, and Christmas.—*Poor Robin's Prog.*, 1734.

**Avarice.** Salva festa dies upon you, Madame;

I am glad ye have got a new robe, so I am.

What Saint in the Calendar do we serve to-day,

That ye be so gorgeously decked and so gay?

*Respublica*, v. 6, 1553; Collier's repr., p. 62.

The farmer that was contented in times past with his Russet frock and Mockado sleeves, now sells a cow against Easter to buy him silken gear for his credit.—T. Lodge, *Wit's Miserie*, p. 14. 1596.

HEAVING," or "lifting," at Easter has not long been discontinued at Worcester, the locality where the writer last heard of its performance being in Bridport and Dolday. On Easter Monday, the women would surround any man who might be passing by, and, by their joint efforts, lift him up in the air; and on the next day the men did the same to the women. The only mode of escaping this kind of elevation was by "forking out" a certain sum to be spent in drink. At Hartlebury, a few years back, the farmhouse mistress would give the male servant a treat on Easter Tuesday to heave the female servant, for she superstitiously believed that it would prevent the female servant from breaking the crocks during the ensuing year. . . . It was, no doubt, originally designed to represent the Resurrection.—Noake, *Worcestershire Notes and Queries*, p. 213.

#### MAY-DAY.

It is the custom that every year we shall have a May-king (rex vernalis).—Horm., *Vulg.*, 279.

A garland of ground ivy worn this day acts as a love-spell.

Il est utile de tracer une croix sur la porte de sa maison le premier Mai. Branches d'aune (elzenstaak) et de dragon vegetal (drakenstaak) pendues sur la porte d'une etable le jour, garantit les bestiaux contre les mauvaises visites — C., *A. B.*

On cherche a trouver des vers de St. Jean (vers luisants) qui portent bonheur a ceux qui les possèdent.—*Ib.*

On cueille à midi les herbes suivantes janskruyd (Androseme), vyffringerkruyd (quinquefeuille), duivelkruyd (Hecate), waterheks Menyantes trifol.—*Ib.*

**TIMES & SEASONS—  
GOOD LUCK. LEAN'S COLLECTANEA.**

They fancy a green bough of a tree fastened on May-day against a house will produce plenty of milk that summer.—Camden, *Ancient and Modern Manners of the Irish*.

Still practised by the Manx to propitiate the good people and win good luck for the rest of the year.—Harrison, *Mona Miscellany*.

The sun was propitiated here by sacrifices of fire: one was on the 1st of May, for a blessing on the seed sown.—*Survey of the South of Ireland*, p. 233.

On old May-eve (11th), the furze was set on fire to scare the warlock host away.—(Manx) Harrison, *Mona Miscellany*, p. 142.

**ASCENSION DAY.**

Then comes the day when Christ ascended to His Father's seat, Which day they also celebrate with store of drink and meat; Then every man some bird must eat: I know not to what end, And after dinner all to church they come, and there attend.

B. Googe, *Popish Kingdom*, 1570, B. IV., p. 53 l.

In some countries they run out of doors in time of tempest, blessing themselves with a cheese, whereupon there was a cross made with a rope's end upon Ascension Day. Item: to hang an egg, laid upon Ascension Day in the roof of the house, preserveth the same from all hurts.—Reg. Scot, *Discoverie of Witchcraft*, p. 152, f°, 1665.

**WHIT SUNDAY.**

A superstitious notion once prevailed in England, "that whatsoever one did ask of God on Whit Sunday morning at the instant when the sun rose and played, God would grant it him."—Dm.

See "Arise" Evans' *An Echo to the Voice from Heaven, or a Narration of his Life*, 8°, London, 1652, p. 9. He says "he went up a hill to see the sun rise betimes on Whit Sunday morning," and saw it, at its rising, "skip, play, dance, and turn about like a wheel," so fell down on his knees.

Les sapins plantés devant les etables exercent une bonne influence sur les bestiaux. Il est bon aussi de purifier les etables par des feux dans lesquels on jette des baies de genièvre. Les feux allumés sur les hauteurs chassent la peste, les epidemies, et les autre esprits malfaisants.—C., A. B.

**TRINITY SUNDAY.**

In an old Welsh calendar, it is said that on the eve of Trinity Sunday it was the custom to wash or bathe, to prevent the tertian ague. As Trinity Sunday falls near the summer solstice, this may be looked upon as originally a Druidic superstition of that season.—Roberts, *Camb. Pop. Antiq.*, p. 28.

**ST. JOHN'S (BAPTIST) DAY (June 2nd).**

Pour assurer une abondante recolte il faut se rendre la veille de St. Jean dans un champ de blé, et en couper avant le lever du soleil, une poignée du plus beau; mais si on a la maladresse de se laisser prévenir par un autre, celui-là emporte le bonheur qu'on était venu chercher.—D. C.

Dans le dept. de la Charente on croit d'une poignée de fumier, qu'on a derobée entre le jour de St. Jean et celui de la St. Pierre prive le volé de la recolte et double celle de voleur.—*Ib.*

**ST. PETER'S DAY (June 29th).**

Fishermen change their mates every year, and repaint their boats, on St. Peter's Day.—G.

**ST. JAMES' DAY (July 25th).**

In some localities, apple-trees are blessed on St. James' Day.—Hunt.

Who eats oysters on St. James' day will never want money.—D.

**JULY 30TH.**

On dit que les joncs ne croissent plus dans les étangs, ni les chardons dans les champs lorsqu'on les arrache ce jour.—C., A. B.

To visit the healing-wells on the Sunday next after August 12th. Then of special efficacy.—(Manx.)

In the 17th century, the first Sabbath in May and the first day in June were the proper times in Scotland.—R.

Le donne costumano raccogliere e mettere da parte tutte le uova della luna di Augusto e di tutto il detto mese sulla persuasiva che si mantengano per l'anno intero.—Mich. Plac.

**SEPTEMBER.**

I was told (in Ashantee) that our month of September contained fewer bad days than any other, and was, besides, deemed auspicious to travelling.—Bowdich, *Mission to Ashantee*, 1819, p. 266.

Ipsa dies alios alio dedit ordine Luna

Felices operum . . .

. . . nona fugæ melior contraria furtis.

Virgil, *Georg.*, i. 276.

If you eat goose on MICHAELMAS DAY, you won't want money all the year.—D.

If you don't baste the goose on Michaelmas Day, you'll want money all the year.—F.

At a house at Malvern I frequent, they provide us with goose again on October 11th (Old Michaelmas Day).

Eat less, and drink less,

and buy a knife at Michaelmas.—Howell.

Alii elim balneant se in illa die de mane et saltant super ignem  
herbarum illarum de nocte credentes per hoc carere pru-  
rigine et scabie per totum illum annum.—A.

*Qu.* Pray tell me whence  
The custom'd proverb did commence,  
That who eats goose on Michael's Day,  
Shan't money lack, his debts to pay?

*An.* This notion, fram'd in days of yore,  
Is grounden on a prudent score;  
For doubtless 'twas at first design'd  
To make the people seasons mind;  
That so they may apply their care  
To all those things that needful were,  
And, by a good, industrious hand,  
Know when and how t' improve their land.

*British Apollo*, i., No. 74. 1708.

*Qu.* Yet my wife would persuade me (as I am a sinner)  
To have a fat goose on St. Michael for dinner;  
And then all the year round, I pray you would mind it,  
I shall not want money—Oh! grant I shall find it.  
Now, several there are that believe this is true,  
Yet the reason of this is desired from you.

*An.* We think you're so far from the having of more,  
That the price of the goose you have less than before.  
The custom came up from the tenants presenting  
Their landlords with geese, to incline their relenting  
On following payments.—*Ib.*, 1709, ii. 55.

Yea, poll thyself and prevent others, and give the bailiff or like  
officer, now a capon, now a pig, now a goose, and so thy  
landlord likewise; or, if thou have a great farm, now a  
lamb, now a calf.—Tyndall, *Exposition*.

And when the tenants come to pay a quarter's rent,  
They bring some fowl at Midsummer, and a dish of fish in Lent;  
At Christmas a capon, at Michaelmas a goose,  
And somewhat else at New Year's tide, for fear their lease fly  
loose.—George Gascoigne, *Poemes*, 1575.

See Middleton, *Your Five Gallants*, i. 1.

ST. LUKE'S DAY (October 18th).

St. Valentine's Day is fortunate to choose lovers, St. Luke's  
to choose husbands.—G. Chapman, *Monsieur D'Olive*, iv. 1.

This must have been from the facility of making them  
cuckolds, St. Luke having been their patron, as of all  
horned beasts.

See *Eastward Ho!* [Chapman] and a further allusion to "a  
butcher's feast at Cuckold's Haven," *Westward Ho!*  
[Dekker.]

ST. SIMON AND JUDE (October 28th).

This seems to have been the day of choosing the Lord Mayor  
of London.—Wilh. Wyrcester, *Annales*, p. 483; Middleton,  
*Anything for a Quiet Life*, i. 1.

FOLK LORE.

**Henri (III.)** was King imad after his fader Ion,  
A sein Simondes day and sein Jude at Gloucestre anon.  
Rob. of Gloucester, p. 512.

Nicholeos fertur clam aurum donasse puellis  
 Qui pueris et nunc etiam donetque puellis,  
 Illius ante diem suadent jejunia matres,  
 Et post oppressis somno pira, poma nucesque,  
 Pilea, calceolos, virgas quoque, flammea, zonas  
 Supponunt tacite, quæ mane reperta, dedisse  
 Nicoleon dicunt.—Naageorgus, *Regnum Papisticum*, IV.

**DUES AND SEASONS—ILL LUCK.**

**uod festis netur nihilare sæpe videtur.—Withals, 1586.**  
**That which is spun upon holydays**  
**Ofttimes comes to nothing and quickly decays.—*Ib.***

**Broad beans grow the wrong way. i.e. the seed is set in the pods in quite the contrary way to what it is in other years, because it is the ladies' year; they always lie the wrong way.—(Nottinghamshire) N., V. vii. 64.**

**"Courtship, Love, and Matrimonie."**—1606.

*Poor Robin, February, 1700.*

Heiwood, *Epigrams*, vi. 46.

**Vo me senonge Bissetre.** (Vous me présagez malheur.) Bissetre en Bourguignon, s'est dit dans la signification de malheur, parceque la superstition a fait croire anciennement, et fait croire encore, qu'il y avait un mauvais sort attaché tant aux années bissextiles qu'aux jours intercalaires

du bissexe de Fevrier. A Dijon en ces sortes d'années, le vulgaire dit que Bissetre cor.—La Monnoye, *Noëls Bourguignons Glossaire*, p. 28.

"If the nature of anything change in the leap-year, it seemeth to be true in men and women, according to the answer of a mad fellow to his mistress, who, being called knave by her, replied that it was not possible, 'for,' said he, 'if you remember yourself, good mistress, this is leap-year, and then, as you know well, knaves wear smocks.'"—Chamber, *Treatise against Judicial Astrologie*, 1601, p. 113.

This alludes, I think, to the saying that in leap-year women woo and propose to the men, and is a play on the double sense of knave, *i.e.* rogue and young man. But see Mr. Dyce's note, Middleton's *Works*, i. 436, and iii. 81.

Some say leap-year is a good year for old maids and bachelors to get sweethearts.—*Poor Robin, April*, 1732.

If ye will with Mab find grace,  
Set each platter in his place;  
Rake the fire up, and get  
Water in, ere sun be set.  
Wash your pails, and cleanse your dairies;  
Sluts are loathsome to the fairies;  
Sweep your house, Who doth not so,  
Mab will pinch her by the toe.

Herrick [*Hesp.*, 558.—Ed.]

Joe. Master, be contented: this is leap-year,  
Women wear breeches; petticoats are dear.

*Maid's Metamorphosis, F.*, 1600.

IT IS HELD TO BE UNLUCKY:

To LAUGH, or sing, EARLY IN THE DAY. Laugh before breakfast, you'll cry before supper.—*N.*, ii.

They that laugh in the morning may greet ere night.—*K.*

Thus sorrow is at parting, at meeting if there be laughter.—*Townley Mysteries*, p. 243.

To sing when a fresh sable-skin is brought home.—*G. W. Steller, Kamtschatka*, p. 274.

"O Lord! I have heard many a wise gentlewoman say, 'I am so merry and have laughed so heartily that I am sure ere long to be crossed with some sad tidings or other.'"—*T. Nash, Terrors of the Night, D.* 4 l. 1594.

All one, as if men coming from a Play should conclude: "Well! we have seen a Comedy to-day, and therefore there cannot choose but be a Tragedy to-morrow."—*Ib.*

To let eggs [or water] go out of, or come into, a house AFTER SUNSET.—(*N. Lincoln N.*, i. 7.

The Abyssinians, like the Ancient Egyptians, never fight in the night; neither do the Ashantees, not even after sunset, whatever advantages they may lose.—*Bowdich, Essay on Superstitions of the Egyptians, Abyssinians, and Ashantees*, p. 32.

To ALTER THE DAY fixed for a wedding, or a christening.

**YULE TIDE.**

**SPINNING-WHEEL.**

On Yule Een women will not leave any flax or yarn on their wheels, or the devil would reel it before the morning, or their rocks would follow them to church on their marriage-day. If any flax be left on their rocks, they salt it. If yarn be accidentally left on a reel, it must not be taken off in the usual way, but cut off. On Good Friday the same precaution is used, because it is said a rope could not be found to bind our Saviour to the cross, and the yarn was taken off a woman's wheel for the purpose.—J.

Il ne faut pas laisser a percevoir aux arbres un rouet pendant la Veille de Noel, car ils ne porteraient pas l'année suivante. On ne file pas pendant cette nuit, car ca ne porte pas bonheur.—C., A. B.

**YULE CANDLE.**

A large mould candle placed on the supper-table on Christmas Eve. It is unlucky to snuff it till the end of the repast.—Brockett.

To send away the mummers or wassailers unrequited on CHRISTMAS Eve. Ill-luck for the year.—Hn.

On Christmas Eve, better known as Yule Een, when the good wife is busily employed in baking her Yule bread, or care-cakes, if a bannock fall asunder after being put to the fire, it was an omen that she would never see another Yule.

Bread baked on Christmas Eve will not turn mouldy.—(French) Thiers.

Dans le Berry, les habitants de la campagne sont tellement persuadés que durant la nuit de Noel les demons se mettent en course sous diverses, formes d'animaux, qu'ils se gardent à cette époque de tendre aucuns lacets destinés à prendre a du gibier.—D. C.

To bring holly into a house before Christmas Eve.—(Rutlandshire) N., iv.

On Christmas Day, as well as on New Year's Day, Handsel Monday and Rood-day, superstitious people would not allow coal to be carried out of their own house to that of a neighbour, lest it should be employed for the purposes of witchcraft.—J.

If the sun shines on Christmas Day, there will be accidents by fire all the year.—A. C. Lewis, *Hereford Glossary*.

For Christmas Day to fall on a Monday. (But see *MS. Harl.*, No. 2252, fol. 153 r°, XV. Cent., and fol. 154 r°.)

If Christmas Day on a Monday fall,

A troublous winter we shall have all.—D.

To be without mistletoe in the house at Christmas time, but it must not be brought in before Christmastide.—(Worcestershire.)

The mistletoe must not be used in church decorations.



**TIMES & SEASONS—  
ILL LUCK. LEAN'S COLLECTANEA.**

- To have none hanging in the house. A fresh bunch should be hung up on New Year's Day, and a bit of last year's bush kept until that time.—Chamberlain, *W. Worc. Words*.
- Ailleurs on pend un bouquet de gui a la porte des etables.  
Toute fois le gui ne doit jamais toucher la terre.—C., *A. B.*
- To walk near cross-roads on Christmas night, as the ghosts of suicides and murderers buried there have leave to wander and work ill.—S.
- A death in Christmastide betokens many more.—(Somerset) *N.*, i. 9.
- To leave the house on New Year's Day before someone from without has entered it.—(North of Eng.) *N.*, ii.
- To be first wished a "Merry Christmas," or a "Happy New Year," by a red- or fair-haired man.—*N.*, ii.
- Pliny (*N. H.*, xxviii. 5) counts this practice of wishing each other a "Happy New Year" on New Year's Day as a superstitious custom. "Cur enim primum anni incipientis diem lætis precationibus invicem faustum ominamur?"
- If the first fit, *i.e.* first who calls or is met, is lay-fittet (flat-footed), it is an evil omen.—J.
- To turn a mattress at Christmas time. Causes death of the occupant of the bed.—*N.*, iv.
- To do any work on Yule Day.—J.
- To bring holly into a house before Christmas Eve.—(Rutlandshire) *N.*, iv.
- In decorating the house with evergreens at Christmas, care must be taken not to let ivy be used alone, or even predominate, as it is a plant of bad omen.—(Northamptonshire) S.
- Speaking of the Rump-rule, *Poor Robin* says:  
If houses were with Ivy deckt  
Or Hull (holly) 'twas Popery direct.—1687.
- If you bring yew in for the same purpose, you will have a death in the family.—F.
- There are three things that never come to good—Christmas pigs, Michaelmas fowls, and parsons' daughters.—(Monmouthshire) *N.*, VI. vi. 246.
- St. Stephen, Dec. 26. De manger de chou, parceque St. Etienne s'etait caché dans un carré de choux pour echapper au martyre.—D. C.
- Friday, quotha; a dismal day. Childermas Day this year wa Friday.—*Sir J. Oldcastle*, Pt. I., Sup. to Sk., ii. 297.
- Louis XI. of France never undertook public business on Childermas Day (28th December). Edward the Confessor, however, laid the foundation of Westminster Abbey on this day.—*Saxon Chron.*, An. 1065.

The coronation of Edward IV. was postponed to avoid it.  
 "Maistr. Brakle shall p'che at Poules on Sunday next  
 comyng, as he tolde that for cause childermasse day fal  
 on ye Sunday the coronac'on shal be on the Moneday."—  
 Paston, *Letters*, i. 234.

To commence a new undertaking on CHILDERMAS or Innocents' Day.  
 —Bo ; *Spectator*, No. 7 ; Forby, *East Anglia* ; Brockett, *N.*  
*Gloss.* And see Paston, *Letters*, i. 234.

To commence a journey.—Vanbrugh, *Provoked Husband*, i.

Or put on a new suit, or pare one's nails.—Melton, *Ast.*

Or to do any kind of work.—(Ireland) *N.*, iv.

Or to marry.

Or to wash clothes.—Bo.

The day of the week became unlucky for that year.—Baker,  
*Northamptonshire Glossary.*

INNOCENTS' DAY (anniversary). Many people in this land are afraid  
 to begin a good work upon the day that Innocents' Day  
 fell on the year before.—Arthur Jackson, *Annotations on Bible*,  
 i. 888.

Now from within harbour we will launch out into the deep and  
 see what luck of fish there God shall send us, which (so  
 you talk not of hares or such uncouth things, for that  
 proves as ominous to the fisherman as the beginning a  
 voyage on the day when Childermas Day fell doth to the  
 mariner) may succeed very profitable.—Carew, *Survey of*  
*Cornwall*, p. 99.

Set out she would, though I told her it was Childermas Day.—  
 Cibber, *Provoked Husband*, i.

What is begun on Dyzemas (Innocents') Day will never be  
 finished.—Baker, *N'hants Glossary.*

LAST DAY OF THE OLD YEAR (St. Sylvester).

Le donne, massimamente le più vecchie, si guardano dal lasciare  
 per tale giorno imperfetto un lavoro giu intrapreso.—Mich.  
*Plac.*, p. 120.

La fille qui n'acheve pas de filer le lin qu'elle a sur sa quenouille,  
 s'allire les persecutions des esprits malins. ("D'après autres  
 elle n'a pas de bonheur ou ne trouve pas a se marier l'année  
 suivante").—C., *A. B.*

There is the same feeling in Fife, from a persuasion that the  
 Gyre-carlin (or mother-witch) would carry off before  
 morning what was unspun.—J.

Empty pockets or an empty cupboard on NEW YEAR'S Eve betoken  
 a year of poverty.—Hn.

Burns borrowed a small sum of Col. de Payster against the day.

To pay money on New Year's Day. Leads to disbursements in  
 coming year.—C., 1.

To make the old year go out groaning,  
And keep the new year from coming in moaning.

Mrs. Whitcomb.

If your fire does not burn through the night of New Year's Eve.—  
N., iii.

The others are All Hallowe'en, Beltane or Midsummer Eve,  
and Christmas Eve.—Hn.

Betokens ill luck during the ensuing year.—N.

Si le feu allumé la veille du nouvel an couve encore sous la  
cendre le lendemain c'est un bon signe.—C., A. B.

If a black cloud is seen on New Year's Eve, it portends some dread-  
ful calamity, either to the country or to the person on whose  
estate or house it appears.—(Highland) Hampson, *Med. Adv.*  
*Kal.*, i. 387.

Midsummer Day and New Year's Day and Eve are holidays with the  
miners. It has been said that they refuse to work on those  
days from superstitious reasons. I never heard of any.—Hunt.

There is a superstition prevalent in China that it is unlucky to use  
bells or brooms on a New Year's Day.—Dobell, *Kamtchatka*,  
1830, ii. 259.

To wash clothes on New Year's Day, because by so doing a member  
of the family will be washed out of existence before the end  
of the year. Some persons will not even wash any dishes or  
plates.—(Devonshire) N., V. vii. 26, 283.

Nor between Christmas Day and New Year's Day, or a death  
before end of the year. Even towels may not be washed.  
—(Herefordshire and Worcestershire) *Ib.*, 283.

To give light to a person on New Year's morn, or on Christmas Eve  
(L.), or last night of the old year.—J. To be even asked for  
it is injurious, as by so doing you give away your good luck  
for the year.—Hn. If stolen, it is of no service.

The Romans would not allow fire, nor anything made of iron,  
to be taken from the house on New Year's Day, nor lend  
anything.—B., i. 13.

To sweep the dust out of doors on New Year's morn.—(Manx.)  
*See* p. 176 *ante*.

In North of England all ashes, dish-washings, potato-parings,  
and so forth, are retained in the house till the day after  
New Year's day, while coals, potatoes, firewood, and bread  
are brought in as usual.—Hn.

The Yule candle is to be allowed to burn out of itself.—J.

To enter a neighbour's house on New Year's day without a gift.—  
(Scotland) J.

In 1657 the Scotch believed they could not thrive unless they  
received a New Year's gift.—J. Nicoll, *Diary* (Bannatyne  
Club), 1834.

To have a corpse in the house on New Year's Day.—J.; Galt,  
*Annals of the Par.*, p. 50. Should be buried before.

If a child falls ill when on a visit at a friend's house, it entails bad luck for the rest of the year if you stay over New Year's Day.—Miss M.

To take anything out of the house on New Year's morn before something has been brought in.—B. H.

A Labresse on regarde comme d'un très mauvais présage la rencontre le matin de ce jour d'une femme ou d'une jeune fille.—D. C.

Take out, then take in,  
Bad luck will begin;  
Take in, then take out,  
Good luck comes about.—(Lincolnshire).

Everybody should wear a new dress on New Year's Day, and if its pockets contain money of every description, they will be certain not to be empty throughout the year.—Hn.

To work on DISTAFF DAY (January 7th), called also Rock Day. The end of the Christmas holydays.

Il ne faut pas manger des pois, feves ou lentilles pendant les douze nuits, ou on devient malade.—C., A. B.

On St. Distaff Day  
neither work nor play.—Dm.

Partly work and partly play  
Ye must upon St. Distaff's Day.

Herrick, *Hesp.*, iii. 55 [1028.—Ed.]

Ceremony upon Candlemas Eve:

Down with the rosemary, and so  
Down with the bays and misletoe;  
Down with the holly, ivy, all,  
Wherewith ye drest the Christmas hall:  
That so the superstitious find  
No one least branch there left behind:  
For look, how many leaves there be  
Neglected, there (maids, trust to me)  
So many goblins you shall see.

Herrick, iii. 38 [*Hesp.*, 982.—Ed.]

To leave Christmas decorations up after CANDLEMAS\* (February 2nd). —F. They must be taken down, every particle, on Candlemas Eve, or some misfortune will happen to the family.—(East Anglia) *N.*, v. 2. But not before, or the prosperity of the house will vanish, and not return before the following year.—(Cambridgeshire) *Athenæum*, 11/8, 1849.

\* Or the devil will come and pull down the holly himself.—Noake.

Quand on fait des beignets avec des œufs, de la farine et de l'eau pendant la masse de la Chandeleur de maniere qu'on en ait de faits après la messe, on a de l'argent pendant toute l'année.—Thiers, *Traité*.

Among the Finns no fire or candle may be kindled on the eve of SHROVE TUESDAY.—Douce.

Si les ménagères filent ce jour, leur récolte de lin ne rélissira pas. Fou de carnaval ne veut pas voir le rouet.—C., *A. B.*

Ce qu'on semé le Mardi gras reste longtemps vert. Qui veut rester exempt fievré ne doit pas soupe.—*Ib.*

A raid was formerly made on the brothels on Shrove Tuesday, in order to aid an enforced continency during Lent.—Dyce, *Notes to Middleton*, iii. 217. See Brand, i. 51.

The object of the raid made on the brothels on Shrove Tuesday was to cart and confine the inmates, and compel the observance of the law forbidding flesh during Lent.

I was born upon Shrove Tuesday, and shall be  
Now and then given to rebellion.

Shirley, *Constant Maid*, iii. i.

Who marries between the sickle and the scythe  
Will never thrive.

Quiconque se marie en Aout  
souvent amasse rien de tout.

#### ASH WEDNESDAY.

Le Mercredi des Cendres le diable poursuit fillettes dans le bois.

Rogation days. Il ne faut pas semer le chanvre durant la semaine des Rogations.

To wash clothes on GOOD FRIDAY.—Hn.; Noake, p. 179.

In Cleveland, it is said, clothes so washed and hung out to dry will become spotted with blood.—Bray, p. 75.

In the Romagna they abstain on all the Fridays in March.—Michele Placucci, p. 115.

The suds will turn to blood, as will those of the day before, if kept till Good Friday.—(Herefordshire and Worcestershire) *N.*, V. vii. 284.

To work in a lead mine on Good Friday, or on Innocents' or Christmas Days.—*N.*, i. 12.

Il ne faut pas remuer la terre ce jour pour ne pas troubler le repos du Christ.—C., *A. B.*

To plant potato or garden crops before Good Friday.—Chamberlain, *W. Worcestershire Words*.

To plant potato or garden crops, or wash clothes before Good Friday.—(Norfolk) *Antiq. Misc.*, i. 303.

To bake or brew on Good Friday. The house will be burnt down during year.—S.

If work be done on Good Friday, it will be so unlucky that it will all have to be done over again.—Mrs. Lubbock, *Norfolk Archaeology*, ii. See *post*.

No iron on that day must be put into the fire. For the poker, a piece of ashwood is used.—(Manx.)

Even the tongs are laid aside, lest any person should unfortunately forget this custom and stir the fire with them.—  
Train, *Hist. Acct. of Isle of Man*, 8°, 1845, p. 117.

**Saturday** (Easter Eve). Il faut aussi s'abstenir de remuer la terre le jour du wyvekensaterdag; le Flamand aime mieux faire un petit present à sa femme ce jour.—C., *A. B.*

The fire 's already lighted; and the maid  
Has a clean cloth upon the table laid,  
Who never on a Saturday had struck,  
But for thy entertainment, up a buck.  
Think of this act of grace, which by your leave  
Susan would not have done on Easter Eve,  
Had she not been inform'd, over and over,  
'Twas for th' ingenious author of "The Lover."  
Swift, *Dennis' Invitation to Steele*.

**BORROWING DAYS** (the three last of March, O.S.).

To borrow or lend on any of those days, lest witchcraft may be worked with the loan.—Jamieson.

**To plough on St. Mark's Day** (April 25th).—B. Some of the team will die.—(North Wales) Pennant.

Nel mese di Maggio si astengono dall' allevare i vitelli, e gli agnelletti credendo li contadini che impazziscano.—Michele Placucci, *Usi e Pregiudizi de' Contadini della Romagna*, Forlì, 1818, p. 172.

**To marry in LENT** (*N.*, i. 1) or in **MAY**.

Marry in Lent,  
And live to repent.  
Marry in May,  
And you 'll rue the day  
[And wed povertaie].

**May** is considered a trying month for health. See Dr. Forster's *Perpetual Calendar*.

He'll never climb May hill; or, If he can climb over May hill, he'll do.—D.

**FIRST FOOT.**

The natives of the village Barvas (Isle of Lewis) retain a custom of sending a man very early to cross Barvas river every first day of May to prevent any females crossing it first, for that, they say, would hinder the salmon from coming into the river all the year round.—Martin, *Description of Western Islands of Scotland*, London, 8°, 1716.

**BROOM.**

A stock of brooms must be laid in before May-day, as it would be unlucky to make any at May-time. In case of necessity, a sheaf of straw is used instead of a broom.-- (Ireland) Wilde; Couch, *Hist. of Polferro, Cornwall*, p. 163.

**FIRE.**

In the counties of Kilkenny and Waterford, it was customary [on May morning] for the neighbours to go from house to house, light their pipes at the morning's fire, smoke a blast, and pass out, extinguishing them as they crossed the threshold.—Wilde.

Some of the first milking is always poured on the ground as an offering to the good people on May-day. It is also considered very dangerous to sleep in the open air on Mayday, or any time during the month of May. Several of the diseases to which the Irish peasantry are liable are attributed to "sleeping out."—*Id.*

If anyone comes to ask them (the Irish) for fire during the month of May, they not only refuse it, but drive him out of doors with curses, imagining this to be an omen that their butter will be stolen all summer long.—Misson, *Travels over England*, p. 152.

On Rood-day (May 3rd) old women are careful to have their rocks and spindles made of the wood of the rowan-tree.—J.

The day of the week on which the 3rd of May (one of the Holyrood days) falls is esteemed unlucky for many things, especially for digging peat, or taking an account of the sheep or cattle on a farm.—(Highland) Hampson, *Med. Æv. Kal.*

**St. DUNSTAN (May 19th).**

This is supposed in Devonshire to be a critical day for the apple-crop, probably in connection with frost. The legend is that he speculated as a brewer, and that the devil agreed to blight the apple-trees about this time to diminish the yield of cider. See N., II. xii. 303.

**ASCENSION DAY.**

In detto giorno li contadini non dormono; altrimenti opinano che dormirebbero per tutto l'anno. See Egg, *post.*

Benedicono il cattivo tempo coll' ovo nato nel giorno dell' Ascensione colla persuasiva che produca buon tempo.—P.

L'ouvrage de l'Ascension est toujours menace de la foudre.—C., A. B.

Qui coud ce jour s'attire de grands malheurs.—*Ib.*

It is strictly observed as a day of rest at the Bethesda Slate Quarries, near Bangor.—*Daily News*, 7/5, '80.

Les Bretonnes ne filent pas en carême, vu que les souris ne manquent jamais de manger de lin.—D. C.

To take birds' nests after the 29TH OF MAY. A boy's belief at Fishlake.—Hn.

To be born on WHIT SUNDAY. Will die an unnatural death. The child is therefore named after some saint as a protector.—Carleton, *Midnight Mass*.

On Whit Sunday (1821) a child was born to Pat. Mitchell, a labourer. It is said that the child born on that day is fated to kill or be killed. To avert this doom a little grave was made, and the infant laid therein, with clay lightly sprinkled on its sod, supported by twigs covering the whole. Thus was the child buried, and at the resurrection deemed to be freed from the malediction.—*Leadbetter Papers*, i. 413.

If you don't put on some quite new article of dress, the birds will drop their dung on you.—(Cleveland) *N.*, V.

To pare the nails on WHIT MONDAY. Will be unlucky in love.—B.

To go near the water on Whit Monday: while some are engaged in setting up ashen crosses.—(English and Irish) *Wilde*.

To let the fire out on Beltane or MIDSUMMER Eve.—Hn.

To meet with snakes on Midsummer Eve.—(Cornwall) B.

If a girl plucks a rose on Midsummer Eve, and wears it on the following Christmas Day, whoever of the opposite sex takes it from her she must marry him.—(Worcestershire) *Lees*; (*N. Devon*) *N.*, iii.; *L*.

She must walk backwards into the garden to gather the rose, and sew it up carefully in a paper-bag, and put it aside in a dark drawer till Christmas Day in the morning. Then the bag is to be opened, and the rose placed on her bosom and worn to church. Some young man (the future husband) will either ask for it or take it without asking.—*Connoisseur*, No. 86.

Blindfolded, the rose is to be gathered and sealed up while the clock is striking twelve at mid-day.—(Devon) *Bray*.

Young girls believe that such of them as do not assist at the Fête-Dieu (Corpus Christi, Thursday after Trinity Sunday) will not be married within the twelvemonth.—J. F. Campbell, *Life in Normandy*, 1863, i. 14.

#### JUNE 24.

The superstitious customs connected with Midsummer were strictly observed on the eve of St. John the Baptist. Fires were lighted to the windward side of every field, so that the smoke might pass over the corn; the cattle were folded, and blazing gorse several times carried round them; mugwort was gathered as a preservative against the influence of witchcraft; and it was on this occasion the natives carried green meadow-grass to the top of Barrule in payment of rent to Manninan-beg-mac-y-Lear.—Glover, *Isle of Man*.

#### ST. JOHN'S DAY.

"Claddagh law" often interferes with full advantage being taken of the shoals [of herrings] which come into the Bay [of Galway], there being a superstitious feeling against beginning the fishery before St. John's Day.—Holdsworth, *Deep Sea Fishing*, 1874, p. 385.



JULY 3. The dog-days begin.

Our forefathers supposed that the malignant influence of the dog star, when in conjunction with the sun, caused the sea to boil, wine to become sour, dogs to go mad, and all other creatures to languish; while in men it produced increase of bile, hysterics, frenzies, burning fevers, and other malignant disorders. They likewise had an opinion that during those days all physic should be declined, and the cure committed to nature: this season is called the "Physicians' holiday."  
—Dm.

JULY 25.

Lotdag pour les domestiques. Si en sortant ils rencontrent une vieille femme, ils quitteront bientôt le service qui ne leur profitera plus. Ils aiment aussi de rencontrer des moutons ce jour; les porcs gâtent tout leur avenir.—C., A. B.

AUGUST 24.

Les servantes ne doivent pas aller ce jour-là dans les champs où sont plantés les choux, car St. Barthélemy qui y jette les grosses têtes n'aime pas cela.—*Ib.*

There is one day in harvest on which the more ignorant, especially in Rousa, say if any work the ridges will blood [bleed].—Brand's *Orkney*, p. 61.

HOLYROOD Day (September 14th).

This day, they say, is called Holyrood Day,  
And all the youth are now a-nutting gone.

W. Haughton, *Grim the Collier of Croydon*, iv. 1.

Here are a crew of youngkers in this wood  
Well sorted, for each lad hath got his lass.

The devil, as some people say,  
A-nutting goes Holy Rood Day;  
Let women, then, their children keep  
At home that day; better asleep  
They were, or cattle for to tend,  
Than nutting go and meet the fiend.  
But if they'll not be ruled by this,  
Blame me not if they do amiss.

*Poor Robin*, Sept. 14, 26, 1693.

ST. MATTHEW'S Day (September 21st) is called in Sussex "the devil's nutting-day."—*N.*

The picking of hazel-nuts shall be a great employment among the boys this quarter; but let me advise them to beware how they go into the woods on Holyrood Day, for fear they meet a tall black man with cloven feet, who may chance to frighten them out of their five senses.—*Poor Robin*, 1667.

MICHAELMAS.

In West of Scotland the devil is supposed to touch the black-berries with his club, and those who then eat of them "the worms will eat their ingangs."—Mactaggart, *Galloo. Ency.*

To gather blackberries after MICHAELMAS Day, as then the devil sets his cloven foot upon them.—Threlkeld, *Synopsis Stirpium Hibernicarum*, 1727.

Or throws his club over them.—(North of England) Brockett.

Hn. says he has met with this belief in Devonshire.

The devil goes into the bumblekites on Michaelmas Day.—Murray, *Handbook of Northumberland*, speaking of the banks of the Coquet at Warkworth, where they grow abundantly.

In Yorkshire this feast is called hipping-day, from its connection with a confection of hips (berries of the wild rose).—Hn.

It is a popular belief—kept up probably to prevent children eating them when over-ripe—that the Pooka [or hangman], as he rides over the country, defiles the blackberries at Michaelmas and Holly Eve.—Wilde.

#### ALL SAINTS (November 1st).

At Dieppe the fishermen will not put to sea lest spirits should accompany them, and their nets bring up only skeletons and broken bones.—Bosquet, *La Normandie Romanesque*.

#### ALL SAINTS, ALL SOULS.

Mañana, repuso la Abuela, es día de Todos Santos; seguramente no saldrá á pescar el tío Pedro. Pues bien, dijo la chiquilla, será pasado mañana. Tampoco se pesca el día de los Defuntos, i y porque? preguntó la niña. Porque sería profanar un día que la Iglesia consagra á las ánimas benditas: la prueba es que unos poscadores que fueron á pescar tal día como pasado mañana, cuando feuron á sacar las redes, se alegraron al sentir que pesaban mucho; pero en lugar de pescado, no habia dentro mas que calaveras.—F. Caballero, *Gavista*, i. 7.

November, called the "hanging month."—D. ? suicides, or gaol delivery.

#### S. MARTIN (November 10th).

On évite ce jour les carrefours ou se passent des choses que bon chretien ne doit pas connaitre.—C., *A. B.*

Martinalia (St. Martin's Day), which they call the day of broaching new wines.—Withals, 1608.

#### CHANGE OF STYLE.

Between twenty and thirty years ago I was visiting a clerical friend in Kent. His gardener was a worthy fellow, who always kept by him bread baked on Good Friday for the cure of whooping cough, and possessed certain charms which he was bound not to reveal, except upon his death-bed. My host had been talking with him upon the badness of the weather and harvest, for it was a bad year, when the gardener answered with great earnestness: "Yes, sir, father were right. We have never had such good seasons since they took and altered the year. Father always said so; and as he always said, 'God Almighty knew best.'"—*Pall Mall Gazette*, 2/2, 1880.

The influence of the moon in various DISEASES, particularly those of a pestilential character, has been much remarked by medical practitioners in tropical regions. Dr. Balfour, who for a long time resided at Calcutta, an accurate and intelligent observer of the diseases which occur in hot climates, is generally considered to have satisfactorily established the influence of the moon in cases of fever, and he was induced, during a period of fourteen years in the East, to pay particular attention to its revolutions in the treatment of those diseases. He found the accession of fever to take place during the three days which either precede or follow the full moon; and he has endeavoured to show that at the time of the equinoxes an additional power is added to the lunar influence exercised on the human frame. These opinions have met with support and received confirmation from the practice and researches of Lind in Bengal, of Cleghorn in Minorca, of Fontana in Italy, of Gillespie at St. Lucia, of Bell in Persia, and of Annesly in Madras. Dr. Moseley carried his opinions with respect to the influence of the moon on mankind to a ridiculous extreme, and affirmed that almost all people of extreme age die at the new or at the full moon. Aristotle derives many of the derangements of females to the decrease of the moon. Galen says all animals born when the moon is falciform are weak and feeble, and short-lived; whilst those born at the full are the contrary. Lord Bacon invariably fell into a syncope during a lunar eclipse. Vegetable substances, as well as animals, have always been considered to be greatly under the influence of the moon.—Pettigrew, *Superstitions in Medicine*, 21.

But with the moon was more familiar  
Than e'er was almanac well-willer;  
Her secrets understood so clear,  
That some believed he had been there;  
Knew when she was in fittest mood  
For cutting corns or letting blood,  
When for anointing scabs and itches,  
Or to the bum applying leeches,  
When sows and bitches may be spay'd,  
And in what sign best cider's made,  
Whether the wane be or increase  
Best to set garlic or sow pease.—But., *Hud.*, II., iii. 239.

#### WANING OF MOON.

To kill a pig in the WANE of the moon. The bacon will not swell, and the meat will be unwholesome. Hair and nails should be cut during the wane of moon. No other business should be undertaken at this season.—B.

Men heir keepe the observations of the moon, in sa far that they sla ther martres (cattle) at the vaxin therof, affirming they grow in the barrell.—*Insularum Orchadiarum Descriptio*, 1529.

They would think the meat spoiled were they to kill the cattle while the moon is wanting.—P. Kirkwall, in Sinclair's [*Orkn.*] *Stat. Acct. of Scotland*, vii. 560.

In the parish of Sandwick, in Orkney, pigs used to be killed on December 17th, which was known as Sow-day.—*Ib.*

The Egyptians sacrificed swine at the full moon and ate the flesh then, but not at other times.—Prichard, *Egyptian Mythology*, 316.

Always kill a pig in the new moon, or the fat will run out.—(Worc.) L.

See *The Husbandman's Practice; or, Prognostication for Ever*, London, 8°, 1664.

In Orkney it is reckoned unlucky to flit or remove from one habitation to another during the wane of the moon, or send a child for the first time to school. Will turn out idle and unruly.—*Trans. Devonshire Assoc.*, ix. 91.

Carnes nullas teredinem sentire, luna decrescente induratas sale.—Pliny, *Nat. Hist.*, XXVIII. c. ult.

This is religiously observed by some of our housewives.—Ay.

The Burettas never undertake anything of importance between the full and new moon.—Dobell, *Travels in Kamtchatka and Siberia* [1830], ii. 16.

See Prichard, *Analysis of Egyptian Mythology*, 1838, pp. 136–138, for proofs of the general superstition that things prospered more at the full moon than when the moon was WANING.

Quando menguara la luna  
no siembres cosa alguna.—(Spanish) Howell.

Apples are said, in Devonshire, to shrump up if picked when the moon is waning.—Hn.

[The oyster] hath not local motion, and plucked from his proper place is devoid of sense, increasing and decreasing with the moon.—Hy. Buttes, *Dyet's Dry Dinner*, N r. 1599.

An oyster is thyn and lene in the waning of the moon.—Horm., V., 106.

Gather your fruit the full moon past;  
For why? they will the longer last.

*Poor Robin*, Sept., 1706.

*Weatherwise.* Marry, sir, I'll give it out abroad that I have lain with the widow myself . . . and, moreover, that if I had not lain with the widow in the wane of the moon at one of my Seven Stars houses, when Venus was about business of her own and could give no attendance, she had been brought a-bed with two roaring boys by this time.—Middleton, *No Wit, no Help like a Woman's*, iii. 1.

Une opinion également repandue veut que le bois soit abattu pendant le decours de la lune; sans cela, il ne serait pas, dit-on, de bonne qualité et ne se conserverait pas. Les anciennes lois forestières payaient leur tribut à ce prejugué.—Rion.

There is a reason for cutting down wood for timber (namely, in the prime of the moon or about the last quarter), and a special good season of moulding bread and laying of leavens (this before the full of the moon, that in the full itself).—Muffett, *Health's Improvement*, c. vi. 1655; Cogan, *Haven of Health*, p. 147.

Sow peasen and beans in the wane of the moon;  
Who soweth them sooner, he soweth too soon:  
That they with the planet may rest and may rise,  
And flourish with bearing most plentiful wise.

Tusser, *Five Hundred Points of Husbandry* (Feb.)

Peas and beans sown during the increase do run more to hawm and straw; and during the declension more to cod, according to the common consent of countrymen.—Tusser *Redivivus*, p. 16. 1744.

Root up trees in the wane and after midday.—Tylor, *P. C.*

Bon jardinier sème pendant que la lune croit.—Coremans.

Hair and nails should always be cut during the waning of the moon.—(Devon) N.

*Docket.* Spruce, come hither. Do you observe the talents of your fellow, Dashwell?

*Spruce.* Yes, sir, they are something long. He cuts his nails but once a fortnight, and then observes the moon precisely.—*Woman turned Bully*, 1675, iii. 3.

Tiberius et in capillo tondendo servavit interlunia.—Pliny, *N. H.*, xvi. 75.

Horses and mares must be put together in the INCREASE of the moone, for foales got in the wane are not accounted strong and healthfull.—M. Stevenson, *Twelve Moneths*, 4to, London, 1661, p. 19.

Under the persuasion that whatever is done in the rocking of the moon grows, and that whatever is done during her waning, decreases and withers, they cut the turf which they get for fences, and which, of course, they wish to grow when the moon is on the increase; but the turf which they intend for fuel they cut when she is on the wane, as they wish it to dry speedily. If a house take fire during the increase of the moon, it denotes prosperity; if during the decrease, adversity. The first day in every quarter is deemed fortunate.—(Highland) Ham., *Med. Aev. Kal.*

In Renfrewshire, if a man's house be burnt during the wane, it is deemed unlucky. If when the moon is waxing, it is viewed as a presage of prosperity.—J.

#### BLEEDING.

It is not good letting of blood in the wanyng of the moon.—Horm., *V.*, 39.

The rule laid down by Hopton, *Concordancy of Yeares* :—

“ In youth, from the change to the first quarter ;  
In middle age, from the first quarter to the full ;  
In elder age, from the full to the last quarter ;  
In old age, from the last quarter to the change.”

He [Bishop John, A.D. 636] asked when the maiden had been bled? and being told that it was on the fourth day of the moon, said : “ You did very indiscreetly and unskilfully to bleed her on the fourth day of the moon ; for I remember the Archbishop Theodore, of blessed memory, said that bleeding at that time was very dangerous when the light of the moon and the tide of the ocean is increasing.—*Bedæ Venerabilis Hist. Eccles.*, ed. Giles, v. 2.

“ If the moon serve, some that are safe shall bleed.”—Ford, *Love's Sacrifice*, iv. 1.

Dans l'antiquité, la medecine et la chirurgie ne faisaient qu'une science, que le même homme professait indistinctement, En 1163 le concile de Tours defendait aux medecins, qui la plupart etaient ecclesiastiques, de pratiquer les operations, l'Eglise repoussant toute effusion de sang. De la, cette division qui a existé, jusqu' à la fin du xviii<sup>e</sup> siècle, entre ces deux branches de l'art de guérir.—Bessieres, *Err. sur la Medecine*, Paris, 1860.

#### NEW MOON.

Les entreprises heureuses se commencent pendant la nouvelle lune.—C., *L'Année del' Anc. Belgique*.

La Lune Seigneur Maen, voit avec plaisir et souhaite bonheur à la fiancée s'etablissant pendant le premier quartier chez son mari ; et il favorise le propriétaire d'une nouvelle maison qui suit cet exemple.—*Ib.*

Quum ex captivis quæreret Cæsar, quam ob rem Ariovistus prælio non decertaret, hunc reperiebat causam, quod apud Germanos ea consuetudo esset, ut matres familiæ eorum sortibus et vaticinationibus declararent, utrum prælium committi ex usu esset, necne ; eas ita dicere ; Non esse fas Germanos superare, si ante novam lunam prælio contendissent.—Cæsar, *De B. Gall.*, i. 50.

Coeunt nisi quod fortuitum et subitum inciderit, certis diebus, cum aut inchoatur luna, aut impletur : nam agendis rebus hoc auspiciatissimum initium credunt.—Tacitus, *De Moribus Germ.*, c. 11.

This Nicholas sat ever gaping upright  
As he had kyked\* on the new mone.

Chau., *Miller's Tale*, 3445.

\* Keek, gaze earnestly.

Shell-fishes be at the best when the moon increaseth, as the poet Horace saith.—*Sat.*, II. 4. 30.

To cut your hair during the increase of the moon is said to ensure its favorable growth.—Noake, *Worcestershire Notes and Queries*, 170.

To set eggs under hen at new moon.—Tylor, *P. C.*

The people of that country [Cathay] begin all undertakings in the new moon.—Sir J. Maundeville, ch. xxiii.

'Tis a custom in Scotland, chiefly in the Highlands, for women to make a courtesy to the New Moon. A Touch of this Gentilism is retained in England among the younger sort, who the first night the New Moon appears will get astride over a Gate or Stile and cry out:

New Moon, New Moon, come tell to me—  
I prithee, good Moon, come tell to me—  
This Night who 'tis my husband shall be.

*An Agreeable Companion* (Norwich), 1742, p. 18.

In Herefordshire and some other Places the Common People at the prime of the New Moon do say: 'Tis a fine Moon, God bless her.—*Ib.*, 2.

The Jewish sacrifices at the New Moon were larger than at other feasts.—*Numbers*, xxviii.

Est il vray que si la femme concoit au croissant de la lune ce sera un fils, et si au décroissant une fille?—Jo., II., *Prop. Vulg.*, 87.

Pourquoy est ce que le bois couppé à la plaine Lune est plus sujet a vermoullure et se pourrit plustost que s'il est couppé en autre temps?—Dupleix, *Cur. Nat.*, 1625.

Pourquoy est ce que la viande corrompt plustost à la clarté de la Lune que du Soleil?—*Ib.*

Set garden beans after Saint Edmund the King,  
The moon in the wane: thereon hangeth a thing.  
The 'ncrease of one gallonde, well proved of some,  
Shall pleasure thy household ere peskod-time come.

Tusser, *One Hundred Points of Husbandry*, 1557.

Court humours, like cutting of hair, must either be observed when the moon is new or in the full, or else no man will have his hands full that gleans after them.—Nash, *How with you to Saffron Walden*, E. 2, 1596.

#### SPEAKING OF MOON.

There is the same superstition as to first mention of the term Moon after her first appearance that prevails with respect to the day of the week to which she gives her name (*v.* Monday); some, to prevent a female first mentioning it, will enquire of some male: "What is that which shines so clearly?" or, "What light is that?" that he may pronounce the portentous word.—J.

#### FULL MOON.

To remove treys, chese a ful mone.—*E. E. Misc.* (Warton Club), p. 66.

Resta la vendemmia accompagnata dal pregiudizio di credere, che quando bolla l'uva nel tino, se si fa il bucato \* vengano macchiati tutti li panni; perciò in tal tempo si astengano dal farlo. Hanno il pregiudizio de non fare mai il bucato in tempo di luna piena, perché dicono, che viene tutto macchiato.—Michele Placucci.

\* Bucking or washing-day.

Qui compte son argent dans la pleine lune le voit souvent devenir *or*, car ce n'est pas la *bonne* lune qui benit l'argent.—Coremans.

If a pig is killed at the fulling of the moon, it is not good for the bacon.—Macready, *Rem.*, i. 475.

Kill fat swine for bacon (the better to keep their fat in boiling) about the full moon.—*The Husbandman's Practice*, 1673.

*Justice Tutchin*. Who woos a widow with a fair full moon shall surely speed: beware of full moons, widow.—Barry, *Ram Alley*, iv. 1611.

Il faut mettre au moulin à la lune ronde pourque le pain se renfle.—Perron, *Franche Comté*, p. 39.

A cat

Whose glaring eyes did unexpected shine,  
But with like wonder for to gaze on thine;  
And as they at full moon increase, so now  
The fulness of your glory swell'd them too.

Rob. Heath, *Clarastella*, 1650, p. 23.

When the moon is at the full  
Mushrooms you may freely pull;  
but when the moon is on the wane  
wait ere you think to pluck again.

(Essex) Dyer, p. 42.

#### CHANGE OF MOON.

His diligence in Harvest-time is exprest by being seen often afield with a fork on his shoulder, and he cuts grass always in the change of the moon.—Saltonstall, *Characters*, "The Baylye."

Tylor considers the beliefs connected with the moon and its changes to be survivals of popular astrology.—*Prim. Cult.*, i. 118. 1871.

#### FIVE MOONS.

*Hubert*. My lord, they say five moons were seen to-night;  
Four fixed, and the fifth did whirl about  
The other four in wondrous motion.

*K. John*. Five moons!

*Hubert*. Old men and beldams in the streets  
Do prophesy upon it dangerously:  
Young Arthur's death is common in their mouths:  
And when they talk of him, they shake their heads  
And whisper one another in the ear;  
And he that speaks doth gripe the hearer's wrist,



Whilst he that hears makes fearful action,  
With wrinkled brows, with nods, with rolling eyes.  
I saw a smith stand with his hammer, thus,  
The whilst his iron did on the anvil cool,  
With open mouth swallowing a tailor's news ;  
Who, with his shears and measure in his hand,  
Standing on slippers, which his nimble haste  
Had falsely thrust upon contrary feet,  
Told of a many thousand warlike French  
That were embattailed and rank'd in Kent :  
Another lean unwash'd artificer  
Cuts off his tale and talks of Arthur's death.  
Shak., *K. John*, iv. 2, 182.

FOOD OF MOON.

The old Natural Philosophers do say that the Sun feedeth on the salt water and that the Moon taketh her food upon the sweet water.—R. Cawdray, *Tr. of Sim.*, p. 836. 1600.

We have only added a letter to the Latin name, which takes his original as Salt itself doth a Sole, Salo and Solo. For the Sun naturally oft-times makes salt of the foam which the sea-waves leave upon the shore : howbeit, Art is a much perfecter salt-maker.—Hy. Buttes, *Dyet's Dry Dinner*, O 8 r., 1599.

MOONSHINE.

They say a moonshine night is good to run away with another man's wife ; but I am sure a dark night is best to steal away my father's daughter.—Rowley, *Match at Midnight*, iv.

Il est de personnes qui accusent la lune de la degradation des edifices parceque disent-elles sa lumiese "ronge la pierre." C'est une erreur. Cet accident est du à ce que certaines pierres s'impregnent facilement d'humidité et que lorsqu'il vient à geler l'eau contenue dans la pierre en se gelant occupe un espace plus considerable, ce qui fait que la pierre se fend.—Rion.

CROOK OF THE MOON.

Out of due time or in the crook of the moon (intempestive).—Pal., *Ac.*, Q. 4. 1540.

MENSTRUATION.

Combien de gens vous disent encore que la lune influe sur cet ecoulement, sans reflechir que toutes les femmes ne peuvent etre réglées à la même epoque.—Bessieres.

LUNATIC. Lunaticus.

A person vexed with the phrensie every month.—Withals, *Dict.*, 1574.

Mad as ye mone sitt more oþer lasse.—*P. Plow. Vis.*, x. 108, c.

When the moon's in the full, then wit's in the wane.—W. Rowley, *Witch of Edmonton*, ii. 1.

## SLEEPING IN.

Porque al hombre mucho empesce al rayo estar de la luna?—  
Alonso Lopez, *Secretos*, 1547.

D'où vient que ceux qui s'endorment aux rays de la Lune  
venans à s'esveiller se trouvent tous assoupis, engourdis,  
et comme troublez de leur entendement?—Duplex, *Curr.*  
*Nat.*, 1625.

It is as true as strange (else Trial feigns)  
That whosoever in the moonshine sleeps  
Are hardly waked; the moon so rules the brains,  
For she is sovereign of the brains and deeps.  
J. Davies of Hereford, *Wit's Pilgrimage*, Sonn. I. 31

## ONION.

An onyn increaseth in the waning of the moon and withereth in  
growing or increasing.—Horm., *V.*, 39.

## FOAL.

There is a default in a horse that is neither sorance, hurt  
nor disease, and that is, if a horse want warts behind,  
beneath the spavin place, for then he is no Chapman's ware  
if he be wild; but if he be lame and have been ridden upon,  
then *Caveat emptor*--let the buyer beware! for he hath  
both his eyes to see and his hands to handle. It is a  
saying that such a horse shall die suddenly when he hath  
lived so many years as the moon was days old at such time  
as he was foaled.—Sir Ant. Fitzherbert, *Book of Husbandry*,  
fol. 49. 1534.

## WARTS.

For warts we rub our hands before the moon.—Bro.

## CORNS.

Pray tell your querist if he may  
Rely on what the vulgar say—  
That when the moon's in her increase  
If corns be cut they'll grow apace;  
But if you always do take care  
After the full your corns to pare,  
They do insensibly decay  
And will in time quite wear away:  
If this be true pray let me know,  
And give the reason why 'tis so.—*British Apollo*.

## TAKING MEDICINE.

If you will purge humours otherwise than thus, that is, observing  
the howers, yea, and the mansions or course of the moon,  
els thou shalt greatly err and do more hurt than good.—  
Bullein, *Bul. of Def.*, f. 53 [S. M.]

## SHELL-FISH.

Che ha da far la luna co gamberi? . . . Yet it hath influence  
upon all shell-fish, and is spoken ironically.—Torriano,  
*Ital. Prov.*, 1666.

**LUCKY DAYS.**

'Tis a lucky day, boy, and we'll do good deeds on't.—Shak.,  
*Winter's Tale*, iii. 3, 131. Cf. The better day, the better deed.

On appelle Jours nefastes ou malheureux ceux dans lesquels le vulgaire pretend que rien de ce que l'on entreprend ne réussit. Il y a au contraire, dit on des jours où tout réussit. Ces croyances ne peuvent pas soutenir l'examen. Que l'on considère en effet sans prevention ce qui arrive tous les jours, on verra que, dans la même journée, une personne réussit et une autre echoue. Cependant si le jour est heureux, tout doit réussir; s'il est malheureux, tout doit échouer.—Rion.

For some were observers of times, which had their lucky days and their unlucky days, and so their hours. If they go to buy or sell, they choose their hour to set forth in.—Gifford, *Dial.*, p. 58.

Apostolus dicit: "Dies observatis et menses et tempora, et annos: timeo ne sine causâ laboraverim in vobis." Dies observant qui dicunt: "Puto crastino proficiscendum non est. Post crastinum enim non debet aliquid inchoari, et sic solent magis decipi." Hi autem colunt menses, qui cursum lunæ perscrutantur, dicentes. "Septimâ lunâ strument confici non debent: nonâ autem lunâ emptum servum domum duci non oportet." Et per hæc facilius solent adversa provenire. Tempora vero observant cum dicunt. "Hodie veris initium est et ideo festivitas est." Et rursum: "Posterum est, domum egredi non licet." Annos sic colunt cum dicunt, "Kalendis Jaunarij novus est annus," quasi non quotidie annus impleatur. Hæc superstitio longe debet esse a servis Dei.—[Ex dictis Ambros.] Burchard, *Decreta*, x. 11.

Elder leaves gathered on the last day of April cure wounds.

Of the days of the week, Monday, Wednesday, Thursday and Friday are esteemed good and auspicious: the others evil.—Herklots, *Customs of Mussulmans of India*, c. 36.

The day of the week on which you were born is the best and most lucky for you.—Miss M. To begin a thing upon, but not to complete it.—*Impl. Fortune-teller*.

**All RED-LETTER OR SAINTS' DAYS.**

January 16, 18, '26; February 10, 19, 27, 28; March 14, 18; April 13, 22, 27; May 3, 5, 7, 11, 19; June 10, 17, 20, 27; July 1, 13, 19, 21, 27, 30; August 3, 7, 9; September 4, 8, 11, 15, 19; October 1, 8, 13; November 3, 9, 11, 15; December 9, 13, 17.—Passenger, *Shepherd's Calendar*.

On January's Sixth, Nine, Twenty-five,  
 The work you take in hand will surely thrive;  
 February's Tenth, Ninth and Twenty-three  
 Do with the work you undertake agree;  
 The First of March is lucky held by all,  
 And April's Third and Twelfth the same we call:

The work that then's begun it prosper shall;  
 May's Fourth, Fifteenth and Twenty-first are sure  
 To bring prosperity that will endure;  
 June's Twentieth, Twenty-eight and Thirtieth prove  
 Choice days to treat about affairs of love;  
 July's Nineteenth and Twenty-one and four  
 Do prosper business and increase your store;  
 September's Fifteen, Nineteen, Twenty-eight,  
 October's Third and Fifth and Tenth create  
 Such good beginnings as do give us bliss;  
 November's Third and Twelfth bring happiness.

*An Agreeable Companion*, 1742, p. 65.

SUNDAY to commence a voyage upon.—(Sea) B. Or a journey.—  
 S., P. C.

It was contrary to the custom of Columbus to weigh anchor on  
 Sunday when in port.—*Hist. del Almirante*, c. 62; cited in  
 Irving's *Columbus*, B. ix. ch. 1.

Sunday sail,  
 never fail.

To wear a new garment for the first time. They will wear  
 twice as long.—*N.*, V. x. 23.

*Col.* Now I always love to begin a journey on Sunday, because  
 I shall have the prayers of the Church to preserve  
 all that travel by land or by water.—*S.*, P. C., ii.

To get up for the first time after illness.—(Dorset) *N.*, V. x. 23.

Sunday seems to have been the common and favourite day for  
 marriage. See Shak., *Taming of the Shrew*, ii. 1, 290, 315,  
 and the allusion there to the old song, "I mun be married  
 o' Sunday."

The Egyptians think it (next to the eve of Friday) most  
 auspicious for the consummation of marriage.—Lane,  
*Modern Egyptians*, c. xi.

Commonly selected for battles by the French.

Qui naist le Dimanche jamais ne meurt de peste, quoy qu'il en  
 soit attaind.—*Jo.*, II.; *Prop. Vulg.* (35).

Babies' caps must be left off on a Sunday for the first time, and  
 no cold will be taken.—(W. Sussex) *F. L. R.*, i. 8.

It is a favourite custom to set sail on a Sunday for the fishing  
 grounds. A clergyman of the town [Preston Pans] is said  
 to pray against their Sabbath breaking; and to prevent  
 any injury accruing from this, the fishermen make a small  
 image of rags and burn it on the top of their chimneys.—*N.*

He will never set to sea but on a Sunday, neither ever goes  
 without an Erra pater\* in his pocket.—Bishop Hall, *Charac-*  
*ters of Vertues and Vices*.

\* A famous astrologer, who prepared a table of the planets and their  
 influence on man. See Melton, *Astrologaster*.

Rooks always begin to build on Sunday.—*N.*, VI. i. 55.

Sunday and Monday are lucky days for men. Tuesday and Friday for women.—Miss M.

MONDAY and Thursday are the most propitious days for marriage.—S. Monday and Friday among the Finns.

Monday, Thursday, and Saturday for beginning a journey.—Niebuhr, *Du. de l'Arabie*, 1774, p. 113.

Heureux celui qui commence la route le Samedi; le prophete prefere ce jour aux deux autres.—Daumas, *L'Algerie*.

Monday is esteemed the most lucky day of the week in Ireland, and all undertakings are put off till then. ("Oh, please God we live till Monday morning, we'll do so-and-so."—Edgworth, *Castle Rackrent*, 185.)

In Scotland no one will give away money on a Monday or on the first day of the moon, and even the mention of that day or of the new moon for the first time by a female is an unlucky omen, not so if by a male.—J.

Quand on en reçoit ou quand on en dépense le lundi, on est assuré qu'on en recevra ou qu'on en dépensera toute la semaine.—D. C.

TUESDAY and Thursday are favourite days for marrying.—B.

Tuesday is the most lucky day for sowing corn.—(Island of Mull) Hampson, *Med. Aev. Kal.*, i. 387.

Brave fille en Flandre et en Brabant n'entre en service que le mardi (dinsdag); peut être à cause de l'analogie de dinsdag avec dienst (service).—C., *A. B.*

The favourite day for battle with Scandinavian nations, as the festival of their god Tiw.

Est il plus sain de se faire tondre le premier Mardi de Mars qu'un autre jour du dit mois, ou d'un autre mois?—Jo., II. (*Cab.*, 116.)

The bridal day was set  
On Tiseday for to be,  
Then hey play up the rinawa bride  
For she has ta'en the gie.  
And when they came to Kelso town,  
They gart the clap gae thro',—  
Saw ye a lass wi' a hood and a mantle  
Was married on Tiseday 'teen?

"Runaway Bride," Herd's *Coll.*, ii. 87.

Tuesday and WEDNESDAY are lucky days.—(Devon) *N.*, i. 4.

The Jews believe that the sun always shines on some part of every Wednesday, because the sun was created on the fourth day of the week.—*N.*, iii. But see *post*.

Wednesday for being born on.—Ben Jonson, *Alch.*, i. 1.

Propatulus; that is, wide open, as we say, "Wide-open Wednesday."—Withals, 1608.

THURSDAY has one lucky hour, that before sunrise.—(Devon) *N.*, i. 4.

Thursday and Friday for marrying in the Orkney Islands.  
*See* p. 82, *ante*.

"Mariage de jeudi, heureux mariage." Pour les charrons, les serruriers, les maréchaux, ainsi que pour les meuniers, le jeudi est un jour heureux, et qui favorise leurs entreprises.—*C.*, *A. B.*

Thursday is called "el mubarak" (or the blessed), deriving a blessing from the following night and day.—Lane, *Modern Egyptians*, x. 1.

Thursday and Saturday for going a-courting in Bavaria.—*N.*, V. x. 146.

FRIDAY is the favourite day for marrying among the Ross-shire fishermen—never before noon.—Sinclair, *Statistical Account of Scotland*, xiv. 541, ed. 1795.

Nine-tenths of the marriages in Glasgow are celebrated on Friday.—*N. and Q.*, II. xii. 491.

No sane fisherman would commence a Greenland voyage or proceed to the herring-ground, and on no other day of the week would he be married.—Bertramet.

Doubtless from the direct influence of the Scandinavian Freyggja.

He that sings on Friday will weep on Sunday.—Herbert, *Jacula Prudentum*.

The only lucky thing on this day, to be born on it.—*D.*

Les Normands le choisissent de preference pour maitre de l'eau dans le cidre ou dans le vin; car un autre jour la liqueur deviendrait aigre.—*D. C.*

Friday night's dreams on Saturday told  
Are sure to come true, be they never so old.—*Dm.*

Her dreams are so chaste that she dare tell them: only a Fridaie's dream is all her superstition; that she conceals for feare of anger.—Sir Thos. Overbury, *Characters* ("Of a Faire and Happy Milkmaid") added to his "Wife," 1614.

The eve or night of Friday is very fortunate, especially for the consummation of marriage. Friday is blessed above all other days as being the sabbath of the Muslims: it is called "el fadeeleh" (or the excellent).—Lane, *Modern Egyptians*, xi.

#### SATURDAY.

Saturday afternoon seems to have had in early times a quasi-religious observance.—*Bo.*

Perhaps, by way of compromise, on the substitution of Sunday as the modern Sabbath.—Bingham, *Ant.*, xx. 3.

UNLUCKY DAYS. LEAN'S COLLECTANEA.

Saturday is considered lucky by the Italians, as the day of the Virgin.—Story, *Roba di Roma*.

This may be one reason why it was generally selected as market-day.

Ne donna senza amore ne Sabbato senza sole.—Piscetti, 1603.

En hiver comme en été  
jamais Samedi ne s'est passé  
qué le soleil n'y ait mis son nez.

Jamais ne fut Samedi qu'on ne vit le soleil.—Jo., II. (*Cab.*, 40).

Le soleil fait par excellence  
le Samedi la révérence.—(Cote d'Or, Meuse.)

Il n'y a pas de Samedi sans soleil  
ni de vieile sans conseil.

(Aveyron) *Proverbes et Dictons Agricoles de France*, p. 179.

Southey says the Spaniards believe that the sun shines, if only for a minute, every Saturday throughout the year.—*Doctor*, iii. 165.

*K. Hen. VII.* This day of the week is ours,  
Our day of providence; for Saturday  
Yet never fail'd in all my undertakings,  
To yield me rest at night.

Ford, *Perk. War.*, iii. 1.

He entered the city upon a Saturday, as he had also obtained the victory [at Bosworth] upon a Saturday, which day of the week, first upon an observation and after upon memory and fancy, he accounted and chose as a day prosperous unto him.—F. Bacon, *History of the Reign of King Henry the Seventh*.

The Spaniards at one time made it a point of duty to eat pork on Saturdays for the sake of despiting the Jews.—Southey's *Doctor*, 1848, p. 203.

*Busy.* In the way of comfort to the weak I will go and eat. I will eat exceedingly and prophesy: there may be a good use made of it too, now I think on't: by the public eating of swine's flesh to profess our hate and loathing of Judaism, whereof the brethren stand taxed. I will therefore eat; yea, I will eat exceedingly.—Ben Jonson, *Bart. Fair*, i. 1.

Saturday has recently become the favourite day for marriages in the fashionable world. 1876.

UNLUCKY DAYS.

See on Unlucky Days.—Selden, *De Jure Naturali et Gentium*, III., 17.

See notices of the "dies atros" of various nations.—Olaus Wormius, *Fasti Danici*, l. I., c. 22, 23, 24, 25; *Chambers' Journal*, 1876, No. 636.

Ille et nefasto te posuit die.—Hor., *Od.*, II. 13. i.

Dismal day.—*Warning for Fair Women*, ii. 1599.

I set nat a button by dismolde (atros) days.—Horm., *Vulg.*, xix.

It is no dismall day, no one misfalling by chaunce that mangles my mind.—Melb., *Phil.*, p. 6.

He (the superstitious) returns if his journey began unawares on the dismal day.—Bp. Hall, *Works*, vii. 102.

Hesiod (*Works and Days*, l. 825) speaks of lucky and unlucky days as μήτηρ and μητρυνά respectively.

\*Άλλοτε μητρυνή πέλει ήμέρη, άλλοτε μήτηρ.

Cf. Æschylus, *Prom. Vinct.*, 727 [746 ed. Paley.—Ed.]; Euripides, *Alcest.*, l. 305, &c.

An unlucky day, or ominous, whereof some hold there are two in every month.—Howell, *Lex. Tetr.*, 1659.

Old farmers in Devonshire call the three first days in March "blind days," and they were anciently considered so unlucky that no husbandman would sow any seed on any of the three.—Dm.

The three last days of March, called the borrowing days, from the badness of the weather.

Those who are addicted to superstition will neither borrow nor lend on any of these days.—J.

In some districts of Perthshire the day of the week on which the 14th of May happened was regarded as unlucky during the remainder of the year; and no serious business therefore begun on it.—Hone.

None choose to marry in January or May. Taken from Arliss's *Pocket Mag.*, 1807.—Hone, *Year Book*.

Sunt tres dies in anno, qui per omnes observandi sunt, viii idus Aprilis, illo die lunis intrante Augusto, illo die lunis exeunte Decembri, illo die lunis observandum est, in quibus omnes venæ in homine aut in pecude plenæ sunt. Qui in his hominem aut pecus percusserit, aut statim, aut tertiâ die morietur, aut vii die periclabitur. Et si potionem acceperit, intra xv dies morietur, et si masculus aut femina in his diebus nascuntur, mala morte morientur. Et si de auca in his diebus aliquis manducaverit intra xv vel xl dies morietur.—Hampson, *Med. Aev. Kal.*; Bede, *Oper.*, i. 467. *De Minutione Sanguinis*.

Prima dies mensis et ultima truncat ut ensis.—Ay.

Le 13 du mois est également un jour malheureux dans lequel on ne doit rien entreprendre.—Rion.

#### UNLUCKY YEAR.

The Great Indian Peninsular Railway in their last report state that the falling off in the numbers and revenue of passengers in 1873 has been very large, adding: "The current year is an unpropitious one in the Hindoo calendar, and the inducements to travel are below the average. No Hindoo marriages among the better classes are celebrated this year."—*N.*, v. 1.



UNLUCKY DAYS. LEAN'S COLLECTANEA.

January 1, 2, 4, 5, 7, 10, 15; February 6, 7, 18; March 1, 6, 8;  
April 6, 11; May 5, 6, 7; June 7, 15; July 5, 19; August 15,  
19; September 6, 7; October 6; November 15, 16;  
December 15, 16, 17.

January 3, April 30, July 1, August 1, October 2, December 31.

The 13th day of every month is an unlucky day to be born on.—  
(Tuscan) Leader Scott, *A Nook in the Apennines*, 1879.

February 11, June 2, November 2, December 1: and Innocent's or  
Childermas day. Unlucky days for marrying.—B.

The months of April, July, and November, and the 11th of every  
month, are unlucky for entering on the occupation of a house  
and for signing a lease for one.—*Imp. Fortune-teller*.

SUNDAY.

To cut the nails.—Hone.

To turn a feather bed.—N., i. 4.

To turn a mattress.—M.; N., v. 3. You'll lose your sweet-  
heart.—(Shropshire.)

To turn a bed on a Sunday.—(Manx) *Mona Misc.*

To go to service.—S.

A man had better ne'er been born  
As have his nails on a Sunday shorn.—D.  
Sunday shaven, Sunday shorn,  
Better hadst thou ne'er been born.—Hn.

Sunday wooing  
Leads to ruin.

(A Scotch puritanical doctrine.)

*Sir Sampson.* Ha! thou'rt melancholic, old prognostication;  
as melancholic as if thou hadst spilt the salt or  
pared thy nails on a Sunday —Congreve, *Love  
for Love*, iii. 9.

The herring-fishery is said to have disappeared from Guernsey  
since it was followed on a SUNDAY in 1830.—Holdsworth,  
*Deep Sea Fishing*, p. 214.

In the river of Tweed, which runs by Barwicke, are taken  
by Fishermen that dwell there infinite numbers of fresh  
Salmons, so that many households and families are relieved  
by the profit of that fishing; but (how long since I know  
not) there was an order that no man or boy whatsoever  
should fish upon a Sunday. This order continued long  
amongst them till, some eight or nine weeks before  
Michaelmas last, on a Sunday the Salmons plaid in such  
great abundance in the River, that some of the Fishermen  
(contrary to God's lawe and their own order) took boates  
and nettes and fished and caught three hundred Salmons,  
but from that time until Michaelmas day that I was there,  
which was nine weeks, and heard the report of it and  
saw the poor people's lamentations, they had not seen one

Salmon in the river, and some of them were in despair that they should never see any more there; affirming it to be God's Judgement upon them for the prophanation of the Sabbath.—Taylor, *Pennyles Pilgrimage*.

Eggs ought not to be gathered on Sunday, and no hen must be set on that day nor after dark of any other day in the week.—[Baring-Gould] *Long Ago*, i. 81.

Among the rabbins Monday (dies Lunæ) was ominous; the Athenians so considered Tuesday, or dies Martis; the Medes, Wednesday, or dies Mercurii; the Phrygians, Thursday, or dies Jovis; the Trojans, Friday, or dies Veneris; and the Persians, Saturday, or dies Saturnii. Nothing then remains but Sunday, and on this day Christians in general prohibit all work, so that Alexander ab Alexandro is strictly correct in saying that there is not a single lucky day left.—*Genialium Dierum*, xx.

In fevers the illness is expected to be more severe on Sunday than on other days of the week: if easier on Sunday, a relapse is feared.—(Perthshire) Sinclair, *Statistical Account of Scotland*, v. 82.

Qui bâtit à une maison le dimanche, y attire a jamais souris et rats paces et punaises.—C., *A. B.*

Qui ne travaille pas le dimanche assure son champ et son jardin contre les taupes et les souris.—*Ib.*

Celle qui coud le dimanche doit souffrir avant de mourir jusqu'à ce que toutes ses coutûres soient decousues.—*Ib.*, p. 45.

The Egyptians regard Sunday as an unfortunate day on account of the night which follows it (death of Mohammed).—Lane, *Modern Egyptians*, xi.

Battezzato in Domenica. Non haver cervello ed ingegno.—Torriano.

**MONDAY.** Last in April, second in August, first of last half of December, first in April (Cain's birthday), second in August (Sodom and Gomorrah destroyed), last in December (Judas' birthday).—W. B., *Philosopher's Banquet*, p. 223. 1633.

The Egyptian Days. See above.

On shipboard, he who is first caught in a Lie on a Monday morning is proclaimed at the mainmast "Liar! Liar! Liar!" and his punishment is to serve the under-swabber for a week, to keep clean the Beakhead and chains.—*Agreeable Companion*, 1742, p. 59.

*Hip.* She died on Monday, then?

*Mat.* And that 's the most villainous day of all the week to die in: and she was well and eat a mess of water-gruel on Monday morning.—Dekker, *The Honest Whore*, i. 1.

The first mention of Monday in company by a female is most unlucky.—J. It should be a male.

See Moon.

Cf. First fit.

UNLUOKY DAYS. LEAN'S COLLECTANEA.

In Russia it holds the same place of disesteem as our Friday.—C. P.

In 1771 Frederic the Great writes to Voltaire that the Prince Anhalt-Dessau, "n'entreprenait rien un lundi parceque ce jour etait malheureux."—*Œuvres de Voltaire*, iii. 134.

Il ne faut rien prêter ni rien emprunter le lundi.—C., A. B.

It is unlucky for a traveller on Monday morning to meet a man with ["schloof"\*] or flat feet; but mischief may be averted by returning home, entering it with the right foot foremost, eating and drinking, and starting afresh on one's way.—(Roxb.) J. Supp.

\* Platches.

No one should remove on a Monday, because then the house affairs will not thrive. If a servant enters a new service on a Monday he will not long continue in it.—Th., N. M. (N. German) iii. 184.

En sort avec les sorciers samedi soir.—C., A. B.

Black Monday.—*Poor Robin*, 1693.

If you wish to have luck, never shave on a Monday.—N., i. 7.

The term "Black Monday" seems connected with the draping of churches with black in Passion week. See Moon, p. 181 *ante*.

Ce qu'on entreprend le lundi n'atteint pas l'âge d'une semaine.—C., A. B.

To give away money.—J.

Aurios refusat le *dilus*  
De douna de foc \* à degus,  
De presta quicon sense gatge  
De pa, de sal, o de leban,  
De pouu que n'arribes doumatge,  
O dins la semman, o dins l'an ?  
Es-te gardat en certen jour  
De sourti †, fila ‡, ni fa'l four ? §  
Amilha, *Parf. Crest.*, 1683.

"L'Esplicaciudes Coumandomens."

\* Fire. † Sortir. ‡ Filer. § To bake.

TUESDAY.

Tuesday and Friday considered unlucky by natives of Whydah, and no one will enter on the occupation of a new house on either of those days.—Duncan, *Travels in Western Africa*, 1847, i. 193.

So also the Spaniards.—Milot, *Mem. de Noailles*, ii. 19.

The Egyptians call it the day of blood, and only good for blood-letting.—Lane, *Modern Egyptians*, xi.

Ne livrez jamais de combat un Mardi.—Daumas, *L'Algérie*.

Skir or kir-handed people, *i.e.* left-handed ones, are not safe for a traveller to meet on a Tuesday morning. On other days it is fortunate to meet them.—Hn.

**Le donne non intraprendono lavori nuovi nel giorno di Venerdì, non che negli altri giorni ne' quali v'entra la lettera R, cioè Martedì, Mercoledì, Venerdì, perchè avranno esito cattivo non si taglieranno tele, camicie, giacche sarebbe il tutto mal tessuto e mal lavorato, e corrosivo dai tarli; e le tele, e camicie, arrecheranno pizzicore alle carni, producendo ancora animali molesti alla quietà humana.—Mich. Plac., p. 131.**

**Si guardano dal principiare la covatura nel giorno di Martedì sulla persuasiva che li pulcini nascano storpj, all'opposto credono, che principia nel Venerdì, nascano senza fiele.—*Ib.*, p. 134.**

**WEDNESDAY for setting out on a journey.**

**Sposa Mercurina è peggiore della brina or fa andare il marito in rovina.—D. G.**

**On ne se marie pas le mercredi, car c'est un mauvais jour. Enfant qui, pour la première fois, va à l'école le mercredi, n'y apprend rien. Quand paysanne achète une vache, elle ne doit pas la traire pour la première fois le mercredi car elle n'aurait pas de bonheur avec cette vache. Les sorcières ont du bonheur le mercredi, mais il n'est pas bon de parler d'elles ce jour. Presque toutes ces idées populaires nous paraissent appartenir à la première époque de l'établissement du Christianisme parmi nous. L'opiniâtreté avec laquelle nos pères s'en tenaient à vouloir commencer la semaine avec le Woensdag eut sans doute pour suite que les nouveaux chrétiens prirent ce jour en haine; d'ailleurs, Wodan ne tarda pas à être déclaré chef de démons.—C., A. B.**

**KEYS.**

**Au pays de Gex dans le département de l'Ain une femme ne remue jamais un trousseau de clefs un Mercredi dans la crainte de devenir folle.—D. C.**

Woensdag-Katten

Duivels-Katten

Roede baert \*

Duivels aert †.

\* Barbe. † Race.

**THURSDAY. First in June.**

**C'est le Jeudi qu'il faut choisir pour introduire sa future femme sous le toit conjugal; cela sera d'un bon augure, parce que la femme s'y réveillera un Vendredi, qui est le jour férié des Mussulmans.—Daumas, *L'Algerie*.**

**Les Bretonnes ne veulent point coudre les Jeudis et les Samedis parce que le travail ces jours-là ferait pleurer la Vierge.—D. C.**

**At toto Thorì die hominibus unguis secare minime licuit.—Finnur Magnússon, *Lex Edd.*, s. v. "Thor."**

**Nor to fell trees.—*Id.***

UNLUCKY DAYS. LEAN'S COLLECTANEA.

Thursday has been considered unlucky to the Tudor dynasty, Henry VIII., Edward VI., Mary and Elizabeth having all died on that day of the week.

FRIDAY.

To begin a thing. To cut the nails.—F.; H. W.; N., 4.

To go a-courting.—F.

To turn a feather bed.—S.; Montaigne, *Ess.*, iii. 8; Macready, *Remin.* i. 475.

To be bled, take physic, or transact business.—Hone, *Year Book*, 1831, p. 251.

The Jews, however, superstitiously pare their nails on a Friday.—Dm.

So with the Burmese.—Buchanan, *Asiatic Res.*, i. 172.

He that sings on Friday will weep on Sunday.—Herbert, *Jacula Prudentum*.

Venerdi e Marti,  
Non si sposa, non si parte.  
Friday flit,  
short sit.—*Scot. Prov.*

On ne bat pas les blés.—C., *A. B.*

To commence a voyage or journey.—N., iii.

Friday sail,  
always fail.—xii. 478.

Yet Columbus commenced his great voyage to America on Friday.

A plague of Friday mornings, the most unfortunate day in the whole week.—Rowley, *Match at Midnight*, i. 1.

De se peigner les cheveux  
et de se couper les ongles.—(Flem.) C., *A. B.*

Le Vendredi il ne faut pas nommer les sorcières par leur nom.—*Ib.*

Friday's moon,  
Come when it will it comes too soon.

Les chemises qu'on fait le Vendredi attirent les poux dans certaines provinces.—Thiers, *Traité*.

Si l'on change la chemise le Vendredi, on mourra dans cette chemise. On ne doit pas manger des œufs le Vendredi ou Samedi de la Semaine Sainte, attendu que presque constamment, ils renferment ces jours là des crapauds.—D. C.

Thiers gives a curious reason. Ne pas tailler ni coudre des chemises les Vendredis, parcequ'elles attirent des poux: ne pas se peigner les mêmes jours pour la même raison (i. 258), and as regards travelling: "Ne pas entrer chez soi le Vendredi en revenant d'un voyage parceque c'est un signe de malheur." (i. 268.)

And on a Friday fil all this meschaunce.—Chau., *Nonne Prestes's Tale*, 15,347, 58.

M. Minard says that not only the Railway but the Omnibus traffic in France is much less on Friday than on other days of the week.—*N.*, iii. 12. Cf. Unlucky Year, p. 257 *ante*.

En prenant le nombre total des voyageurs transportes pendant le mois de Juillet 1866, on trouve pour le Vendredi 292,902, et en moyenne, pour chacun des six autres jours 317,065 : c'est une difference nette de 24, 163 personnes.—Maxime Ducamp, *Paris, ses Organes, &c.*, 1869, I., ch. iii. ; *III. Les Omnibus*, note.

The attendance at the 1884 Health Exhibition in London showed the same difference.

Une prostituée d'habitude va être enregistrée ; elle écrit pour supplier qu'en ne l'inscrive ni le jour même, qui est un 13 ni le 14 qui est un Vendredi.—*La Prostitution à Paris et à Londres*, par C. J. Lecour, Chef de Police, c. x. 1872.

To-morrow morning come away ;  
Friday we'll vote a happy day  
In spite of Erra Pater.

A. Brome, *To his Friend J. H.*

A child born of one of the King's wives on a Friday has his throat immediately cut.—Park, *Travels in Africa*, ii. 283.

"Is't not a wonder Quintius should so dread  
To see a hare running across his way,  
The salt fall towards him, or his nose to bleed,  
Begin a journey upon Disemore's day,  
Yet fears not things more ominous than these?" &c.  
Thos. Freeman, *Rubbe and a Great Cast*,  
1614. Ep. 25.

A grave editorial note appeared in the *Malvern News* in March, 1872, protesting against the opening day of the Natural History Society for their first excursion being fixed for a Friday.

The peasants of the Romagna think the Fridays of March and October peculiarly unlucky.—Mich. Plac., pp. 97, 106, 115.

Il radersi li capegli nel Venerdì presagisce dolore di capo fino alla Settimana Santa.—*Ib.*, p. 153.

Il far pane in giorno di Venerdì é presagio di disgrazie alle bestie bovine.—*Ib.*, p. 154.

Il ne faut pas baigner les enfants, ni mettre les œufs sous les poules pour couvrir.—C., *A. B.*

Among the superstitions in which he chose to indulge, the supposed unluckiness of Friday as the day for the commencement of any work was one by which he almost always allowed himself to be influenced. Soon after his arrival at Pisa, a lady of his acquaintance, happening to meet him on the road from her house as she was herself returning thither, and supposing that he had been to make her a visit, requested that he would go back with her. "I have not been to your house," he answered, "for just

before I got to the door I remembered that it was Friday, and not liking to make my first visit on a Friday, I turned back." It is even related of him that he once sent away a Genoese tailor, who brought him home a new coat on the same ominous day. Yet he sailed for Greece on a Friday.—Moore, *Life of Byron*, vi. 62.

Barbier (*Chronique de la Régence du Règne de Louis XV.*) writes: "Le roi est parti le 4 de ce mois (Juin 1728) pour Compiègne jusqu'au 28 du mois. Il est parti Vendredi dernier. Louis XIV. ne partait jamais ce jour-là."

En effet si le Vendredi devait avoir une influence quelconque, ce serait plutôt une influence bienfaisante, puisque l'Eglise Catholique nous enseigne que si Jesus Christ n'était pas venu nous racheter, personne n'aurait été sauvé.—Rion.

Si se peigner le Vendredy fait mal de teste, et si c'est malheur de prendre chemise blanche ce jour-la?—Jo., II. (Cab. 39.)

Le Vendredy est le plus beau ou le plus laid jour de toute la semaine.—Jo., II. (Cab. 40.)

Now Friday came, your old wives say,  
Of all the weeks the unluckiest day  
Journey to take or work to do.

R. Flecknoe, *Diarium*, viii. 1656.

The Gallas never fight on a Friday; the Ashantees never on a Saturday.—Bowdich, *Essay on the Superstitions, &c., of the Ancient Egyptians, Abyssinians, and Ashantees*, p. 32.

The *Oera Linda Book* [an apocryphal MS. of the XIII. Century (since discovered to be a recent forgery), translated through the Dutch of J. O. Ottema from the Frisian by Wm. R. Sandbach; London: Trübner, 1876] says that (Friday) Fryasday was kept as a kind of sabbath, and so gives a better-grounded reason than any that we have hitherto found why our sailors are unwilling to begin a voyage, and why others believe it to be unlucky to undertake a weighty work on Friday; since it says that a business begun on the day hallowed to Frya shall always end badly.—Rev. Wm. Barnes, in *Macmillan's Magazine*, April, 1877.

Said to be the day on which Adam and Eve ate the forbidden fruit, "so those who are married on it will lead a 'cat and dog life.'"—(W. Sussex) *F. L. R.*, i. 13.

O Veneris lacrymosa dies, O sidus amarum  
Illa dies tua nox fuit, et Venus illa venenum.

Geoffry de Vinsauf, *Lament for Richard Cœur de Lion*.

Why ne hadde I now thy sentence and thy lore,  
The Friday for to chiden, as diden ye?  
(For on a Friday soothly slayn was he.)

Chau., *Nonne Preeste's Tale*, 15,356.

Friday-faced, as a term of reproach.—J. Day, *Blind Beggar of Bethnal Green*, iii. 1659.

And as the lowering weather looks down  
So seemest thou like Good Friday to frown.  
Spencer, *Shep. Kal.*, Feb. 29.

**SATURDAY.** To go to service.—S.

Saturday's servants never stay ;  
Sunday's servants run away.—(Northampton.)

To flit on a Saturday betokens a short term of residence in the place to which one removes.—J.

Qui file le Samedi soir doit errer après sa mort avec un rouet en main.—C., *A. B.*

The Egyptians neither commence a journey, shave, nor cut nails.—Lane, *Modern Egyptians*.

Servant-girls will rarely enter upon a new service either on a Friday or on a Saturday: they think it would lead to disagreement with their mistresses, and to not staying long in the place.—H. W.

Nec te peregrina morentur  
Sabbata ; nec damnis Allia nota suis—Ov., *Rem. Am.*, 218.

Certaine craftis men . . . will nocht begin thair warke on the Saturday, certain schipmen or marinars will nocht begin to sail on the Saterdag, certain trauelars will nocht begin thair iornay on the Saterdag, which is plane superstition, because that God-Almychty made the Saterdag as well as he made all other dayis of the wouke. — Archbishop Hamilton's *Catechisme*, 1551, fol. 22 b.

How few will commence an undertaking on Saturday.—J.; D.

William III. died on Saturday,	March 18, 1702.
Queen Anne	„ „ August 1, 1714.
George I.	„ „ June 10, 1727.
George II.	„ „ October 25, 1760.
George III.	„ „ January 29, 1820.
George IV.	„ „ June 26, 1830.
Duchess of Kent	„ „ March 16, 1861.
Prince Consort, Albert	„ „ December 14, 1861.
Princess Alice of Hesse	„ „ December 14, 1878.

Less manner'd and worse gaited than this Saturn's eve-made slim  
God never made.—Warner, *Albion's England*, ch. 31.

(A sneer at the labouring class.)

**LEEDING.**

La saignée du jour St. Valentin  
Fait le sang net soir et matin ;  
La saignée du jour au devant  
Garde des fievres pour constant ;  
Le jour Sn. Gertrude bon fait  
De faire saigner du bras droit :  
Celui qui ainsi le fera  
Ses yeux clairs reste année aura.—(Normandy) D. C.



UNLUCKY DAYS. LEAN'S COLLECTANEA.

Sunday's child is full of grace,  
Monday's child is full in the face,  
Tuesday's child is solemn and sad,  
Wednesday's child is merry and glad,  
Thursday's child is inclined to thieving,  
Friday's child is free in giving,  
Saturday's child works hard for his living.—Hunt.

Monday's CHILD is fair of face,  
Tuesday's child is full of grace,  
Wednesday's child is full of woe,  
Thursday's child has far to go,  
Friday's child is loving and giving,  
Saturday's child works hard for his living,  
And the child that is born on the Sabbath day  
Is great, and good\*, and fair†, and gay.—N., iii.

\* Blithe and bonny.—Hn. Fair and wise.—Mrs. Bray, *Traditions of Devonshire*, ii., p. 287.

† Good.—Hn.; Mrs. Bray.

Monday's CHILD is fair of face,  
Tuesday's child is full of grace,  
Wednesday's child is sour and grum,  
Thursday's child has welcome home,  
Friday's child is free in giving,  
Saturday's child works hard for his living,  
And the child that is born on Christmas Day  
Is great, and good, and fair, and gay.—N., i. 4.

Monday is Sunday's brother,  
Tuesday is such another,  
Wednesday you must go to church and pray,  
Thursday is half-holiday,  
On Friday is too late to begin to spin,  
The Saturday is half-holiday agen.

*Divers Crab-tree Lectures*, p. 126.

Born on a Sunday, a gentleman.—N., I., iv.

Sunday children are in Yorkshire deemed secure from the malice of evil spirits.—Hn. But see Thorpe, *N. M.*, ii. 203.

SNEEZE on a Monday, you sneeze for danger ;  
" " Tuesday, you kiss a stranger ;  
" " Wednesday, you sneeze for a letter ;  
" " Thursday, for something better ;  
" " Friday, you sneeze for sorrow ;  
" " Saturday, your sweetheart to-morrow ;  
" " Sunday, your safety seek :

The devil will have you the whole of the week.

*Athenæum*, February 5th, 1848.

Sneeze on Monday, hastens anger ;  
" " Tuesday, kiss a stranger ;  
" " Wednesday,  
" " Thursday,  
" " Friday, give a gift ;

Sneeze on Saturday, receive a gift ;  
 " " Sunday, before you break your fast,  
 You 'll see your true love before a week is past.—*N.*, i. 4.  
 Sneeze on Sunday before you 're up,  
 See a lover before you sup.—*Ib.*  
 Sneeze on a Sunday morning fasting,  
 You 'll enjoy your own true love to everlasting.—*Ib.*

you sneeze on Saturday night after the candle is lighted, you will see a stranger in next week.—(Devon) *Ib.*

As to the salutations to persons sneezing, see *Plin.*, *N. H.*, xxviii. 2.

He hath sneezed thrice ; turn him out of the hospital.—Howell, *English Proverbs*.

In India, at the present day, one may observe the *quasi* sign of the cross which a Hindu makes should he chance to sneeze while performing his morning ablution in the Ganges. Having touched his forehead, nose, chin, and cheeks with the tip of his fingers, he recommences his prayers from the very beginning, and will do so as often as they are interrupted by a cachinnation. I have read somewhere that the ancient Romans made oblations to the genius of Osiris.—*N.*, v.

See instances of sneezing being accepted as a favourable omen.—Homer, *Odyssey*, xvii. 545 ; Propert, *Eleg.*, II. iii. 33 ; Theocritus, *Idyll*, vii. 96, and xviii. 16 ; Aristænetus, *Epist. Amator*, II. v.

As of small import.—*Plin.*, *N. H.*, ii. 5.

And see on the whole subject Giac. Leopardi, *Saggio sopra gli Errori Popolari degli Antichi*, c. vi.

AILS. In Wierland sieht man einige solche Abschnitzel in den Busen stecken, um sie gleich bei der Hand zu haben, wenn jenseits darnach sollte gefragt werden.—Boecler, *Der Ehsten Gebr.*, p. 139.

Old Wytches make a great mater of paring of a man's nayles.—Horn., *Vulg.*, p. 21.

If you cut your nails before breakfast on a Monday, you 'll receive a present during that week.—(Devon) *Trans. Devonsh. Assoc.*, x. 105.

Cut your NAILS on a Monday, cut them for news ;  
 " " Tuesday, a new pair of shoes ;  
 " " Wednesday, cut them for health ;  
 " " Thursday, cut them for wealth ;  
 " " Friday, cut them for woe ;  
 " " Saturday, a journey to go ;  
 " " Sunday, you cut them for evil,

For all the next week you 'll be ruled by the devil.

*Athenæum*, February 5th, 1848.

See H., S. G., iii. 45 ; Plutarch, *Treatise of Isis and Osiris* [trans. by Squire], 1744, p. 5 ; Hesiod, *Works and Days*, 742-3.

UNLUCKY DAYS. LEAN'S COLLECTANEA.

Should you cut your nails on a Monday morning without thinking of a fox's tail, you will have a present during the week.  
—(W. Sussex) *Trans. Devonsh. Assoc.*, x. 105; *F. L. R.*, i. 8.

What a cursed wretch was I to pare my nails to-day!—a Friday, too; I looked for some mischief.—Middleton, *Anything for a Quiet Life*, iv. 2.

I would give five pounds for the paring of my nails again.—*Ib.*

He will not eat his dinner before he hath lookt in his Almanack, nor pare his nails while Munday, to be fortunate in his love.—Lodge, *Wit's Mis.*, p. 12.

Superstition nurs'd thee ever since,  
And publish'd in profounder art's pretence,  
That now who pares his nails, or libs\* his swine,  
But he must first take counsel of the sign.

(A diatribe added to Astrology.)

Bp. Hall, *Satires*, ii. 7.

\* Gelds.

On sait qu'il pousse des envies aux doigts quand on coupe ses ongles les jours qui ont un R comme Mardi, Mercredi, Vendredi. Enfin, quelques personnes croient en Hollande qu'on se met à l'abri du mal de dents en coupant régulièrement ses ongles le Vendredi.—Collin de Plancy, *Dict. Infern.*

Days for MARRYING :      Monday for wealth,  
   Tuesday for health,  
   Wednesday the best day of all ;  
   Thursday for losses,  
   Friday for crosses,  
   And Saturday no luck at all.—Hn.  
Monday health, Tuesday wealth,  
   Wednesday for good fortin ;  
Thursday losses, Friday crosses,  
   And Saturday signifies northin'.—(Northampton.)  
Friday hair, Sunday horn,  
   Better that child had ne'er been born.  
Friday hair, Sunday horn,  
   Goes to the D'ule on Monday morn.—Henderson.  
Sunday shaven, Sunday shorn,  
   Better had'st thou ne'er been born.

Ungues Mercurio; barbam Jove, Cypride crines.—Ausonius.

Capillum vero contrectari, contra defluvia ac dolores capitis  
• xvii. luna atque xxix.—Plin, *Nat. Hist.*, xxviii. 5.

See Browne, *Vulg. Er.*, V. xxiii. 10.

THUNDER.

Sunday's thunder brings the death of learned men, judges, &c. ;  
Monday's                    „           the death of women ;  
Tuesday's                 „           plenty of grain ;  
Wednesday's            „           the death of harlots, and other blood-  
   shed ;

Thursday's thunder brings plenty of sheep and corn ;  
Friday's               ,,     the slaughter of a great man, and other  
                                murders ;  
Saturday's         ,,     a general pestilent plague, and great  
                                death.—Leonard Digges.

**LIGHTNING.**

The Curtian Lake and the Ruminal fig-tree in the Forum, having been touched by lightning, were held sacred, and the memory of the accident was preserved by a puteal or altar erected over the cavity that was said to have been made by the thunderbolt. Persons killed by lightning were wrapped up in a white garment, and buried on the spot where the fatal accident occurred. Their bodies were supposed to be incorruptible, and a stroke not fatal conferred a perpetual dignity upon the man so distinguished by heaven.—Hartwig, *Aerial World*, Note XIII.

That Mithridates, the mortal enemy of Rome, had been slightly wounded in the forehead by lightning while still a child, and later in life escaped unhurt, while his sword that was lying near him in his sleep was consumed by the celestial fire, served, no doubt, to increase the terror of his name among the Romans, who derived a great part of their superstitions from Etruria. And Quintus Julius Eburnus, who was made consul in the year 116 before our era, probably owed his dignity to his having been distinguished in a similar manner by the gods.—*Ib.*

When a tomb was struck by lightning, this also was considered as a special sign of Divine favour, and among the sepulchres of persons thus honoured after death Seutonius mentions that of Julia, the daughter of Cæsar and Plutarch, those of Lycurgus, the Spartan legislator, and of the poet Euripides.—*Id.*, cxvi., London, 1874.

The ground also that had been smitten by a thunderbolt was accounted sacred, and afterwards enclosed, nor did anyone presume to walk upon it. This we learn from Festus: "Fulguritus, il quod est fulmine ictum; qui locus statim fieri religiosus putabatur, quod eum sibi Deus dicasse videretur." It could not, therefore, be sold.—Douce, *Illustrations of Shaks.*, ii. 80.

The ancients considered lightning as a visible manifestation of Divine wrath; hence, whatever was struck with it was considered to be accursed and separated from human uses. The corpse of a person struck by lightning was never removed from the place where it fell; there it lay, and, with everything pertaining to it, was covered with earth and enclosed by a rail or mound. In some parts of the East, it is, however, considered a mark of Divine favour to be struck by lightning.—*Omens and Superstitions*, p. 111.

The Moors say that lightning is occasioned by God waving His hand to direct the course of His angels.—Bowdich, *Ashantee*, 442.

*Cleo.* Some innocents 'scape not the thunderbolt.—Shak.,  
*Antony and Cleopatra*, ii. 5, 77.

The lightning rent from Ariosto's bust  
The iron crown of laurel-mimic'd leaves;  
Nor was the ominous element unjust,  
For the true laurel-wreath which Glory weaves  
Is of the tree no bolt of thunder cleaves,  
And the false semblance but disgraced his brow;  
Yet still, if fondly Superstition grieves,  
Know, that the lightning sanctifies below  
Whate'er it strikes; yon head is doubly sacred now.

Byron, *Childe Harold's Pilgr.*, iv. 41.

To know what disease any sick body hath by the day and hour of  
his falling sick.—See Thomas Johnson, *N. B. of New Concepts*,  
1630; Hill., repr., pp. 210-11.

## COLOURS.

See *post* as to Complexions.

**RED.** Besides the instances of the supposed potency of this colour  
at p. 126 *ante*, and *post*, everyone is familiar with the prejudice  
entertained for red flannel, under the idea of its extra warmth.

Would keep him warmer than a scarlet waistcoat.—Massinger,  
*Bondsman*, ii. 1.

Red mufflers are spoken of as being in fashion in London.—  
*Chanticleers*, vi.; H., *O.P.*, xii.

Nell' Arpinate le fanciulle misurano l'amore dei fidanzati dal  
colore del nastro onde essi avvolgono nella domenica delle  
Palme, il ramó d'ulivo che porta no loro dalla chiesa.  
Se il nastro è giallo, indica battere la fanciulla da pazza;  
se verde, che la si visol tenere in sota speranza; se rossa,  
guerre se bianca, pace se turchino amore.—D. G.

Red cow's milk is an important element in a receipt for the cure  
of consumption in Dr. Sampson Jones's *Medecine Boks*, pub-  
lished in the latter portion of the XVIIth Century. Red  
is especially mentioned as the colour of the heifer set apart  
for sacrifice for the purification of sin in *Numbers*, ch. xix.,  
and scarlet is specified as the colour of one of the articles  
"cast into the midst of the burning of the heifer." . . .  
The red thread, like the berries of the rowan, the mutch of  
the woodpecker, the red breast of the robin, &c., in the  
Aryan myths, is typical of the lightning.—Hk.

First she put on a red ribbon which she had bought at last  
Lammas fair; then she recollected that red was an unlucky  
colour, and changed it for a blue ribbon tied in a true lover's  
knot.—Mrs. Hannah More, *Tawny Rachel*.

Talismans, or the doctrine of signatures, may therefore be said  
to have taken their origin from a belief that medicinal  
substances bore upon their external surfaces the properties

or virtues they possessed impressed upon them by planetary influence. The connection of the properties of substances with their colour is also an opinion of great antiquity: white was regarded as refrigerant, red as hot; hence hot and cold qualities were attributed to different medicines. This opinion led to serious errors in practice. Red flowers were given for disorders of the sanguiferous system, yellow ones for those of the biliary secretion, &c. We find that in smallpox red bed-coverings were employed, with the view of bringing the pustules to the surface of the body. The bed-coverings and hangings were very commonly of a red colour—red substances were to be looked upon by the patient. Burnt purple, pomegranate seeds, mulberries, or other red ingredients, were dissolved in their drinks. . . . John of Gaddesden,\* physician to Edward II., directs his patients to be wrapped up in scarlet dresses; and he says that when the son of the renowned King of England (Edward II.) lay sick of the smallpox, "I took care that everything around the bed should be of a red colour, which succeeded so completely that the Prince was restored to perfect health without the vestige of a pustule remaining." Wraxall, in his *Memoirs*, says that the Emperor Francis I., when infected with the smallpox, was rolled up in a scarlet cloth, by order of his physician, so late as 1765, when he died. Kaempfer (*History of Japan*) says that "when any of the Emperor's children are attacked with the smallpox, not only the chamber and bed are covered with red hangings, but all persons who approach the sick Prince must be clad in scarlet gowns.—*Superstitions connected with the History and Practice of Medicine and Surgery*, by T. J. Pettigrew, 8°, London, 1844, p. 18. See *Traité de Primerose sur les Erreurs Vulg. de la Médecine*, iii. 27. 1680. And see Ben Jonson, *Volpone*, III-12, where Lady Would-be, offering her nostrums, suggests that they should be "applied with a right scarlet cloth."

\* *Capiatur scarletum, et involvatur variolosus totaliter, sicut ego feci et est bona cura.*—Whalley's note.

[See *The Red Thread of Honour*, by F. H. Doyle.—Ed.]

**Hartin's** crimson salt is the best and cheapest disinfectant in the world. Stops the spread of scarlet fever, smallpox, and all other infectious diseases. A shilling bottle, when dissolved in water, makes 300 gallons. Free by post 12 stamps, from W. Hartin and Co., Ethelburga Street, Battersea, and all chemists.—*Daily News*, October, 1874.

**The new-married woman** no sooner is with child but she wants blankets to wrap the bantling in, and a scarlet mantle for the christening.—*Poor Robin, Prog.*, 1699.

**A narrow strip of scarlet cloth** is worn round the neck as a preventive of whooping cough.—Branch, *West Indian Sups.*

**Little bright red seeds, with a black spot**, are called "jumby or fairy beads." ? the seeds of the hemlock-tree.—*Ib.*

To mark the stops or pauses in the Chinese Classics with red ink, it is thought, will keep away evil spirits from the reader. Parents oftentimes put a piece of red cloth upon or in the pockets of their little boys, in order to prevent mutilation by evil spirits. They often have red silk braided in the cues of their children to preserve them.—Doolittle, *Chinese*, ii. 308.

Dr. Boorde constantly recommends red specifically. To recover a foot asleep (stonning of a member), "rub the place with a blesse or scarlet cloth."—*Brev. of Health*, 336.

To mundify the face. Wipe it with a scarlet cloth and wash not the face (*Ib.*, 133), and red wax was to be dropped on a corn or Agnell.—*Ib.*, 239. For a man's clothing, he insists on a scarlet nightcap and pettycoat (? under-waistcoat).—*Dyetary*, ch. viii. 1547.

Pourquoy est ce qu'on enveloppe de rouge ceux qui ont la rougeolle ? (unwritten).—Jo., V. xxv. 5.

## WHITE.

Le blanc était pour nos ancêtres la couleur sacrée. Par la vœu de l'habit blanc on recommandait les enfants, les jeunes filles aux grâces des bonnes dames, sort surtout des deux premières des Wording susters soit peut-être de la blanche Holda. On disait que c'était là un moyen de préserver leur vie : des enfants ainsi recommandés étaient respectés par la mort. Peut-être la sombre Zala devait-elle épargner ce que ses sœurs protageaient ainsi. Cette idée, sous forme chrétienne, bien qu'elle ne soit pas approuvée par l'église (?) s'est maintenue pendant tout le moyen âge et même jusqu'à nos jours mais presque exclusivement parmi les familles de haut noblesse, non seulement aux Pays Bas, mais même en France. Un haut fonctionnaire prussien qui été à Paris avec les armées allemandes en 1814 et 1815 nous assure avoir vu une demoiselle de très-haute maison dont on fait remonter l'origine jusqu'à l'un des principaux capitaines des rois Franks, vêtue ainsi continuellement en blanc, de même que tout son entourage, filles de chambre, servantes, cochers, &c., ses équipages même étaient aussi voués au blanc. Ce fonctionnaire ajoutait qu'en Poméranie où le bas-allemand est encore la langue du peuple, cette idée de nos ancêtres n'est nullement oubliée.—C., A. B.

Aujourd'hui encore dans notre Lorraine lorsqu'à sa naissance un enfant est d'une faible complexion et qu'il inspire à ses parents la crainte de ne pouvoir le conserver à leur tendresse, ils s'empressent de le vouer à la Sainte Vierge, protectrice de l'enfance jusqu'à ce qu'il ait atteint sa septième année. Ce vœu consiste à le vêtir constamment d'habits entièrement blancs pendant la durée de cette période septenaire.—D. C.

DRINKING CUP. The reader who is familiar with the religious observances of India is probably aware of the extraordinary regard in which the cup is held by many sects. In

Germany, as Mr. Liebich declares (*Die Zigeuner in ihrem Wesen und in ihrer Sprache*), drinking cups are kept by the Gipsies with superstitious regard, the utmost care being taken that they never fall to the ground. "Should this happen, the cup is never used again. By touching the ground it becomes sacred, and should no more be used. When a Gipsy cares for nothing else, he keeps his drinking cup under every circumstance." I have not been able to ascertain whether this species of regard for the cup ever existed in England; but I know of many [Gipsies] who could not be induced to drink from a white cup or bowl, the reason alleged being the very frivolous and insufficient one, that it reminded them of a blood-basin.—C. G. Leland, *English Gipsies*, c. 8.

In Ceylon a white man, or a woman with child, are looked upon as omens particularly fortunate.—Percival's *Ceylon*, p. 210.

Yet all, Sir, are not sons of the white hen, *i.e.* fortunate.—Ben Jonson, *New Inn*, i. 1.

C'est un fils de la poule blanche, *i.e.* heureux.—*Dict. de l'Acad.*

White stones are by some fishermen rejected as ballast.—Gr., 26/5/77.

Methinks it saith, Old babe, now learn to suck,  
Who in thy youth could'st never learn the feat,  
To hit the whites which live with all good luck.  
Gascoigne, *Posies*, 1575, "G.'s Woodmanship."

#### BLACK AND WHITE.

Thus taking his leave, he marched toward his chamber [in her house], which he found all hanged with white and black. Who, knowing well the virtue of each colour and the mixing of the same, thought verily he swimm'd against the stream. For (as I have heard some say) these colours pretended virginity unto death.—John Grange, *The Golden Aphroditis*, D, ii. l. 1577.

#### BLUE.

Selon les Orientaux quelle que soit la malignité du mauvais œil elle échoue constamment contre le bleu. Aussi trouve t-on toujours dans chaque ville dans chaque bazar des magasins où sont étalées de petites boîtes remplies de graines taillées en forme de mains, graines que les Turcs appellent buchuk on en place des bandelettes autour de la tête des enfants; on en suspend des guirlandes à la façade des maisons, on en entrelace en spirale le long des mâts des navires, et on en cloue à la poupe et à la proue.—D. C.

Blue is love true,  
Green is love deen\*.—C.

\* Done.



Blue is true,  
 Yellow's jealous,  
 Green's forsaken,  
 Red's brazen,  
 White is love,  
 And black is death.

(E. of England) Hll., *Pop. Rhymes*.

Blue is beauty, red's a taiken\*,  
 Green's grief, and yellow's forsaken.—C.

\* Token.

Blue eyes are, however, looked on with fear.

O green's forsaken, and yellow's forsworn,  
 And blue's the sweetest colour that's worn.—Cheales.

Then shall ye were a shield of blue,  
 In token ye shall be true.

"Squire of Low Degree," Haz., *E.P.P.*, ii. 31.

When thou didst vow for to be true,  
 And that my colours should be Blue.

R. Tofte, *Fruits of Jealousy*, 1615, p. 68.

*Abraham*. Well, since I am disdained, off garters blue!

Which signify Sir Abram's love was true.

Field, *Woman is a Weathercock*, i.

White and blue were sacred colours with the Germans.—

Rochholz, *Deutscher Glaube u. Brauch*, Berlin, 1867, ii. 191, 285.

Blue dresses were a badge of servitude from the time of the Romans.—Pliny, *Nat. Hist.*, xvi. 18; Shak., *Taming of the Shrew*, iv. 1, 78; *1 Henry VI.*, i. 3, 47; Shirley, *The Cardinal*, iii. 2; Dekker, *Honest Whore*, Pt. II., i. 2; ii. 1; iv. 1, 2; v. 2.

This was also the colour of the dress worn by a strumpet when doing penance.—Dekker, *Honest Whore*, vi, Pt. II.

Blue flannel. See *post*.

Female infants should be dressed in blue (the virgin's colour); male in red.—N., iv.

About St. George, when blue is worn,  
 Bluebells the woods and fields adorn.

It was, at no very distant period, a custom even with people of fashion to wear a blue coat on April 23rd in honour of St. George.—Dm.

"Blue-light baths" are, it appears, an infallible remedy for pains in the bones arising from rheumatism or railway collisions, and an interesting account is given by General Pleasonton, in a letter to the *Chicago Times*, of the immediate benefit he derived by adopting this mode of treatment. In October last he met with a serious accident in alighting from a train in Philadelphia. His physician said there had been no fracture of the ribs or bones, but that he would suffer a long time from the effects of the shock and fall. Liniments and plaisters afforded no relief; he therefore

resolved to try a blue-light bath. In his bathroom he had a window with a southern exposure, arranged with alternate panes of blue and plain transparent glass. Uncovering his back, the gallant General sat with his back to the blue and sun lights which were streaming through the window into the bathroom. As soon as these lights began to fall on his back General Pleasonton felt much relieved, and at the end of half-an-hour the pains had ceased altogether. Towards evening they returned, but they were much less severe than before he had taken the blue-light bath, and he was able, for the first time, to get some sleep during the night. The next day he took another bath of blue and sun lights, which effectually relieved him of all pain; and since then, now about three months ago, he has not had the slightest return of uneasiness in his back, three consecutive sun- and blue-light baths having completely removed the effects of his accident. The glass used was of a dark-blue, the colour being derived from a preparation of cobalt fused with other ingredients, and was imported from France.

—*Pall Mall Gazette*, February 19th, 1877.

Yet will I, woful wight, my corps with steadfast colours clad,  
As russet deck'd with blue, as steadfast suits as may be had,  
To represent my faithful heart, a banner to be true,  
And like unto the turtle-dove which changeth not for new.

J. Grange, *Golden Aphroditis*, G. iii. l. 1577.

#### YELLOW.

Yellow was a despised colour in the Middle Ages, and formed the dress of slaves and bankrupts; hence the yellow stockings worn at Christ's Hospital.

The Pope's Swiss Guard still wear yellow.

The servants of the clergy also wore it.—Shak., *1 Henry VI.*, i. 3, 47; and the Jews in Rome (*temp.* Elizabeth) wore a yellow cap or hat, and were mobbed if they did not.—*Harl. Misc.*, xii. 150; Evelyn, *Diary*, i. 218.

[*Cf.* The San benito worn by the condemned heretic at the auto da fe.—ED.]

Yellow, however, is the favourite colour of the Seiks (Burnes, *Bokhara*, i. 14; iii. 145, 155). It is the sacred colour of the Buddhist, it being the colour of the flower which is consecrated to Budhu.—Harvard, *Mission to Ceylon and India*, 1823, p. lix.

And at Roman weddings it was thought of good omen.—Tibullus, II. ii. 17; Ovid, *Met.* [*De Orphei Nuptiis.*] x. 1.

In China, charms are written on yellow paper.—Doolittle, ii. 308.

Yellow's forsaken, and green's forsworn,  
But blue and red ought to be worn.—C.

See Massinger, *Duke of Milan*, iv. 2.

For he that's jealous of his wife's being bad,  
Must have his legs with yellow stockings clad.

*Poor Robin*, 1670.

GREEN. See p. 90 & 92, *ante*.

They that marry in green,  
Their sorrow is soon seen.—C.

Green and white,  
forsaken quite.

In Germany, a Gipsy who loses caste for any offence is forbidden for a certain time to wear green.—Liebich, *Der Zigeuner*.

To this day, in the North of Scotland, no young woman would wear such attire on her wedding-day. Blue is considered the lucky colour. Probably the saying of a lady married before her elder sisters, "that she has given them green stockings," is connected with this notion.

James Grahame, the author of *The Sabbath*, could not divest himself of being influenced by the superstition that the colour was fatal to the name of Grahame, and he would not so much as allow a green cover to be placed upon his table.—R.

*Bianca*. Never a green silk quilt is there i' th' house, mother,  
To cast upon my bed?

*Mother*. No, by troth is there;  
Nor orange-tawney neither.

*B*. Here's a house  
For a young gentlewoman to be got with child in!  
Middleton, *Women Beware Women*, iii. 1.

In Massinger's *Renegado* (i. 1) "an English pirate's whore, with a green apron, comes to grief in Tunis through wearing the sacred colour."

*Knochem*. Ursula, take them in, open thy wardrobe, and fit them to their calling. Green gowns, crimson petticoats, green women—my Lord Mayor's green women! guests o' the game, true bred. I'll provide you a coach to take the air in.—Ben Jonson, *Barthol. Fair*, iv. 3.

There is in the Tower\* (*Inter Brevia Regis Edwardi III.*, anno 24, 1351) a record of the indictment of Wm. Fox, parson of Lee, near Gainsborough, and others, for that they came to Bradholm, in Co. Nottingham, and then and there forcibly took and carried a certain nun, named Margaret de Everingham, a sister of the said House, "exeuntes eam habitum religiosum, et induentes eam robam viridem secularem," Anglice giving her a green gown.—*True Briton*, April 10th, 1801.

\* [Now in the Public Record Office.—Ed.]

Brothels are still painted green for distinction.

Green gown. The supposed badge of the loss of virginity.—

Greensleeves was a tune of loose character.—Shak., *Ma Wives of Windsor*, v. 5, 18.

The 1st Shepherd (B. and F., *Prophetess*, v. 3) speaks of the green slops he was married in, "probably to indicate the fate that awaited him at the expected visit of the Emperor to his farm."

Pour les hommes, on représenta leur Chasteté par un chapel de branches vertes. Quand Monstrelet décrit la ceremonie du baptême d'un fils du Duc de Bourgogne en 1430, il dit que le parrain étoit nu-tête lue et ses gens, malgré le froid, et avoit chascun un chapel vert sur son chief en signifiant qu'il estoit chaste! Voyez Ducange Gloss. Lat. au mot Capellus-Viridis.—Le Grand d'Aussy, *Vie Privée des François*, ii. 247 n.

## LACK.

Servants who enter their places in BLACK [clothes] will never stay the year out.—(Northamptonshire) S.

Unlucky to wear a black dress at a wedding, or when making the first call on a bride.—Miss M.

*Bess.* You said your ship was trim and gay :  
I'll have her pitch'd all o'er ; no spot of white ;  
No colour to be seen ; no sail but black ;  
No flag but sable.

*Goodlack.* 'Twill be ominous,  
And bode disaster fortune.

*Bess.* I'll ha't so.  
T. Heywood, *Fair Maid of the West*,  
1631, I. iv. p. 54.

Whenever the cat o' the house is black,  
The lasses o' lovers will have no lack.—D.

Kiss the black cat,  
An' 'twill make ye fat ;  
Kiss the white ane,  
'Twill make ye lean.

To hele mannes woundes whyle they be fresh and clene, black wulle and oyle ben full medecynable without any charm.—*Dives and Pauper*, ch. xxxix.

## PRESENTIMENTS.

Buddha non conoscendo ancora la sua futura sposa, appena la incontra sente ch'è dessa. Egli ha la piena intelligenza delle sue virtù. Ora a questi presentimenti che sono diventati una superstizione particolarmente femminile io do volentieri una origine mitica. Mi par difficile che una giovinetta dica d'una cosa accaduta il cuore mi lo diceva se simili avvisi del cuore non abbia mai udita vantare primada sua madre; la credenza ne presentimenti è tradizionale, ereditaria di madre in figlia. Buddha s'accosta alla sua sposa, e ha l'intendimento delle sue virtù; Buddha è il sole quello che vede tutto; la sua sposa è l'aurora; il sole s'accosta all'aurora; il sole trova la sua sposa, la indovina alla prima. Per altra parte l'aurora è

la più sollecita a destarsi; e la prima a vedere, a scoprire; essa prevede; l'aurora è donna, e la donna si paragonò all'aurora; ossia si fece indovina. Ma non solo l'aurora è sposa del sole; anche talora la nuvola; la nuvola tuona; la nuvola avvisa; la nuvola è donna; e la donna si paragonò alla nuvola, ossia si fece pitonessa sibilla, druidessa, fata, profetessa. Come aurora presente; come nuvola, predice.—*De Gubernatis.*

The burning of his right ear stunted him likewise, for that is one of the parts that Saturn, an evil planet, governeth; and so much the rather was he aggrised\* for that he had not heard of long time from his father†.—*Melb., Phil., N.*

\* Terrified.

† Who had been beheaded.

### MALEDICTIONS.

They say that all the kynnered of theym that kyllyd Sainte Thomas (A'Becket) of Caunturburye have the wynde and wether against them wheresomever they go.—*Horm., Vulg., p. 102. 1519.*

Fuller accounts thus for the proverb: "The Tracys have always the wind in their faces."

Cromwell's generals and adherents were believed to transmit a troubled inheritance to their descendants. Fairfax House, Putney, occupied by a friend of mine, Mr. John Bullar, when I visited there about 1860, had its haunted chamber, which was never used. Its undisturbed possessors were probably the rats from the river-side.

The failure of male heirs was the penalty attached to the acceptance of confiscated Church lands. [*See p. 145, ante.—Ed.*]

### ANTIPATHIES.

#### PLANTS.

Yea (who would think it?), these fell enmities  
Rage in the senseless trunks of plants and trees.  
The Vine, the Cole; the Cole-wort Swine's-bread dreads;  
The Fearn abhors the hollow-waving Reeds;  
The Olive and the Oak participate,  
Ev'n to their earth signs of their ancient hate,  
Which suffers not (O tasteless discord!) th' one  
Live in that ground where th' other first has grown.

Sylvester, (Du Bartas), *The Furies*, 96.

The crowing cock the Lion stout eschews.—Sylvester, *u. s.*, p. 93.

### WISHES.

The wild hunt of Dartmoor is one of those superstitions common to all the North of Europe; but, in the especial form which it here takes, it is no doubt a Saxon legacy, and the "master"

is the yet lingering representative of Woden, under whose protection the mark, or boundary, was, according to Mr. Kemble, chiefly placed. "Wisc," or "wish," was, we learn from the same authority, a name of that grim old deity (lord of the wish, or desire); and "whishtness" is still the Devonshire name for all sorts of supernaturalism. The distant cry of the "wish-hounds" may frequently be heard in the solitary recesses of the moors at noontide on a Sunday, and there are some remarkable legends which tell of their appearance in church during service-time, and of the exorcisms by which they were expelled: a piece of "witchery in broad daylight" which takes us back to the struggle between the old heathens and advancing Christianity.—*Quarterly Review*, vol. 105, Article "Devonshire."

#### AND NEW.

Cur ad primitias pomorum, hæc vetera esse dicimus, alia nova optamus?—Pliny, *Nat. Hist.*, xxviii. 5.

Cf. Brisonius, *De Formulâ*, lib. i., s. 150: "Mos erat Latinis populis, quo die quis primum gustaret mustum dicere, Ominis gratia: Vetus novum vinum bibo, Veteri novo morbo medeor."

#### RESPONDENCE WITH THE UNSEEN.

Les personnes pieuses, animées d'un grand esprit de foi écrivent souvent des billets et de lettres à Marie, qu'elles déposent au pied d'une image vénérée, ou qu'elles portent sur leur cœur dans une circonstance solennelle. Marie agréee ces saintes industries de la piété et exauce les vœux de ceux qui la prient avec cette touchante simplicité. Cette pratique n'est pas nouvelle. Nous voyons dans les livres saints et dans l'histoire de l'Eglise les plus grands personnages s'en servir pour obtenir de Dieu les grâces les plus signalées.—Huguët, *Devotion à Marie en Exemples*, ii. 355.

See details of this practice nowadays in France: Parfait, *L'Arsenal de la Devotion, Correspondence avec les Saints*, 317-26.

Il y a des gens qui, en semant des carottes, disent: "Longues comme mes cuisses!" et en semant des navets, "Gros comme ma tête." Afin que ces légumes deviennent plus volumineux.—*Mel.* [Vosges], 453.

#### HING-CHAIR at Finchale Priory, near Durham.

hing-place at St. Gowan's Head (Pembrokeshire). A fissure in the rock just large enough to hold one person, and formerly the saint's cell. Whoever, seated in this rock, repeats his wish therein in full faith, turning him or herself round each time of uttering it, will, before the year is out, have the desire accomplished.—Murray, *Handbook of South Wales*.

LL of St. Fillan, in the Isle of Comrie, for overcoming sterility.—*Statistical Account of Scotland*, xi. 181.

Well of St. Maughold, in the Isle of Man (sitting in chair), for overcoming sterility.—Sacheverel, *Account of the Isle of Man*, p. 11.

Well in the Isle of May.

The Wishing-well (in the Habberley Valley, between Bewdley and Kidderminster) is a spot resorted to by maidens to wish as fancy may lead them. To walk three times round the well, dropping a pebble into the basin at each turn, and with it breathing the wish into the ear of the resident fairy, is the course pursued.—Murray, *Hdbk. Worc.*

Wish formed on FIRST EATING ANY FRUIT OR vegetable for the first time in the season that produces it.

On first eating hot plum-pudding.—Miss M.

On getting the longer half, when pulling the MERRYTHOUGHT of a fowl, which is sometimes called the "wishing-bone."—Ay.; S.

'Tis common for two to break the merrythought of a chicken or woodcock, &c. The anatomists call it clavícula; 'tis called the merrythought because, when the fowl is opened, it resembles the pudenda of a woman. The manner of breaking it, as I have it from the women, is thus: One puts the merrythought on his nose (slightly) like a pair of spectacles, and shakes his head till he shakes it off his nose, thinking all the while his thought; then he holds one of the legs of it between his forefinger and thumb, and another holds the other in like manner, and they break it: he that has the longer part, has got his wish; then he that has got the thought, puts both parts in his hand, and the other draws (by way of lot); and then they both wish, and he that lost his thought, draws: if he draws the longest part, he gets his wish; if the shortest, he loses his wish.—Ay. (Common also in Germany.)

If you see a SHOOTING STAR, the wish you form before its disappearance will be fulfilled.—N., III. i. 4.

Beaucoup de gens se figure, sans aucun fondement, que le souhait qu'ils formeront en voyant filer une étoile sera infalliblement exaucé.—Rion.; D. C.; Hecart.

Dans le Canton de Vézélise on dit que si pendant qu'une étoile file on peut prononcer "Requiescat in pace" on sauve une âme du purgatoire.—Richard, *Trad. Lorrains*.

What we call a "falling star" (and which the Arabs term "shiháb") is commonly supposed to be a dart thrown by God at an evil ginnee, and the Egyptians, when they see it, exclaim: "May God transfix the enemy of the religion!"—Lane, *Modern Egyptians*, c. x.

On first hearing the cuckoo, turn the money in your pocket and wish for something.—B.

On hearing a DONKEY bray.—Miss M.

On first seeing the NEW MOON. Wish will be realised before the close of the year.—*N.*, i. 5.

On seeing a PIEBALD HORSE. You must not think of his tail.

On seeing a black cow.—Miss M.

On passing UNDER A LADDER (when obliged to do so).—(Scotland) Na.

If you see a HORSESHOE, or piece of old iron, on your path, take it up, spit on it, and throw it over your shoulder, framing your wish at the same time. Keep the wish secret, and you will have it.—*Hn.*

If you can wish a wish while a withe of the CHRISTMAS ASHEN-FAGGOT is burning, it will come true. The withes easily catch fire and burn very rapidly.—(Dorset) S. Y. in *Long Ago*, 1874, ii. 14.

When you drop an EYELASH, put it on the back of the right hand, throw it over the left shoulder [blow it off], and wish.—Miss M.

#### ENVIE.

Une femme enceinte qui a ce qu'on appelle vulgairement des envies, c'est à dire des désirs fréquents et immodérés de posséder des objets, le plus souvent des fruits, qu'elle ne puisse obtenir immédiatement, doit bien se garder pendant sa grossesse de mettre la main droite sur une partie quelconque de son corps et particulièrement sur sa figure.\* Si elle ne veut que l'enfant qu'elle porte dans son sein n'arrive au monde et ne conserve toute sa vie une image ineffaçable de tout ce qu'elle a souhaité avec tant d'ardeur.—Richard, *Trad. Lorrains*.

\* Malebranche warns them not to scratch their face. Bessières speaks of this vulgar error, p. 26.

On a dit aussi que les nœvi vineux étaient du à ce que la conception avait eu lieu pendant les règles.—Bessières, *Err. en Médecine*.

Some women being with child desire Tarre, yea, I have seen them eat sope and hurt them not, with other vile things that I will not name: without Nature had them, death would follow, yet Phisike compt them deadly.—Bullein, *Bul. of Def.*, f. 58 [*S. & M.*], 1562.

La femme grosse est conseillée de mettre la main à son cul, si elle ne peut estre soudain contenté de ce qu'elle desire. Le vulgaire a opinion que si durant ceste affection et phantasie elle se touche le visage, le nez, l'œil, la bouche, le col, la gorge, ou quelque autre partie de son corps, en semblable endroit il paroistra à l'enfant une marque de ce que la mere a eu appetit. Et pource, afin que ceste note soit cachée, il vaut mieux qu'elle soit imprimée aux fesses, ou autre lieu que le vestement couvre.—Jo., I., Bk. III., ch. vii.



*Jaques.* There's honourable bones a-breeding: my sister is the peevishest piece of lady's flesh grown of late. We have good sport at it to see her vex and fret; she boxes me as familiarly as if I were her cobbler for talking to her. Nay, she cuts her lace, and eats raw flesh too! What sallet do you think she longed for t'other day?

*Ant.* I know not.

*J.* For a—what d'ye call 'em? those long, upright things that grow a yard above the ground—oh, cuckoo pintle-roots; but I got her belly full at last.  
—Rowley, *All's Lost by Lust*, iii. 1633.

**SIGNS FROM PHYSICAL CHARACTERS.**

If a young wife has her husband at sea upon a far voyage, and has any news of his arrival, every accident which then happens is a presage of his near approach: if there is but a thief in the candle, it is a letter from her Love; if she dream of fire, it is hasty news from him; if her elbow itch, it is a sign of a strange bedfellow; if her right hand itch, she must receive money; and if her mouth itch, she must have a strange kiss: and all this to be performed by her husband upon his arrival; and if she drinks a dish of coffee with any that understands the deep Arcana of fortune-telling by that means, to be sure all the coffee-grounds that stick upon the sides of the coffee-dish dispose themselves into agreeable shapes: either a ship to bring her husband home, or a boat to fetch her a-board, or something as agreeable that brings the longing lover into a kind of enjoyment before they come into actual possession. So great is the power of conceit or imagination, if backed by desire, that it is almost able to bring future enjoyments into present possession.—*Poor Robin Prog.*, 1732.

A remarkable proof "of the faith accorded to omens by the New Zealanders occurred shortly before the taking of the Pa, or stockade, at Tu Ruapekapeka. The force commanded by Col. Despard, with about 250 native allies under Nini, Mohi Tawai, and other chiefs, encamped one day just without the forest in which the enemy had their stronghold. It was arranged between the Colonel and Nini that a combined movement should be made at daybreak the next morning by the troops and native allies, who were to advance on the Pa until they gained a position suitable for a battery. Long before break of day, however, Nini was awoken by a sudden twitching of the nose. As the nose twitched in the right direction, the other chiefs of his party were immediately aroused; and, after a short consultation, it was unanimously agreed that so favourable an omen was not to be neglected. Therefore, quickly and silently awaking their men, they set off by themselves on the road to the Pa, and before daylight

took possession of a post about 300 yards from it, without opposition. They then sent back messengers to Col. Despard."

—Shortland, *T. and S. of New Zealanders*.

Plautus has allusions to omens derived from different parts of the body, as follows:—TEETH, *Amph.*, I. i. 139; HEAD, *Bacch.*, V. ii. 75; SHOULDER-BLADES, *Asin.*, II. ii. 49; BACK, *Mil. Glo.*, II. iv. 44.

## CRAMP.

'Fore God, my left leg 'gan to have the cramp,  
And I apprehended straight some power had struck me  
With a dead palsy. Well, I must be merry,  
And shake it off.—Ben Jonson, *Volpone*, v. 1.

## SKIN.

*Widow* (to *Bold*, disguised as the waiting-maid). Are you clean-skinned?

*Bold*. Clean-skinned, Madam? There's a question: do you think I have the itch? I am an Englishwoman: I scorn the motion.

*W*. Nay, prithee, Princ Cox, be not angry: it's a sign of honesty, I can tell you.

*B*. Faith, madam, I think 'tis but simple honesty that dwells at the sign of the scab.—Field, *Amends for Ladies*, iii. 3.

ITCHING. Of a sign of bad news; or, as some have it: "You will be kissed, cursed, or vexed, or shake hands with a fool."—Noake, p. 168.

*Onos*. Die, crimson rose, that did'st adorn these cheeks,  
For itch of love is now broke forth on me!

*Uncle*. Poor boy, 'tis true; his wrists and hands are scabby.  
B. and F., *Queen of Cor.*, iv. 1.

*Paul*. Love is a noble thing, without all doubt, sir.

*Car*. Yes, and an excellent to cure the itch.

Massinger, *Very Wom.*, iii. 3.

If your gartering-place itches, you will go to a strange place.—*Connoisseur*, No. 59.

If your stomach itches, you will eat pudding. If your back itches, butter will be cheap when grass grows there.—*Ib*.

Itching of right PALM OF THE HAND indicates a gift.—B. Receiving money.—Melton.

Rub it on brass,  
'Twill come to pass;  
Rub it 'gainst wood,  
'Tis sure to come good.—*Demonologia*, 1827.

If your head\* itches,  
You're going to take riches.  
Rub it on wood,  
Sure to come good;

\* ? hand.

Rub it on iron,  
Sure to come flying;  
Rub it on brass,  
Sure to come to pass;  
Rub it on steel,  
Sure to come a deal;  
Rub it on tin,  
Sure to come agin.

(Suffolk) T. Satchell in *Folk L. Rec.*, i. 240.

*Lady Smart.* And my right hand itches: I shall receive money.  
—S., *P.C.*, iii.

*Clem.* I no sooner put my nose into the Court but my hand itches for a bribe already.—T. Heywood, *Fair Maid of West*, I. v., p. 69.

*Brutus.* Let me tell you, Cassius, you yourself  
Are much condemned to have an itching palm,  
To sell and mart your offices for gold  
To undeservers.

*Cassius.* I an itching palm?  
Shak., *Julius Cæsar*, iv. 3, 9.

If your right hand itches, you will pay away money; if your left, you will receive.—*Connoisseur*, No. 59.

Itching of the left palm. A present to make.—N., i. 12. Or having to pay money.

Itching (pricking) of the THUMBS.

By the pricking of my thumbs,  
Something wicked this way comes.  
Shak., *Macbeth*, iv. 1, 44.

[*God's Visitation intervenes between LUST and PLEASURE.*]

*Lust.* Gog's wounds! these pangs increase evermore.

*Inclination.* And my little finger is painfully sore;  
You will not believe how my heel doth ache.  
*Trial of Treasure*; H., *O.P.*, iii. 294.

Itching of the LIPS. That you will kiss somebody.—B.; Melton, *Astrol.*

Itching of the EAR. Somebody is speaking of you.—Kelly, *Scottish Proverbs*. You may expect news from the living.—Noake.

Itching of the MOUTH. You will get some novelty.—Kelly, *Sc. Pr.*  
My mouth hath itched all this longe day:  
That is a signe of kissing at the leste.  
Chaucer, *Miller's Tale*, 3683.

Itching of the NOSE. On right side, a stranger-woman coming; on left, a man.—(Devon) *Trans. Devonshire Association*, x. 105.  
You will see a stranger, or you will drink wine.—B.; Melton.  
You will be crossed, or vexed, or kissed by a fool.—Hone.  
You will hear news.—(N. German) Thorpe, *Nor. Myth*, iii. 186.  
Somebody is speaking ill of you.—Kelly, *Sc. Pr.*

When young wenches' noses itch, they may be assured to be licked under the snout-gall ere it be long.—*Poor Robin*, November, 1670.

*Miss.* My nose itched, and I knew I should drink wine or kiss a fool.—S., P.C., i.

*Bellafront.* We shall ha' guests to-day, I lay my little maiden-head, my nose itches so.

*Roger.* I said so, too, last night, when our fleas twinged me. [One knocks.]

*Bel.* God's my pittikins, some fool or other knocks. Middleton (or Dekker), *Honest Whore*, ii. 1.

If your nose itches, you will shake hands with, or kiss, a fool, drink a glass of wine, run against a cuckold's door, or miss them all four.—*Connoisseur*, No. 59.

Pourquoy dit on quand quelqu'un seigne du nez que bientost il aura bonnes nouvelles—Jo., II.

Itching of the SOLE OF THE FOOT. You will walk over strange ground.—(Cornwall) *Connoisseur*, No. 59; *N.*, i. 12.

*Gelas.* Oh, how my feet itch with desire!—*Timon*, i. 4, c. 1600 (Shak. Soc.).

*Neverout.* Deuce take you, miss; you trod on my foot. I hope you don't intend to come to my bedside.—S., P.C., i.

Itching of the NECK. Your neck is youking for the gallows.—Kelly, *Sc. Pr.*

Itching of the KNEE. You will kneel in a strange church.—(Cornwall) *Connoisseur*, No. 59; *N.*, i. 12; *Trans. Devonshire Association*, x. 106.

Itching of the SIDE. Somebody is wishing for you.—*Connoisseur*, No. 59.

Itching of the ELBOW. You will sleep with a strange bedfellow.—*N.*, i. 12. You will change your bedfellow.—(Cornwall) *Connoisseur*, No. 59; see p. 63, *ante*. You will be married.

My elbow itches: I must change my bedfellow.—Howell, *Paræm.*

*Borachio.* Conrade, I say!

*Conrade.* Here, man; I am at thy elbow.

*Borachio.* Mass, and my elbow itched: I thought there would a scab follow.—Shak., *Much Ado*, iii. 3, 90.

*Harpax.* Call for a delicate rare whore; she is brought you.

*Hircius.* Oh! my elbow itches. Will the devil keep the door? Massinger, *V. Mart.*, iii. 3.

*Miss.* Well, my elbow itches: I shall change bedfellows. S., P.C., iii.

Much more their elbows itch for joy when they meet with the true gold, the true Red Herring.—Nash, *Lenten Stufte*, p. 165.

I know that I shall die,  
Love so my heart bewitches;  
It makes me howl and cry—  
Oh, how my elbow itches.

*Love Poems* (Ballad Soc.), ed. Furnivall, 4.

Itching of the right EYE—you will laugh. Itching of the left eye—you will cry.—B.; *Connoisseur*, No. 59. G. says the reverse.

When your right eye itches, it is a sign of good luck; when the left, a sign of bad luck.—Hone.

When both itch, the popular belief is expressed in this distich:

"Left and \* right  
Brings good at night."—Halliwell.

\* Or.—Hone.

*P. Can.* It is an action \* you were built for, sir.

*Pick.* And none but you can do it.

*P., jun.* I'll undertake it.

*P. Can.* And carry it.

*P., jun.* Fear me not; for since I came

Of mature age, I have had a certain itch

In my right eye, this corner, here; do you see?

To do some work, and worthy of a chronicle.

Ben Jonson, *Staple of News*, i. 6.

\* Winning an heiress.

*Mrs. Mayberry.* Tell me, then, I beseech you: do you not think this minx is some naughty pack my husband hath fallen in love with, and means to keep under my nose at his garden-house?

*Bell.* No, upon my life, is she not.

*Mrs. M.* Oh, I cannot believe it. I know by her eyes she is not honest.—Webster, *Northward Ho!* ii. 2.

Itching of the eyebrow. You will see a stranger.—*Connoisseur*, No. 59.

Twitching of the eyebrow (la petit souris\*). Right, good; left, bad luck.—*N.*, ii. \* Languedoc, le rat.

\* Ἀλλεται ὀφθαλμός μεν ὁ δεξιός.—Theocritus, iii. 37.

See Plautus, *Pseudolus*, i. 1.

*Placenta.* How my left eyebrow beats! I do not like it;  
It doth presage no good.

P. Hausted, *Rival Friends*, i. 1. 1632.

Tingling of the EARS. You will hear sudden news.—B. Lies are being told about you.—Hone, *Year Book*, p. 252; Rd. Whitlock, *Zootomia*, p. 460. 1654.

One ear tingles; some there be  
That are snarling now at me;  
Be they those that Homer bit,  
I will give them thanks for it.

Herrick, *On Himself*, iii 99. [*Hesp.*, 1098.—Ed.]

Singing in the ears. Someone is talking of you.—Bro.

If the right ear sings or rings, it is a sign of good news; if the left, of bad news.—*Popular Superstitions*, Philadelphia [1832].

Absentes tinnitu aurium præsentire sermones de se, receptum est.—Pliny, *Nat. Hist.*, xxviii. 5.

See *Fronton et M. Aurel. Epistol.* [Ed. Mai.], lib. ii. 5.

*Poorgrass* (a Wessex peasant). I've had the newsbell\* ringing in my left ear quite bad enough for a murder, and I've seed a magpie all alone.—Hardy, *Far from the Madding Crowd*, p. 68. \* Newspoll (Somerset).

Burning of CHEEKS, or ears.—G.; Beatrice, in *Much Ado*, Shak., iii. 1, 107; Webster, *Westward Ho!* ii. 1; Lyly, *Euphues and his England*, p. 286.

Some say it is not significant after 6 p.m.

On the right, you are being praised by someone.—Hunt; on the left, you are being blamed.—(Danish) T., *N. M.*, ii. 276; Hunt. H. W. says the reverse: left is praise; right, blame.

Surtout en Normandie.—D. C.

Similarly with burning of ears.—*Popular Superstitions*, Philadelphia; Del Rio, *Disquis. Magic.*, 451. So S., *P. C.*, i.; Collin de Plancy, *Dict. Inf., sub Oreille*; Salgues, *Erreurs*; Melton, *Astrologaster*, 1620, p. 45.

Bite your little finger, and the slanderous tongue will be bit.—Pliny, *Nat. Hist.*, xxviii. 297.

Heiwood (*Epigrams*) says it shows that you have told a lie.

Quand l'oreille gauche nous tinte, ce sont nos amis qui parlent ou qui se souviennent de nous, et le contraire arrive lorsque l'oreille droite nous tinte.—Thiers, i. 185.

If your right ear burns, your mother is thinking of you; if your left, your lover.—(Devon) *Trans. Devonshire Association*, x. 105.

If your right ear or cheek burns, your left friends are talking of you; if your left, your right friends are talking of you.—*Connoisseur*, No. 59; *N.*, i. 12.

Mr. Couch gives the following, as spoken by the person affected:—

“Right cheek, left cheek, why do you burn?

Cursed be she that doth me any harm:

If she be maid,

Let her be slaid;

If she be widow, long let her mourn;

But if it be my true love: burn, cheek, burn.”

(Cornwall.)

*Idle.* Fie! what vain breath you spend. He supply! I'll sooner expect mercy from an usurer when my bond's forfeited; sooner kindness from a lawyer when my money's spent; nay, sooner charity from the devil than good from a Puritan. . . .

*Nicholas.* I warrant my kinsman's talking of me, for my left ear burns most tyrannically.—*The Puritan ; or, The Widow of Watling Street*, ii. 4. (1607.)

I suppose that day hir eares might well glow,  
For all the towne talkt of hir hy and low.

J. Heywood, *Dial.*, II. i.

*Careaway.* But I promise you I do curstly fear,  
For I feel a vengeable burning in my left ear ;  
. . . And surely I shall have some ill-hap,  
For my hair standeth up under my cap.  
*Jack Jugeler*, 1562 ; H., O.P., ii. 120.

*Beat.* What fire is in mine ears ? Can this be true ?  
Stand I condemn'd for pride and scorn so much ?  
Contempt, farewell ! and maiden pride, adieu !  
No glory lives behind the back of such.

Shak., *Much Ado*, iii. 1, 107.

*Freedom.* Then look to yourself, you cannot live long ; I'm practising every morning : a month hence I'll challenge you.

*Moneylove.* Give me your hand upon 't ; there's my pledge I'll meet you. [*Strikes him and exit.*]

*Free.* Oh, oh ! what reason had you for that, sir, to strike before the month ? You know I was not ready for you, and that made you so crank. I am not such a coward as to strike again, I warrant you. My ear has the law of her side, for it burns horribly. I will teach him to strike a naked face the longest day of his life ; slid, it shall cost me some money but I'll bring this box into the chancery.—Middleton, *Trick to Catch the Old One*, i. 3.

Should I endure these curses and despite,  
While no man's ear should glow at what I write ?

Hall, *Satires*, IV. i. 35.

D'ou vient que l'oreille gauche estant percée la chair s'y consolide beaucoup plustost qu'à la droite ?—Dupleix, C. N.

Si le tintement est à l'oreille droite, signe qu'on parle favorablement de vous ; à l'oreille gauche qu'on ne fait pas votre éloge.—[Vosges], *Mel.*, p. 501.

Bleeding of the NOSE. That you are in love.—B. ; J. Grange, *Golden Aphroditis*, M. l., 1577 ; Braithwaite, *Boulster Lecture*, 1640, p. 130. The Dutch say the same.

If only three drops from right nostril, a bad sign.—G.

See Shak., Launc. in *Merchant of Venice*, ii. 5, 24 ; Chapman, *All Fools*, iv. 1.

Un presage de mort pour un membre de la famille.—D. C.

Il nous arrivera du malheur. . . Si nous saignons de la narine gauche.—Thiers, i. 183.

That when a man's nose bleeds but a drop or two\*, it is a sign of ill luck.—Melton, *Astrologaster*.

\* Three drops.—*Warning for Fair Women*, ii. 1599.

That when a man's nose bleeds one drop, and on the left nostril, it is a sign of good luck; but on the right, ill.—*Ib.*

Ever after a bloody nose do I dream of good luck.—Ford, *Lover's Melancholy*, v. 1.

*Delio.* How superstitiously we mind our evils!  
The throwing down salt, or crossing of a hare,  
Bleeding at nose, the stumbling of an horse,  
Or singing of a cricket, are of power  
To daunt whole man in us.

Webster, *D. of Malfi*, i. 2.

*Ant.* My nose bleeds.  
One that were superstitious would account  
This ominous, when it merely comes by chance.  
Two letters that are wrote here for my name  
Are drowned in blood! Mere accident!—*Ib.*, ii. 3.

As he stood gazing, his nose on a sudden bled, which made him conjecture it was some friend of his.—Lodge, *Rosalynde*, 1592.

For worthless matters, some are wondrous sad,  
Whom, if I call not vain, I must term mad:  
If that their noses bleed some certain drops,  
And then again upon the sudden stops;  
Or if the babbling fowl we call a jay,  
A squirrel, or a hare, but cross the way;  
Or if the salt fall toward them at table,  
Or any such-like superstitious babble,  
Their mirth is spoiled, because they hold it true  
That some mischance must thereupon ensue;  
But I do know no little numbers be  
Seduced with this foolish vanity.

Geo. Withers, *Abuses*, II. i. 1613.

Nose-bleeding of a man dreaming of being cuckolded.—Tarlton, *N. of Purgatory*, p. 101 (Shak. Soc.).

*Concupiscence.* Both damsels and wives use many such feats:  
I know them that will lay out their fair teats  
Purposely, men to allure unto their love,  
For it is a thing that doth the heart greatly move.  
At such sights of women I have known men, indeed,  
That, with talking and beholding, their noses will  
bleed;

Through great courage moved by such goodly  
sights,

Labouring the matter further with all their mights.

L. Wager, *Repentance of Mary Magdalene*,  
C. iv. r. 1567.



BLEEDING.

*Bess.* Sir, I bleed\*.  
*D. of Flo.* Hah! bleed?  
I would not a sad and ominous fate hang o'er thee  
For a million; perhaps 'tis custom with you.  
*Bess.* I've observ'd,  
Even from my childhood, never fell from hence  
One crimson drop, but either my greatest enemy  
Or my dearest friend was near.  
T. Heywood, *F. M. of W.*, II. iv., p. 155.  
\* Suffer.

Again she says:

My sudden bleeding and my DROWSINESS  
Should not presage me good.—*Ib.*, v., p. 163.

Swelling of the nose. A punishment for perjury, theft, and all falsehoods.—*N.*, iii. See A pimple on the tongue.

THUMB.

The Master's look at the first sight spoke authority not for much; but his thumb writ gentleman, and the ring upon't sealed him Right Worshipful.—J. Day, *Peregrin. Scholast.*, Tr. xvii. 1641.

WRIST.

S'il est vray que de la galle que on a au poignet ou bracelet on puisse juger qu'il y en a aussi aux fesses.—Joubert, II.

SHREW.

One sure mark\* she hath: I marvel if she slip;  
For her nose is growing above her over-lip.  
*Jacob and Esau*; H., *O. P.*, ii. 235.  
\* Of a shrew.

Is this a play on the word "No," foreshadowing her loyalty in wedlock, for which shrews were given credit? Cf. A grunting horse and a groaning wife never failed their master.

Her nose, nor long, nor short, nor high, nor low,  
Nor flat, nor sharp: the token of a shrew.  
Brathwait, *Omphale*, p. 228. 1621.

LAMENESS.

Pourquoy est ce que les boiteux sont plus salaces et luxurieux que ceux qui ont les jambes egales et entieres?—Sc. Dupleix, *La Curiosité Naturelle*, 1625.

Joy.

Calvus can scratch his elbow, and can smile  
That thriftless Pontus bites his lip the while;  
Yet I intended in that self-devise  
To check the churl for his known covetise.  
Hall, *Satires*, IV. i. 45.  
His very fingers, they did itch  
To do with her the feat.—*Bagf. Ball.*, i. 258.

- King.* Of fickle changelings and poor discontents,  
Which gape and rub the elbow at the news  
Of hurly-burly innovation.  
Shak., *1 Henry IV.*, v. 1, 76.
- Sea.* Why, how now? charge! stark dumb! you have no  
more  
Compliment than a fish. Go, speak to her.
- In.* You 'll give me leave to rub my elbow first,  
In sign that I am taken.  
Davenant, *News from Plymouth*, iii.

## EYE ON EYELID.

- Orgeol.* Une petite tumeur ou enflure, longette en forme de grain d'orge (d'ou elle a prins le nom) qui naist au bout et bord de la paupiere. . . . Quand on l'apperçoit a quelqu'un on luy dit volontiers "Vous avez refusé quelque chose à une femme enciente," ou, si l'on luy refus, on dit "Vous aurez un orgeol en l'œil."—Jo., I., iii. 6.
- Le furoncle des paupieres, le grain d'orge, l'orgelet provient de ce qu'on a posé culotte (cacaverunt) dans un sentier.—[Franche Comté], P. Bonnet in *Mel.*, p. 350.

## EYEBROWS. FOREHEAD.

- A passing prosperous forehead, of an exceeding happy distance betwixt the eyebrows; a clear, lightning eye; a temperate and fresh blood in both the cheeks: excellent marks, most excellent marks of good fortune.—*Sir Giles Goosecap*, 1606, ii. 1.
- Countess.* Pray frown, my lord; let me see how many wives you 'll have. Heigho! you 'll bury me, I see.—Marston, *Insatiate Countess*, i. 1.
- It is a vulgar belief that a man is destined to have as many wives as there appear wrinkles in his forehead when he frowns.—Note by Editor in *British Stage*, Vol. VI. 1820.
- Ceux qui ont la vaine du front grosse et apparente fort aisée a s'enfler, sont malicieux.—Jo., II. (24).
- And if a little vein appear BETWEEN THE EYES AND THE NOSE OF a wench, they say that it signifieth virginity, and in a man, subtiltie of understanding; and if it appear great and black, it signifieth corruption, heat, and melancholy in women, and in man, rudeness and default of wit; but that vein appeareth not always.—*Shepherd's Kalendar*, 1503.

## COLD IN THE HEAD.

- All that night\* she † could not sleep, she was so troubled with the rheum, which was a sign she should hear of some drowning.—Nash, *Lenten Stufte*, 1598, p. 168.

\* Of Leander's death. † Hero.

## MALLNESS.

- Clophus, his small eyes his large conscience shows;  
His great head and large ears, his little wit.  
J. Davies of Hereford, *Scourge of Folly*, *Eph.*, 27; p. 11.

When Lord Byron was introduced to Ali Pacha, "the Vizier said that he knew he was the Megalos Anthropos\* by the smallness of his ears and hands."—Galt's note to *Don Juan*, iv. 45.

\* *i.e.* the Great Man.

BLUSHING.

Those which offend have commonly this colour in their face:  
When guilty men begin to blush, it is a sign of grace.

*School of Slovenrie*, by R. F., 1605, p. 96.

And withal (if you have not so much grace left in you as to blush), that you are (thanks to your stars!) in mighty credit.  
—Dekker, *Gull's Handbook*, ch. v.

To change face  
In modest minds is sign of grace.

T. Heywood, *Royal King*, ii.

The Eie is said to cause our blushing, &c.

*Thanatus* (to *Fortune*):

And therefore testify thy modestie  
(For error to defend is impudence)  
In granting that which thou canst not deny,  
And to be true thou know'st in conscience;  
Thou sure wouldst blush if thou hadst but one eye  
To stand on terms with mine omnipotence;  
But sith thine eyes are blind, and judgment too,  
Thou canst not blush at that thou canst not do.  
J. Davies of Hereford, *H. H. on E., Civil Wars of  
Death and Fortune*, 9, 1609, p. 186.

If the RIGHT ARM starts or jumps in one's sleep it is a favourable omen; if the left arm, it is unfavourable.—Shortland, *Traditions and Superstitions of New Zealanders*, 1854, p. 114.

Those who are to die early have the lines in their hands indistinct.—*Morley's Life*. [?]

NAILS AND HAIR.

In another historian [Grimston] I find that [in Tartary] they do all suffer the nails of their left hand to grow very long, and wear them of their right hand very short; and this wearing of long nails is not without superstition, for they say they shall be taken up to heaven by their long hair (of which they are curious) and their great nailes.—J. Bulwer, *A View of the People of the World*, p. 292.

A black spot appearing on the NAILS. A bad sign.—B.; Burton, *Anat. of Mel.*, i. p. 207.

White spots on the nails denote luck.—(Berlin) T., *N. M.*, iii. 184.

Flecks on the FINGER NAILS: thumb, a gift; fore, a friend; middle, a foe; ring, a letter to come\*; little finger, a journey to go.—Bro.

\* Or a sweetheart to come.—*F. L. R.*, i.; *N.*, ii.; Carr, *Craven Gloss*.

A gift on the thumb,  
Is sure to come ;  
A gift on the finger,  
Is sure to linger.

Once a wish,  
twice a kiss,  
thrice a gift.—*N.*, VI. i. 344.

A white speck upon the nails made them as sure of a gift as if they had it already in their pockets.—*Connoisseur*, No. 59.

Les macules blanches qui paraissent sur les ongles décèlent les mensonges qu'on a dits.—*Mé.* [Franche Comté], p. 350.

Nor do we observe it verified in others . . . that there is much considerable in that doctrine of cheiromancy, that spots in the top of the nails do signify things past ; in the middle, things present ; and at the bottom, events to come. That white specks presage our felicity ; blue ones, our misfortunes. That those in the nail of the thumb have significations of honour ; those in the forefinger, of riches ; and so respectively in other fingers.—*Browne*, *V. E.*, v. 23.

These yellow spots upon my fingers,  
They never come to me but I am sure  
To hear of anger ere I go to bed.

*Warning for Fair Women*, i. 1599.

If you scream when your little finger is pinched, you can't keep a secret (a child's test).—*N.*, v. 6.

The bellies or muscles inside the fingers ought to bow when they are bent.—*Ib.*, 9 ; [Hyde Clarke].

SIGNS OF LONG LIFE. Porque quien ha espessos dientes suele mas tiempo vivir ?—*Secr. de Alonso Lopez* (158), 1547.

To be crooked shouldered, large nostrils, to have above 32 teeth, short fingered, thick and clear coloured.—*Thos. Johnson*, *New Book of New Conceits*, 1630 ; *Hll.* repr., p. 209.

SIGNS OF SHORT LIFE. To be thin toothed, to have long fingers, and a leady colour.—*Ib.*

Pourquoy est ce qu'on estime de courte vie ceux qui ont les dents rares, claires, et non serrés ?—*Dupleix*, *Curiosité Naturelle*, 1625.

A MOIST HAND denotes an amorous constitution.—*Shak.*, *2 Henry IV.*, i. 2, 170.

Nay, if an oily palm be not a fruitful prognostication, I cannot scratch mine ear.—*Ib.*, *Ant. and Cleo.*, i. 2, 48.

*Oth.* Give me your hand : this hand is moist, my lady.

*Des.* It yet has felt no age, nor known no sorrow.

*Oth.* This argues fruitfulness and liberal heart ;  
Hot, hot and moist.—*Ib.*, *Othello*, iii. 4, 34.

With this she seizeth on his sweating palm,  
The precedent of pith and livelihood.

*Venus and Adonis*, st. v.

*Luce.* There be a thousand bragging Jacks in London that will protest they can wrest comfort from me, when I swear not one of them know whether my palm be moist or not.—Webster, *Westward Ho!* iv. 1; Field, *Amends for Ladies*, iv. 2; Davenant, *News from Plymouth*, iv. 1635.

*Sogliardo.* How does my sweet lady? hot and moist? beautiful and lusty? Ha!—B. Jonson, *Every Man out of his Humour*, v. 2.

*Foresight.* Does my wife complain? Come, I know women tell one another. She is young and sanguine, has a wanton hazel eye, and was born under Gemini, which may incline her to society; she has a mole upon her lip, with a moist palm, and an open liberality on the mount of Venus.—Congreve, *Love for Love*, ii. 4.

Now doth her moistening palm glow in his hand,  
And courts him unto dalliance.

L. Machin\*, *The Dumb Knight*, iv. 1. 1633.

[The preface is signed Lewes Machin, but the play is by Gervase Markham. See Greg.—Ed.]

*Bellafront* (Dekker, *Hon. Whore*, ii. 1) speaks of Lollo as a filthy, dry-fisted knight, in this sense, as Dyce thinks; but I think she meant stingy.

*Clarindore.* A spring of youth is in this palm: here Cupid,  
The moisture, turn'd to diamonds, heads his arrows.  
Massinger, *Parlt. of Love*, ii. 1.

*Imperia.* By the moist hand of love, I swear I will be his lottery, and he shall never draw but it shall be a prize.—Midd., *Blurt*, ii. 2.

A COLD HAND, and a warm heart. Froides mains, chaudes amours.

It is a good sign to be COLD AFTER EATING. Eat till you're cold, and you'll live to grow old.—S., *P. C.*

*Lord Smart.* I'm always cold after eating.

*Col.* My lord, they say that's a sign of long life.—*Ib.*, ii.

*Idleness.* As for my properties, I am sure you know them of old:  
I can eat till I sweat, and work till I am a-cold.

*Marriage of Wit and Wisdom*, Shak. Soc., p. 12.

This is an old joke:—

“Eat till he sweat and labour without heat.”

Sweat at his labour and not at his meat.

Bullein, *Dial. S. and C.*, 68.

Qui pete en mangeant voit le diable en mourant.

Cold of complexion, good of condition.—Hunt.

One knows not where to have him: he is cold of complexion, but not good of condition, who spits poison.—“The Snake,” *Strange Metamorphosis of Man*, § 27. 1634.

## FOLK LORE.

SIGNS FROM  
PHYSICAL  
CHARACTERS.

Faccia senza colore,  
o bugiardo, o traditore.  
Poca barba e men colore,  
sotto il ciel non è il peggiore.

a youth cannot span his WRIST with fingers of other hand, he is a bastard.—*N.*, i. 4, 53.

This is mentioned in *Southey's Life, by his Son*, i. 113, as a belief at Bristol schools in his day. (Current in my schooldays at Clifton.)

*Bustopha.*

I did ever mistrust  
I was a bastard, because lapis is  
In the singular number with me.

B. and F., *Maid of the Mill*, ii. 1.

people with tapering fingers are said to grow stout towards middle-age.—Miss M.

Si les bout des doigts estant gros signifie que la personne est ou deviendra grasse, et la pointe des doigts graisle est signe de maigreur.—*Jo.* (51).

ROWNING MARK. Hanging face.

He hath no drowning mark upon him; his complexion is complete gallows.—*Shak.*, *Tempest*, i. 1, 27. See *post*.

If thou wilt needs damn thyself, do it a more delicate way than drowning.—*Shak.*, *Othello*, i. 3, 350.

Seek thou rather to be hanged in compassing thy joy than drowned, and go without her.—*Ib.*, 358.

At the first sight she was enamoured of my age and beardless face, that had in it no sign of physiognomy fatal to fetters.—*Nash*, *Unfortunate Travellers*, 1594, *M.* 2 r.

Proditores et transfugas arboribus suspendunt; ignavos et imbelles et corpore infames cœno ac palude, injecta insuper crate, mergunt.—*Tacitus*, *De Mor. Germ.*, 12.

Jamieson says that in former times, on the Border, people crossing a swollen stream would cry out, "Woodie, wooddie,\* had your ain!"—(*Roxb.*)

\* Gallows.

ANGING AND DROWNING.

He that is born to be hanged shall never be drowned.—*C.*; *Cl.*; *Poor Robin*, 1667.

The water will never warr the widdie.\*—*Kelly*, *Scottish Proverbs*.

\* Gallows.

The water 'll no wrang the widdie —*Scott*, *Waverly*, i. 272.

*Rut.* Drowning we have 'scaped miraculously, and  
Stand fast, for aught I know, for hanging.

B. and F., *Custom of Country*, i. 3.

*Aminta.*

Sir, your Hymen taper  
I 'll light up for you. The window shall show you  
The way to Sestos.

*Antonio.* I will venture drowning.  
*Martine.* The simile holds not : 'tis hanging rather ;  
 You must ascend your castle by a ladder :  
 To the foot I'll bring you.  
*Ant.* Leave me to climb it.  
*Mar.* If I do turn you off?—B. and F., *Maid of the Mill*, iv 1.  
 Who nedes to his death, shall ;  
 It is but folye it to prolonge :  
 This is a word said overall\*,  
 He that is drowned may no man honge.  
 Barclay, *C. of Lab.*, A. 7, 1506.  
 \* i.e. everywhere.

A pimple on the tongue. That you have told a lie.—S., *P.C.*

ἐγὼ δὲ σὲ τὸν καλὸν αἰνέων  
 ψεύδεα ῥινὸς ὑπερθεύειν ἀραῖαν οὐκ ἀναφύσσει.  
 Theocritus, *Idyll*, xii. 23.

As we say, A blister will rise upon one's tongue that tells a lie.  
 Bacon, *Essay*, 53. Cf. Praise.

*Miss.* I have a blister on my tongue, yet I don't remember I  
 told a lie.—S., *P.C.*, i.

Those women who are born when the moon is in this house will  
 have pips on the tips of their tongues, and be much given  
 to prating, lying and scolding.—*Poor Robin's Prog.*, 1678.

This is a very ancient superstition, and was regarded indeed as  
 a punishment inflicted by the gods for perjury, theft, and  
 all falsehoods. The phrase is found quite as a common one  
 in books written B.C. 270. Swellings on the nose were also  
 looked upon as punishments for similar offences.—N., iii.

Some men are praised maliciously to their hurt, thereby to stir  
 envy and jealousy towards them ; "pessimum genus inimi-  
 corum laudantium;" insomuch as it was a proverb amongst  
 the Grecians; that he that was praised to his hurt should  
 have a push rise upon his nose, as we say, that a blister

mens, que le premier pas qu'elle fait estant droite, est du pied droit: que si estant assise elle se veut lever met plustost la main droite sur le genoil droit pour s'appuyer: l'œil dextre est plus mobile, le tetin droit engrossit plustost et le mouvement de l'enfant est au costé droit, au contraire d'une fille.—Jo., i.

On dit aussi que si on met sur la teste de la femme enceinte, sans qu'elle s'en advise une plante de hache (smallage) avec sa racine, si le premier nom qu'elle prononcera est masculin elle est grosse d'un fils: autrement d'une fille.—*Ib.*, iii. 4.

Pourquoy est ce que les femmes estant enceintes d'un enfant masle se portent mieux que l'estant d'une fille?—Dupleix, *Curiosité Naturelle*, p. 267.

## DEVIL'S MARKS.

*Croaker.* I think I know the incendiary's look; for wherever the devil makes a purchase he never fails to set his mark.—Goldsmith, *Good Natured Man*, v.

Thin lips denote a bad, irritable temper.—Miss M.

Thin lips signifieth likerousness and leasing.—*Shepherd's Kalandar*, 1503.

A breaking-out on the mouth—that you have been kissing the cook; *i.e.* indicates an excessive fondness for kitchen dainties.

L'herpes labialis vulgo bouquin ou boquin resulte comme ce dernier nom l'indique de ce qu'on a boqué (baisé avec la bouche) sa bonne amie.—*Mél.* [Franche Comté], p. 351. See Cotg., *sub.* Bouquin.

Muckle-mouthed folk hae a luck to their meat.—(Scottish prov.) J.

## CHIN.

If when a buttercup (*Ranunculus bulbosus*) is held near the chin, the golden hue of the flower is reflected by the skin. That the person loves butter.—(West of England.) *N.*, V. v. 364, mentions it as a Worcester superstition.

VIRGINITY. See p. 173, *ante*.

A small NECK is a sign of continence. Origin of necklace.—B.

The enlargement at the age of puberty is undoubted.

Et tibi jam tumidæ nares, et fortia colla.—Nemesianus, *Eclog.*, ii.

The ancients, says Pezay, had faith in another equally absurd test of virginity. They measured the circumference of the neck with a thread. Then the girl under trial took the two ends of the magic thread in her teeth, and if it was found to be so long that its bight could be passed over her head, it was clear she was not a maid.—Note to Catullus, *De Nuptiis Pelei et Thetidos*, lxii. 397.

Non illam nutrix orienti luce revisens,  
Hesterno collum poterit circumdare filo.

See Plin., *H. N.*, xxxvi. 34.



Detect lost maidenheads by sneezing,  
Or breaking wind of dames, or pissing.

Butler's *Hud.*, II., iii. 285; and see Gray's note as  
to change of intonation in the voice.

See Webster, *Northward Ho!* iv. 3, as to urine.

Es ist Indischer volksglaube, dass eine reine jungfrau vermöge  
wasser in eine kugel zu ballen oder in einem sieb zu tragen.  
Nach des Eustathius Ismene, *lib.* 7, gab es eine quelle,  
deren wasser klar blieb, wenn eine jungfrau hineintrat,  
wenn eine entehrte, sich trübte.—Grimm, *Deutsche Rechts  
Alterthümer*, p. 932., n.

While she stole through the garden where heartsease was  
growing,

She cull'd some, and kiss'd off its night-fallen dew;  
And a rose, farther on, look'd so tempting and glowing,  
That, spite of her haste, she must gather it too:  
But while o'er the roses too carelessly leaning,  
Her zone flew in two, and the heartsease was lost.  
"Ah! this means," said the girl (and she sigh'd at its meaning),  
"That love is scarce worth the repose it will cost."  
Moore, *Tr. Mel.*, "Ill omens."

*Fairfield.* There is more honesty in thy petticoat  
Than twenty satin ones.  
*Mrs. Bonavent.* Do you know that?  
*Fair.* I know by her pail; an' she were otherwise  
'Twould turn her milk—  
Come hither, let me kiss thee (*kisses the milkmaid*).  
Now I am confirmed he that shall marry thee  
Shall take thee a virgin at my peril.  
*Mrs. B.* Have you such skill in maidenheads?  
*Fair.* I'll know 't by a kiss  
Better than any doctor by her urine.

Shirley, *Hyde Park*, iv. 3.

Gat-tothed\* I was, and that bicam me weel;  
I hadde the prente of Sēynt Venus' seel,  
As helpe me God, I was a lusty oon.

N., ii. 5; Chaucer, *Wife of Bath's Prol.* 6184.

\* i.e. of an amorous temperament, and so Prol., C. T., 470. Buck-toothed  
of a man.—Fr. Bouc., he goat.

*Ward.* Her father praised her breast: sh'ad a voice, forsooth!  
I marvelled she sung so small indeed, being no maid.  
Now I perceive there's a young quirister in her  
belly.—Middleton, *Women Beware Women*, iv. 2.

Jet was also looked upon in the Middle Ages as a test of  
virginity.—*Prompt. Parv.*, ed. Way, p. 191-2; Middleton,  
*Changeling*, iv. 12; *Wills and Inventories from Bury St.  
Edmunds*, Camden Soc., p. 239. See Shirley, *The Maid's  
Revenge*, iii. 2. This is alluded to in *Sir Gyles Goosecappe  
Knight*, i. 1. 1606.

*Prudence.* They have robbed me too of a dainty race of ginger, and a jet ring I had to draw Jack Straw hither on holy days.—B. Jonson, *Masque of Metamorphosed Gipsies*.

French-gows cut out and double-banded,  
Jet-rings to make her pleasant-handed.

Watson's *Collection of Poems*, 1706, i. 30.

Aiunt autem de expertis esse, quod si colatura et ejus lotura cum rasura detur virgini, bibita retinebit eam quod non minget. Si autem non est virgo statim minget; et sic debet probari an aliqua sit virgo.—Albertus Magnus, *de Mineral.*, II., 2, 7 (De Gagete).

Hoc ipsum recentiores de ambra nigra prædicant.

Les Islandais croient que cette substance carbonifère jouit d'un tres grand nombre de proprietes, comme par exemple de préserver de toute maléfice et du poison celui qui la porte sur soi; de chasser d'une maison les esprits et les fantomes, lorsqu'on brule un peu de sa poussière dans le foyer, et de repousser par le même moyen des maladies epidemiques.—D. C.

a man dream that his TÆTH fall out, he will hear next day of the death of a friend or relation.—Hn., *Demonologia*, 1827.

'hen the upper incisors are large. That you will live to be rich.—N., i. 17.

'hen the teeth are wide enough apart for a small coin to pass. Will be lucky and travel.—N., i. 6.

#### TOOTHACHE.

*Isab.* And how do you like me now, sir?

*Ward.* Faith, so well,

I never mean to part with thee, sweetheart,  
Under some sixteen children, and all boys.

*Isab.* You'll be at simple pains if you prove kind,  
And breed 'em all in your teeth.

Middleton, *Women Beware Women*, iii. 3;  
Dilke's *Old English Plays*, i.

In allusion to a superstitious idea that an affectionate husband had the toothache while his wife was breeding.—*Ib.*, Ed.'s note.

If you have the toothache, you don't love true.—*Connoisseur*, No. 59.

Among other new discoveries in Philosophy this is universally now received: That Love is the cause of Toothache.—S. Wesley, *Maggots*, 1685, note, p. 48.

*Ilford (to Scarborough's sister).* I have got thee with child in my conscience, and, like a kind husband, methinks I breed it for thee. For I am already sick at my stomach, and long extremely. Now thou must be my helper and physician, and provide for me.—*Miseries of Enforced Marriage*, v.; H., O.P., ix., p. 547.

*Manuel.*

I have heard there has been  
Between some married pairs such sympathy  
That the husband has felt really the throes  
His wife, then teeming, suffers. This true grief  
Confirms 'tis not impossible.

B. and F., *Custom of Country*., v. 2.

Those loving husbands  
That sympathise their wives' pains and their throes  
When they are breeding.—B. and F., *Wife for Month*, iii. 1.

[Is there any connexion with the Couvade?—Ed.]

*Pinchwife.* Hows'e'r the kind wife's belly comes to swell,  
The husband breeds for her, and first is ill.

Wych., *Country Wife*, iv. 4 (end).

(This has reference to being cuckolded.)

*Of Loving Husbands.*

We observe each loving Husband, when the wife  
Is labouring by a strange reciproque strife,  
Doth sympathising sicken; and 't may be  
In Law they're one and in Divinity.

Rob. Heath, *Epigr.*, 1650.

*Val.* What ails Martino, too?

*Mar.* O, O, the toothache, the toothache!

*Bran.* Ah, poor worm! this he endures for me now:  
There beats not a more mutual pulse of passion  
In a kind husband when his wife breeds child  
Than in Martino. I ha' mark'd it ever:  
He breeds all my pains in 's teeth still, and, to quit,  
It is his eye-tooth too.—Middleton, *The Widow*, iv. 1.

BONES.

They that have massye\* bones never swete or thirsteth.—  
Horm., *Vulg.*, 37.

\* Massive.

PARTHENOMANCIE (parthenon, vierge) divination par le moyen d'un  
agathe mise en poudre et donnée dans un verre d'eau à une  
fille pour connaitre si elle est vierge.—Peignot, *Amusemens  
Philologiques*.

She is quick, upon my word: if you let a physician see her  
water, you are undone.—Ford, *'Tis Pity She's a Whore*,  
iii. 3.

*Bawd.* I was once sick, and I took my water in a basket and  
carried it to a doctor's.

*Philip.* In a basket?

*B.* Yes, sir. You arrant fool, there was a urinal in it.

*P.* I cry you mercy!

*B.* The doctor told me I was with child.

Webster, *Northward Ho!* iv. 3.

She of her own knowledge knew of a Maid had like to have  
been with child, had not he discovered her inclinations a  
little before in her water . . . but for a woman (known or

unknown) with child, let not her send her water to him that would not have it known; he can tell whether the father would have his name known, and for a need name it without saying Parish.—Rd. Whitlock, *Zootomia*, p. 113. 1654.

## TOE.

Where the division between the toes is not complete, and they are partially joined, they are called twin toes. Cases must occur, as they are reputed to be lucky.—Mr. Hyde Clarke in *N. and Q.*, V. ix., 286. One is mentioned in the same volume.

## KNEE.

Est il vray que les gras et les bossus vivent moins que les autres et ceux qui ont les dents cler semées\* et les genoux pointus?—Jo., II. (Cab., 97).

\* Sparse.

SMALL HANDS. See p. 292, *ante*. That they indicate aristocratic descent.

Good teeth, good hair and good nails are supposed to go together.

Even to the delicacy of their hand

There was resemblance, such as true blood wears.

Byron, *Don Juan*, iv. 45.

On more thoroughbred or fairer fingers

No lips e'er left their transitory trace.—*Ib.*, v. 106.

There is nothing perhaps more distinctive of birth than the hand. It is almost the only sign of blood which aristocracy can generate.—Byron's note.

To synne lyghtely will the chyld drawe

That is bekoten without lawe.

*Maid Emlyn*, 254, c. 1520.

For instances of the belief that bastards came into the world with physical defects as "judgments" on their parents, see several of the ballads in Mr. Huth's *Collection*, printed by the Philobiblion Society, pp. 38, &c. But cf. *post*.

## TONGUE.

Nurses have a notion that dimples in babies denote a short tongue, and that they will lisp.—Mr. Hyde Clarke, in *N.*, V. ix., 466.

Mordre sa langue est mal penser.—Nuñez, *Refranes*, 1555.

Parmi les croyances superstitieuses qui se rattachent innocemment à l'amour, nous citerons celle-ci, qu'un homme est généralement aimé quand ses cheveux frisent naturellement.—Collin de Plancy, *Dict. Inf.*

*Subtle.* H' is a fortunate fellow, that I am sure on—

*Face.* Already, sir, ha' you found it? Lo' thee, Abel!

*Sub.* And in right way to'ard riches—

*Face.* Sir!

*Sub.* This summer

He will be of the clothing of his company,

And next spring call'd to the scarlet; spend what he can.

*Face.* What, and so little beard?—B. Jonson, *Alchem.*, i. 111.

The eldest sister is to have one husband more than the youngest, because she has one WRINKLE more in her forehead; but the other will have the advantage of her in the number of children, as was plainly proved by snapping their FINGER-JOINTS.—*Connoisseur*, No. 59.

On peut attribuer le propos à Avicenne ou à Rasis qui ont escrit le moyen de cognoistre combien d'enfans fera desormais la femme qui accouche seulement à voir et observer la veine umbilicale qui est comme une corde attachant l'enfant à son arriere faix. C'est que autant qu'il y a de nœuds ou riddes et replis en la dite corde autant fera-elle d'enfans: et si n'y a aucun nœud elle n'en fera plus? Et si entre les dits nœuds il y a grand distance, la femme aussi mettra grand intervalle d'une grossesse à l'autre et si la distance est petite elle n'y mettra gueres. D'avantage si les nœuds sont noirs ou rouges elle fera autant de masles et s'ils sont blancs des filles.—Jo., I., iv. 5.

HAIR.

Bush natural, more hair than wit.—Jo., ii.; Taylor, *Superbia Flagellum*; L. Wright, *A Display of Duty*, 19, 1614.

He has more hair than wit.

Mark you not in derision how we call

A head grown thick with hair, bush natural.

Dekker, *Satiromastix*.

*More.* Thy head is for thy shoulders now more fit;  
Thou hast less hair upon it and more wit.

*Sir T. More*, Shak. Soc., p. 51, c. 1590.

Again, Wit goes not all by the hair.—*Ib.*, p. 59.

Huomo peloso,

ò matto ò venturoso.

*Ital. Prov.*, 1535; Marston, *Insatiate Countess*, iii. 4.

Item, She hath more hair than wit.—Shak., *Two Gentlemen of Verona*, iii. 1, 349; *Comedy of Errors*, ii. 2, 81.

*Sir Bounteous.* Imberbis juvenis, his chin has no more prickles yet than a midwife's: there's great hope of his wit, his hair's so long a-coming.—Middleton, *A Mad World my Masters*, ii. 2.

The woman's beard to be lecherous.—*Husbandman's Practice*, 1673, L. 6.

7. What care I? 'Tis but the loss of a man's hair—an excremental ornament: wit consists not in it.—Nabbes, *Covent Garden*, i. 4.

It is deemed a sign of longevity in Devon if the HAIR grows down on the forehead, and retreats up the head above the temples.—Hn.

If on the parting of a woman's hair a small lock remains, forming a sort of peak or tuft on the forehead, she will outlive her husband.—*N.*, ii.

This is sometimes called the "widow's peak."

Sluttish widows' locks; viz., here growing together in a tuft.—  
Ellis, *Original Letters*, III., iii. 132 (*temp.* Henry VIII.).

Melton, *Astrologaster*, 1620, p. 45, gives it to the opposite sex:  
"That by a certain tuft of hair growing on the foremost  
part of a man's forehead it may be known whether he shall  
be a widower or no."

See Jamieson, "Cowlick," Suio-Gothic Martofwa, "The  
Nightmare's Tuft."

The sudden loss of hair is a prognostic of the loss of children,  
health, or property.—Hn.

And surely I shall have some ill-hap,  
For my hair standeth up under my cap.

*Jack Jugeler*, 1562; H., *O.P.*, ii. 120.

S'il est vray que l'homme tondu ait moins de force.—Joubert, ii.

If your hair burn brightly when thrown into the fire, you will live  
long.—H. W.

If it smoulder away, and refuse to burn, it is a sign of  
approaching death.—Hn.

He that hath the nose hairy at the point or above is a person alto-  
gether simple-hearted, whence came the proverb: "He is an  
honest man; he hath a hairy nose."—Sanders, *Physiognomie*,  
1653, p. 175.

Hairy persons always go to heaven.—(Northampton) S.

In the huddes [traditions of Muhammed] it is stated that,  
should a person not preserve his beard, he will rise at the  
day of judgment with a black face, like that of a hog; and  
if a person keeps moustachios of such length that in the  
act of drinking he wet them, the water of the howz-e-  
kowsur\* will be denied him.—*Qanoon-e-Islam*, translated by  
Herklots (1832), c. 37.

\* Fountain of paradise.

A person who often has his hair in his mouth becomes a drunkard.  
—S.

His hair's in his eyes like a drunkard.—Field, *Amends for Ladies*,  
iii. 3.

On croit dans quelques localités que le frisson des cheveux  
annonce qu'un démon passe dans le voisinage. Les Bretons  
disent aussi que les sorciers ont le pouvoir en soufflant leur  
cheveux dans l'air de faire prendre à ceux-ci la forme que  
bon leur semble.—D. C.

[At a drinking contest.]

First Courtier.

There's a hair, sir,

In that glass.

Sim.

An't be as long as a halter, down it goes:

No hair shall cross me.

Middleton, *Old Law*, iii. 1.

*Falkner* (brought before *More*, and defending his long hair):

I thought it stood not with my reputation and degree  
to come to my questions and answers before a City  
Justice. I knew I should to the pot.

*More*. Thou hast been there, it seems, too late already.

*Sir T. More* (*Shak. Soc.*), p. 44, c. 1590.

Wilt thou show thyself a child? Wilt thou have more hair  
than wit?—Rowley, *Birth of Merlin*, iv.

What can you expect from women—their hair is long and their  
mind short?—A proverb quoted in Wallace's *Russia*.

TREMBLING.

*W. Q. Pawn*. A sudden fear invades me, a faint trembling  
Under this omen,  
As is oft felt the panting of a turtle  
Under a stroking hand.

*B. Q. Pawn*. That bodes good luck still.  
Sign you shall change state speedily; for that  
trembling  
Is always the first symptom of a bride.

Middleton, *A Game at Chess*, iii. 2.

A sudden SHIVERING IN THE BACK. Someone is walking over your  
grave.—G.; *Connoisseur*, No. 59. The Dutch have this  
saying.—Thorpe, *Nor. Myth.*, iii. 331.

*Miss* (shuddering). Lord, there's somebody walking over my  
grave.—S., *P.C.*, i.

On the Continent of Europe a similar impression has been  
ascribed to the glance or vicinity of a murderer.—D.;  
Deusingius, *De Morbó Man-schlact Dissert. Select.*, s. ii. 63–103.

Persons believing this will give directions that they may be  
buried in some secluded corner of the churchyard, so that  
their corpse may not be disturbed by unholy footsteps.—

If one chauce to sneese after repast, the order is for to call for a dish of meat and a trencher againe to be set upon the board; and in case he taste not of somewhat afterward, it is thought a most cursed and fearefull presage on his behalfe.—Pliny, *Nat. Hist.*, tr. Holland.

If a person sneezes while eating it is a sign that a visitor or some news will soon arrive.—Shortland, *New Zealand*.

Ad ista pertinet, si homo surgens de lecto ad lectum redeat, quia sternutavit antequam potuit se calciare.—A.

When they sneeze at first stepping out of bed in the morning, they are from thence certified that strangers will be there in the course of the day in numbers corresponding to the times that they sneeze.—(South of Scotland) James Hogg, *Mountain Bard*, n. p. 27.

Hinc sunt etiam illa; limen calcare, cum ante domum suam transit; redire ad lectum, si quis dum se calceat sternutaverit.—S. Augustine, *De Doctr. Christ.*, II., c. 20.

Pour se preserver de la pique des puces il faut repeter deux fois de suite le mot och.—D. C.

*Tactus.* Tactus, thy sneezing somewhat did portend:  
Was ever man so fortunate as I  
To break his shins at such a stumbling-block?  
(*having fallen over a crown and robes*). *Lingua*, i. 6.

itting on a table (inadvertently). That you want to be married.  
—Miss M.

[Miss puts her hand upon her knee.]

*Neverout.* What, Miss, are you thinking of your sweetheart?  
Is your garters slipping down?—S., *P.C.*, i.

Quand une femme ou une jeune fille a perdu une jarretiere son mari ou son amant lui fait une infidelité ou se fourvoie.—*Mel.*, [Vosges,] p. 457.

ALKING TO YOURSELF. You will die a violent death.—N., 1. Also Dutch.

#### UARREL.

Domestic harmony must be preserved when washing-day comes, in order to ensure fine weather, which is indispensable, as that ceremony is generally performed out of doors.—(American) N., V. xii.

Si deux hommes se querellent apres de toi\* et que l'un dise à l'autre, "Dieu maudisse ton pere!" quelque etranger que tu fusse d'ailleurs a cette malediction—elle retomberait sur ta tete.—Daumas, *L'Algerie*.

\* When setting out on a journey.

iting of fleas. That you will see a stranger.—B.; Middleton, *Works*, ed. Dyce, iii. 36.



STATURE.

*The Court to Witness.* Woman, how can you be so stupid? You are tall enough to be wise enough.—  
R. v. Power, October 18th, 1834:  
*Arabianiana*, p. 7. 1846.

BEARD.

Whoever hath a divided beard, the whole world will not prevail against him; *i.e.* he is cunning, dividing his beard by handling while he is musing and plotting.—(Hebrew proverb) Ray, 1678.

Donna barbata  
da lontan si saluta.

CAT. See *ante*, p. 113.

He seemed fader of all unthryftnesse,  
Jagged and garded full ungay,  
With a face fylled with falsenesse,  
Berded lyke a kitling of May.

(Description of Heaviness) Barclay, *C. of Lab.*, A 5, 1506.

A cat born in May is supposed to be inclined to melancholy, and to be much addicted to catching snakes and reptiles and bringing them into the house.—(W. Sussex) *F.L.R.*, i.

It must needs be an unclean and impure beast that liveth only upon vermin and by ravening, for it is commonly said of a man when he neezeth that he hath eaten with cats.—E. Topsell, *History of Four-footed Beasts*, 1607, p. 106 (quoting Perottus).

He may therefore have been suspected of an alliance with witches.

If the CAT washes her face—a stranger; if she passes her paw over her ears—to arrive same day.—N., v. 7; *Trans. Devonsh. Assoc.*, x. 105.

If the cat sneezes or coughs, every one in the house will have a cold.—Hone, *Year Book*, p. 152.

If a cat, whether belonging to the house or a visitor, scratches the furniture, he must not be restrained, as he scratches for luck.—*Chambers' Journal*, 1873 ("Omens").

EAR.

La petite oreille est marque de bon esprit et de malice aussi surtout aux femmes.—Joubert, ii. (23).

A certain star in the forehead, which you see not,  
Your chestnut, or your olive-colour'd face  
Do's never fail; and your long ear doth promise.  
I knew 't, by certain spots too, in his teeth,  
And on the nail of his mercurial\* finger.

(Good fortune.) B. Jonson, *Alchem.*, i. 111.

\* Little.

*Beaugard.* But when, Sir Jolly, is this business\* to be brought about?

*Sir J.* Presently. 'Tis more than time 'twere done already. Go, get you gone! I say. Hold, hold, let's see your left ear first! Hum—ha—you are a rogue; you're a rogue. Get you gone! get you gone! Go.—T. Otway, *Soldier's Fortune*, iv. 1681.

\* An assignation of which he is to be the hero.

Small EARS denote generosity; well-curved ones, long life, and *vice versa*.

If the ear-lobe hangs below the conventional limit of the line of the mouth, and is in the line of the chin, the possessor will be hanged.—N., V. ix.

A child born open-handed will prove frank and bountiful.—B.

Nomination de Gaston de Moncade à la souveraineté du Bearn. Les députés Béarnais ayant été envoyés auprès de Marie de Gavaret et Guillaume de Moncade son époux, pour leur demander un de leurs enfants, on conduisit ces députés dans la chambre où les jumeaux dormaient et on leur donna le choix. L'un des enfants avait les mains ouvertes et l'autre les avait fermées. Ils se déterminèrent en faveur du premier, prenant son attitude pour une marque de libéralité.—D. C.

#### TEETH.

*Glo.* For I have often heard my mother say  
I came into the world with my legs forward. . . .  
The widwife wonder'd, and the women cried  
"O Jesus, bless us! he is born with teeth!"  
And so I was; which plainly signified  
That I should snarl, and bite, and play the dog.

Shak., *3 Henry VI.*, v. 6, 70.

*King Henry.* The owl shriek'd at thy birth—an evil sign;  
The night-crow cried, aboding luckless time;  
Dogs howl'd, and hideous tempests shook down  
trees;  
The raven rook'd her on the chimney's top,  
And chattering pies in dismal discord sung.  
Thy mother felt more than a mother's pain,  
And yet brought forth less than a mother's hope. . . .  
Teeth hadst thou in thy head when thou wast born,  
To signify thou camest to bite the world.—*Ib.*, 44.

*Nurse [to Franckford].* Your boy grows up, and 'tis a chopping lad:

A man even in the cradle.

*Franck.* Softly, nurse.

*N.* One of the forward'st infants: how it will crow  
And chirrup like a sparrow! I fear shortly  
It will breed teeth; you must provide him therefore  
A coral with a whistle and a chain.

*F.* He shall have anything.

*N.* He's now quite out of blankets.

Webster, *Cure for a Cuckold*, i. 1.

*Advocate.* He was born with teeth in his head, by an affidavit of his midwife, to denote his devouring, and hath one toe on his left foot crooked and in the form of an eagle's talon to foretel his rapacity. What shall I say? Branded, marked, and designed from his birth for shame and obloquy, which appeareth further by a mole under his right ear with only three witches hairs on't—strange and ominous predictions of nature.—Shirley, *Chabot*, v. 2.

BREAKING WIND.

I never held it such a heinous crime,  
A fart was lucky held in former time :  
A fox of old, being destitute of food,  
Farted, and said, " This news must needs be good :  
I shall have food I know without delay,  
Mine arse doth sing so merrily to-day."  
And so they say he had. But yet you see  
The fox's blessing proves a curse to me.  
" Upon a Fart Unluckily Let," *Musarum Delicia*, i., 1656.

RED. See Cain-coloured.—Shak., *Merry Wives of Windsor*, i. 4, 21.  
Judas-coloured.—Shak., *As You Like It*, iii. 4, 6; *Mart.*, xii. 54.

Fair folk are aye foisonless.—Kelly, *Scottish Proverbs*.

Fair and false.—Cl.

Fair and sluttish,  
Black and proud ;  
Long and lazy,  
Little and loud.—R.

Fair and foolish, little and loud ;  
Long and lusty, black and proud ;  
Fat and merry\*, lean and sad ;  
Pale and pettish, red and bad.—Varchi, p. 34, n.

\* Lazy.—W. Vaughan's *Directions for Health*, 1617.

*Vortiger.* It seems ye've great thoughts in their constancies,  
And they in yours, you dare so trust each other.

*Second Lady.* Hope well we do, my lord ; we've reason for it,  
Because they say brown men are honestest ;  
But she's a fool will swear for any colour.

Middleton, *Mayor of Queenborough*, iv. 2.

*Mrs. G.* Ah, you old fornicator, that ever I saw that red beard of thine ! now could I rail against thy complexion. I think in my conscience the traces and caparisons of Venus' coach are made o' red hairs, which may be a true emblem than no flaxen stuff or tanned white leather draws love like 'em. I think thou manureast thy chin with the droppings of eggs and muskadine before it bristled. A shame take thee and thy loadstone !—Middleton, *Family of Love*, v. 1.

*Lipsalve.* How ill-advised were you to marry one with a red beard!

*Mrs. Glisterv.* O, master Lipsalve, I am not the first that has fallen under that ensign! There's no complexion more attractive in this time than gold and red beards: such men are all liver.—*ib.*

*Third Gossip.* Now, by my faith, a fair high-standing cup And two great postle spoons, one of them gilt.

*First Puritan.* Sure, that was Judas then with the red beard.

*Second Puritan.* I would not feed My daughter with that spoon for all the world, For fear of colouring her hair. Red hair The brethren like not; it consumes them much. 'Tis not the sisters' colour.

Middleton, *Chaste Maid in Cheapside*, iii. 2.

Garde toi bien des hommes rousseaux, des femmes barbues, et des ceux qui sont marques au visage.—Wodroephe, *S. H.*, p. 276.

Buckle suggests that it was because red hair was a mark of leprosy.—*C. P. B.*, 1608 and 1901.

Monet nos hæc fabula rufos evitare  
Quos color et fama notat, illis sociare.

*M. Fab.*, XIII. Century, i. 32, British Museum Add. MS. 11619, f, 189, r.; reprinted in Wright's *Latin Stories*, Appendix, Percy Society, No. 28.

Gray-eyed, greedy;  
Brown-eyed, needy;  
Black-eyed, never blin  
Till it shame a' its kin.—C.

The red is wise,  
The brown trusty,  
The pale envious,  
The black lusty.—R. Tofte, 1615.

Capelli rossi  
o tutto foco, o tutto mosci.

Unpopular; B. Jonson, *Poetaster*, ii. 1.

To a red man read thy read,  
With a brown man break thy bread;  
At a pale man draw thy knife,  
From a black man keep thy wife.

See Tofte's note to Varchi's *Blazon of Jealousie*, 1615, p. 21, where he speaks of an "old saying" in the above.

Ile neuer trust a red-hair'd man againe  
If I should live a hundred yeares; that's flat:  
His turne cannot be serued with one or twain,  
And how can any woman suffer that?

Rowland, *'Tis Merry when Gossips Meet*, 1602.

Persons, particularly females, with bluish-grey eyes, having a perpendicular streak of black on the pupil, are accounted capable of seeing ghosts.—(Ireland.)

Fra gli Egizii era tradizione chi Tifone, il genio della distruzione, simile al Arimane Persiano al Satano Ebraico fosse di pelo rosso, forse per memoria di invasioni di barbari di pelo rosso e presso noi dura tuttavia la tradizione, "Guardati dal pelo rosso nè valse a toglierla la barba rossa del Redentore."—R.

Leve sone dere,  
ne ches thu nevere to fere  
littele mon, ne long, ne red,  
thif thu wil don after mi red.

\* \* \* \* \*  
The rede mon he is a quet,  
for he wole the thin unil red;  
he is cocker, thef and horeling;  
scolde of wrechedome he is king.

*Proverbs of King Alfred.*

Raro breves humiles vidi, ruffosque fideles.—Bebelius, 1512.

Sub rubea pelle non est aliquis sine felle.—Nicander, *Ethica*, 1580.

*Thais.* I ever thought by his red beard he would prove a Judas.—Marston, *Insatiate Countess*, ii. 2.

In rufa pelle vix est animus sine felle.—Withals, 1586.

*Apothecary.* Pray, what's the price of this red-bearded fellow?  
If his gall be good, I've certain uses for him.

*Merchant.* My sorrel slaves are of a lower price,  
Because the colour's faint:—fifty chequins, sir.

*Ap.* What be his virtues?

*Mer.* He will poison rats;  
Make him but angry, and his eyes kill spiders;  
Let him but, fasting, spit upon a toad,  
And presently it bursts, and dies; his dreams kill:  
He'll run you in a wheel and draw up water,  
But if his nose drop in 't, 'twill kill an army.  
When you have worn him to the bones with uses,  
Thrust him into an ovenluted well;  
Dry him, and beat him, flesh and bone, to powder,  
And that kills scabs and aches of all climates.

*Ap.* Pray at what distance may I talk to him?

*Mer.* Give him but sage and butter in a morning,  
And there's no fear: but keep him from all women,  
For there his poison swells most.

Massinger, *Very Woman*, iii. 1.

There be three sondrie men which have dooen thee never good:  
the winker in his tale, the laughter\* in his rage, and the  
fox-coloured, which will not stick for bloodshedding, false  
witness, and perjury.—Bullein, *Bul. of Def.* (S. and Ch.,  
f. 55), 1562. \* Lawyer

Nay, I further declare, you may know by their hair :  
 If it be red or yellow then, then you may swear  
 They will never prove true, but will love more than you :  
 And the sandy complexions are flatterers too.  
 Have a care of such men, for there's scarce one in ten  
 But are false and deceitful : be careful, oh then !  
 Of a two-coloured beard you had need be afeard.  
 Now, if by such a one you by chance be ensnar'd,  
 You'll have sorrow and wo ; they'll be jealous, I know,  
 And will watch, peep, and haunt you wherever you go.  
 " The West-country Counsellor,"

in *Bagford Ballads*, ii. 495. 1684.

In no kyn house þat rede mon is  
 ne woman of þo same colour y wys ;  
 take never þy Innes for no kyn nede,  
 for þose be folke þat ar to drede.

*Boke of Curtasye*, Sloane MS. 1986

(about 1430-40), l. 307, E.E.T.S.

A red beard and a black head,  
 catch him with a good trick and take him dead.

Howell, *English Proverbs*.

Entre roux poil et felonie  
 s'entre portent grant compaignie.

*Rom. de Cristal et de Clarie* ; Benoit, *Chron. des Ducs de Normandie*, ii. 172 ; *Rom. du Renart*, i. 19, v. 502.

Jamais rousseau ou Normand  
 ne prens ne crois à serment.

Le Duc, *Prov. en Rimes*.

Soubz chevel roux  
 souvent git un poux.—G. Meurier.

Per rubeam barbam debes cognoscere nequam.

Thou shalt know a lewd fellow  
 by his beard, either red or yellow.—With., 1586.

#### BLACK.

*Clem.* When did you see a black beard with a white liver, or  
 a little fellow without a tall stomach ?—T. Heywood,  
*Fair Maid of the West*, 1631, l. iv., p. 54.

Pourquoy dit en de ceux qui ont les yeux verds que toutes  
 bonnes choses leur sont contraies ?—Jo., II., P. V., 332.  
*Cf. Shak., Othello.*

#### SQUINTING.

People who squint are said to be of a penurious disposition,  
 but punctual in their dealings.—Miss M.

#### SYMBOL. PYTHAG.

Ad finem ubi perveneris, ne velis reverti—f. 71.

Ignem gladio ne fodito—Ib.

A fabis abstineto—77.

Cibum in matellam ne immittas—72.

Cornici ne insidias.—70.

Stateram ne ingrediariis—70.  
Ne gustaris quibus nigra est cauda—69.  
Aretum anulum ne gestato—71.  
Ne cuivis porrigas dextram  
Carne edito—72.  
Vollenti onus auxiliare, deponenti nequaquam—72.  
Per publicam viam ne ambules—73.  
Adversus solem ne loquitur.  
Hirundines sub eodem tecto ne habeas  
Panem ne frangito—74.

Hostium munera non munera. Erasmus calleth this superstition. Cf. Timeo Danaos.

**MOLES.**

A mole on the Feet and Hands shows there are others on the  
Testes, and denotes many children.  
on the right Arm and Shoulder, great wisdom.  
on the left Arm and Shoulder, debate and contention.  
near the Armhole, Riches and honour.  
on the Neck, commonly denotes one near the Stomach,  
which denotes strength.  
on the Neck and Throat, Riches and health.  
on the Chin, another near the Heart, Riches.  
on the Lip, another on the Testes, and signifies good  
stomacks and great talkers.  
on the right side of the Forehead, great riches;  
on the left side of the Forehead, quite the contrary.  
on the right Ear, riches and honour;  
on the left Ear, quite the contrary.  
between the Eyebrow and the edge of the Eyelid, there  
will be another between the Navel and the  
Secrets.—B.

A red Mole on the Nose of a Man or Woman, there will be  
another on the most secret parts and sometimes on the ribs,  
and denotes great lechery.

Yet have I Martes mark upon my face,  
And also in another privy place.

Chaucer, *W. of B.'s Prol.*, 619.

Moles on the Ankles and Feet, signify Modesty in Men, Courage  
in Women.

on the Belly, denote great eaters.  
on or about the Knees, riches and virtue; if  
on a Woman's left Knee, many children.  
on the left side of the Heart, very ill qualities.  
on the Breast, denotes poverty.  
on the Thighs, great poverty and infelicity.

Lupton's *Notable Things*, 1660, p. 153.

Quote moles and spots on any place  
o' th' body by the index face.

Butler's *Hudibras*, II., iii. 283.

## FOLK LORE.

SIGNS FROM  
PHYSICAL  
CHARACTERS.

- Moles on the middle of Forehead, Riches and Advancement by favor of Friends.  
on the right part of Forehead, prosperity in Riches and Love affairs.  
on the left part of Forehead, many crosses and disappointments.  
between the Eyes towards the Nose, Riches by Marriage.  
on the Nose, speedy and repeated marriage and many Children.  
on the right Cheek, prosperity with Covetousness and Craft.  
on the left Cheek—to a man, crosses in his affairs; to a woman, loss of honour and danger in Child-bearing.  
on the Chin, wisdom, but no great riches.  
on the left Arm, much labour.  
on the right Arm, Riches gained by industry.  
on the Breast, Advancement by the favour of Great Ones.  
on the Belly, to be beloved, and so gain riches and advancement.  
on or near the Private parts, promises ability in Duty, vigour in Love, and many Children.  
on the Neck, much labour and sorrow.  
on the right Hip, much beloved and fortunate in Love.  
on the left Hip, riches by the death of Relatives.  
on the right Knee, Success in Love and Several Marriages.  
on the left Knee, crosses and disappointments.  
on the right Leg, plenty and an easy life.  
on the left Leg, travail and poverty, and same  
on right or left Foot, or any part of the Heel.

*A New Academy of Compliments, 17.*

Chi ha il neo sopra la cintura  
Ha gran ventura. —Howell, *Paræum*.

I have observed that when Englishmen have WARTS or MOLES on their faces they are very careful of the great hairs that grow out of those excrescences, and several have told me they look on those hairs as tokens of good luck.—Misson, *Travels* [by Ozell], p. 358. 1719.

*De Flores.* I must confess my face is bad enough,  
But I know far worse has [far] better fortune,  
And not endur'd alone, but doted on;  
And yet such pick-hair'd faces, chins like witches',  
Here and there five hairs whispering in a corner,  
As if they grew in fear of one another;  
Wrinkles like troughs, where swine-deformity swills  
The tears of perjury, that lie there like wash  
Fallen from the slimy and dishonest eye:  
Yet such a one plucks sweets without restraint,  
And has the grace of beauty to his sweet.

Middleton, *Changeling*, ii. 1.



The hairs that grow out of Moles are held sacred.—Bro., *V. E.*, V. xxiii.

Nævus in facie tondere religiosum habent etiam nunc multi.—Pliny, *N. H.*, xxviii. 6.

This is still observed by some.—Ay.

A mole at the back of the neck marks out the bearer of it as in danger of hanging.—Hn.

If you have a mole on your back, you are sure to be murdered.—(Devon) *N.*, v.

I have a mole above my right eye,  
And shall be a lady before I die:  
As things may happen, as things may fall,  
Who knows but I may be lady of Bunny Hall?  
(Nottinghamshire) Briscoe, *Facts and Fancies*.

This forecast, it seems, was verified.

*Oberon.* And the blots of nature's hand  
Shall not in their issue stand;  
Never mole, hare-lip, nor scar,  
Nor mark prodigious, such as are  
Despised in nativity,  
Shall upon their children be.

Shak., *Midsummer Night's Dream*, v. 1, 398.

*Alison.* And that mole there beneath the tip of your RIGHT EAR  
is a most shrewd sign [of matrimony]. No, I won't  
tell you where there is another. Ah, Madam!  
Madam!—J. Gay, *The Wife of Bath* (a Comedy), i.  
1713.

#### WARTS.

I have heard aged mumping beldames, as they sate warming their knees over a coal, scratch over the argument very curiously, and they would bid young folks beware on what day they pared their nails, tell what luck every one should have by the day of the week he was born on, and how many years a man should live by the number of wrinkles on his forehead, and stand descanting not a little on the difference in fortune when they are turned upward and when they are bent downwards. Him that had a wart on his chin they would confidently ascertain he should have no need of any of his kin; marry, they would likewise distinguish between the standing of the wart on the right side and on the left. When I was a little child I was a great auditor of them, and had all their witchcrafts at my fingers' ends as perfect as Good-morrow and Good-even.—T. Nash, *Terrors of the Night*, 1594, *E.* 4.

*Momford.* The creases here are excellent good; the proportion of the chin good; the little aptness of it to stick out, good; and the wart above it most exceeding good. Never trust me if all things be not answerable to the prediction of a most divine fortune towards her.—*Sir Gyles Goosecap*, 1606, ii. 1.

**OMENS AND OTHER SIGNS.**

**Ce sont des presages de bonne ou de mauvaise fortune, quand un chien noir entre dans un maison étrangere ; quand un serpent tombe par la cheminée ; quand on eternue le matin, à midi, ou au soir, rarement ou souvent ; quand on dit quelque nouvelle ou quelque parole affligeante dans un festin ; quand on marche sur le pied de quelqu'un, quand on entend le tonnerre à gauche ou à droit, quand en sortant de la maison le premier pas que l'on fait est du pied droit ou du pied gauche.**—Thiers, i. 185.

**Cest un mauvais presage quand le matin en se levant on voit un banc renversé et quand quelqu'un crache dans le feu.**—*Ib.*, *Traité*, i. 183.

**God save my eyesight !** (exclamation at a bad omen).—Palsgrave, *Ac.*, x. 2.

**CANDLE.**

**Quand le bois qui est dans le feu tombe et se dérange ; quand la chandelle allumée jette quelques bluettes ou étincelles de feu ; et quand un chien en dormant tourne le nez du cote de la porte de la chambre, c'est signe qu'il doit venir compagnie au logis.**—Thiers, i. 186.

**But of lower consideration is the common foretelling of strangers from the fungous parcels about the wicks of candles ; which only signifieth a moist and pluvius air about them, hindering the avolation of the light and favillous particles ; whereupon they are forced to settle upon the snast.**—Browne, *Vulgar Errors*, v. 24.

**The innkeepers and owners of brothels at Amsterdam are said to account these fungous parcels lucky when they burn long and brilliantly, in which case they suppose them to bring customers. But when they soon go out, they imagine that the customers already under their roof will presently depart. They call these puffs of the candle "good men."**—*Putanisme d'Amsterdam*, 12°, 1681, p. 92.

**Quand de petits charbons se détachent de la lumière d'une chandelle ils annoncent . . . une nouvelle agreable s'ils augment la lumière, facheuse s'ils l'affaiblissent.**—C. P.

**Bien des gens attendent une nouvelle s'il se forme à la meche de la chandelle une etincelle tournée de leur cote . . . de peu d'importance quand en secouant le flambeau l'etincelle disparaît. *See* Tres grave quand l'etincelle resiste à plusieurs secousses.**—Rion.

**A sputtering of the candle announces a stranger and was a propitious love omen.**—*Anthol. Græc.*, vii., Ep. 177.

Sternuit et lumen ; (posito nam scribimus illo.)

Sternuit ; et nobis prospera signa dedit.

Ecce merum nutrix faustos instillat in ignes :

Crasque erimus plures inquit—et ipsa bibit.

Ovid, *Epist. Heroidum*, xix. 151

("Hero to Leander").

FIRE.

Pfeifet das Feuer, so bedeutet das bei ihnen Glück, ob es gleich bei denen Jakuten Unglück anzeigt, und sollten sie diesem nach beständig glücklich sein, weil sie allezeit nasses Holz brennen, so immer pfeifet.—G. W. Steller, *Beschreib. von Kamtschatka*, p. 276.

The thin blue flame  
Lies on my low-burnt fire, and quivers not ;  
Only that film, which flutter'd on the grate,  
Still flutters there, the sole unquiet thing.  
Methinks its motion in this hush of nature  
Gives it dim sympathies with me who live,  
Making it a companionable form,  
Whose puny flaps and freaks, the idling spirit  
By its own moods interprets, everywhere  
Echo or mirror seeking of itself,  
And makes a toy of thought.

But O ! how oft,  
How oft, at school, with most believing mind  
Presageful, have I gazed upon the bars,  
To watch that fluttering stranger !

Coleridge, *Frost at Midnight*.

Me oft has Fancy, ludicrous, and wild,  
Sooth'd with a waking dream of houses, towers,  
Trees, churches, and strange visages express'd  
In the red cinders, while with poring eye  
I gazed, myself creating what I saw.  
Nor less amused, have I quiescent watch'd  
The sooty films that play upon the bars,  
Pendulous, and foreboding in the view  
Of superstition, prophesying still,  
Though still deceived, some stranger's near approach.

Cowper, *Task*, B. iv., "Winter Evening."

Last night (I vow to heav'n 'tis true),  
Bounce from the fire a coffin flew ;  
Next post some fatal news shall tell :  
God send my Cornish friends be well.

Gay, *Fables*, i. 37, "The Farmer's Wife  
and the Raven."

Much mystic lore of various use she knew,  
Why coals seem coffins, and why flames burn blue ;  
If with her tail puss played in frolic mood,  
Herself pursuing, by herself pursued ;  
" See ! " cried my Nurse, " she bids for rain prepare,  
A storm, be sure, is gathering in the air ;  
If near the fire the kitten's back was found,  
Frost was at hand, and snows hung hovering round ;  
Her paw prophetic rais'd above her ear  
Foretold a visit, for some friend was near."

Rev. S. Bishop, *Poems*, i. 116.

Another fiery ordeal (on All Hallowe'en) consists in whirling before the face a lighted brand, singing the old verse—

Dingle, dingle, dowsie, the cat 's in the well,  
The dog 's awa' to Berwick to buy a new bell.

They then observe the last sparks of fire and augur from them: many round spots mean money; a quick extinction, loss of property, and so on.—Hn.

A shred of soot hanging from the bars of the grate. A stranger.—Bra.; *Connoisseur*, No. 59; Coleridge, *Frost at Midnight*.

The number of times you have to blow or clap your hands in order to detach it shows in how many days he will come.

If the "coom" is not to be thus detached, it shows that the strangers are not going to alight.—J.

A triangular piece of peat put into the fire means an unexpected stranger.—(Dutch) *N.*, ii.

If the FIRE burn brightly\* on being poked†, the absent lover, wife, or husband is in a good humour.—H. W.; *N.*, i. 1.

\* Up quickly. † Made.—*Trans. Devonsh. Assoc.*, x. 105.

You'll have a cheerful husband.—S., *P.C.*, i.; *Connoisseur*, No. 59.

Gentlemen who are fond of cakes and other sweet things, said to be good-tempered and make good husbands.—Miss M.

*Col.* Oh, Miss, you must needs be very good-humoured, you love sweet things so well.—S., *P.C.*, i.

Sudden bursting of the flame from coals. A good sign.

Sudden bursting of the flame from coals when the crock is hung up. A stranger.—*N.*

If the fire springs out on the hearth, you may be sure of soon receiving a visit.—(Dutch) Thorpe, *Nor. Myth.*, iii. 328.

Bien des gens attendent une visite si un tison roule en dehors de la cheminee.—Rion.

An oval cinder flying out of the fire indicates a cradle and baby.

A coal starting out of the fire prognosticates either a purse or a coffin, as the imagination may figure either one or the other represented upon it.—*Demonologia*, by J. S. F., 1827, 12<sup>o</sup>; *Connoisseur*, No. 59.

A round cinder flying out of the fire indicates a purse and property coming, called "purses" by Goldsmith, *Vicar of Wakefield*.—G.

If you poke the fire at the top, above the bars of the grate. Will never marry.—Miss M.

If the fire burns up quickly, the housemaid's young man is in a good temper.—*Trans. Devonsh. Assoc.*, x. 106. And see p. 174, *ante*.

The fire burning on one side of the grate. A wedding.—*N.*, ii.

If the kitchen fire be found alight in the morning. A scolding.—*N.*, ii.

A dropped fork sticking in the floor. Company coming.—*N.*, v. 3.  
A woman.

If you drop a knife by chance on the floor, a strange gentleman will call before the day is over.—Miss M.

If you drop a pin or a needle, a fork or a pair of scissors, and they stick on the point.—*Popular Superstitions*, Philadelphia.

A cock strutting up to the threshold and crowing, or with his face to the door. A stranger.—*J.*; *N.*, i. 3.

If you drive him away it will save you from the visit.

Talking backwards—putting one word inadvertently before another.  
A stranger.—Hunt.

By the chattering of magpies, they know they shall have strangers.  
Home, *Demonologie*, 1650.

If on a tree, they will come to the adjoining house.—*J.* [*Angus*];  
*R. Scot, D. of W.*

A bumble-bee coming into a house indicates that you will see a stranger shortly. If it has a red tail, a man; if a white, a woman.—*N.*, IV. ii. 221.

To turn the bee out is a most inhospitable action.—Hn.

#### TEA-POT.

If a man handles the teapot when under a lady's charge, he will have twins before the year is out.

If the teapot be left open inadvertently while the tea is brewing (the lid not down)—a stranger will drop in.—*N.*, iv.

The lid of the teapot left open by chance at tea-time. A stranger.—Miss M.; Noake, *Worcestershire Notes and Queries*, 171.

A floating tea-stalk indicates a beau. The tea should be stirred round briskly, and the spoon then held erect in the middle of the cup. If the stalk clings to the spoon, the beau will come that evening. Otherwise, if the sides of the cup attract.—*N.*, iv.

A floating tea-leaf in your cup. A stranger. Place it on the back of one hand and slap the fingers with the other hand, and the number of times necessary to detach it shows the days before his arrival. It is a male if long and hard, a female if short and soft.—Hunt.

The sediment of the sugar, in the form of froth, rising to the top of a cup of tea. A present of money coming.—*Demonologia*.

If the broom is set in a corner. Strangers will surely come to the house.—(E. Ang.) F.

A brand falling in the corner and remaining in an upright position. A stranger.—*Popular Superstitions*, Philadelphia.

If three women with the same initial sit at the table together.  
A wedding.—(Derbyshire) *N.*, v. 8.

If the parlour-BELL rings whilst the clock is striking. A scolding.—*N.*, ii.

If the door-bell rings or the knocker is used whilst the clock is striking. There'll be anger in the house.—*Trans. Devonsh. Assoc.*, ix. 99.

Two bells ringing in the house at the same moment. A wedding.

She is no less sure of a good [husband] because she generally has ill-luck at cards.—*Connoisseur*, No. 59.

Holding good CARDS at play. That you won't marry.

Unlucky at play, lucky in marriage.—(Dutch) Thorpe, *N. M.*, iii. 331.

If a girl in conversation anticipates what another was about to say. Will be married first.—C.; Hunt; *Connoisseur*, No. 56. As to men, see p. 156, *ante*.

Two bachelors drinking at once to the same young lady. She will soon be married.—S., *P. C.*, ii.

The work-girl who puts the first stitch in the bride's dress will be married before the year is out.

If cotton knots in working. Speedy marriage of the person for whom the article of clothing is intended.—Miss M.

■ As many pins as a dressmaker runs unintentionally into the under-clothing of a lady when she tries on a new dress, so many years the lady will remain unmarried.—*Trans. Devonsh. Assoc.*, x. 106.

*Miss.* Pray, Colonel, make me a present of that pretty pen-knife.

*Ld. Sp.* Ay, Miss, catch him at that and hang him.

*Col.* Not for the world, dear miss: it will cut love.

*Ld. Sp.* Colonel, you shall be married first: I was going to say that.—S., *P. C.*, i.

#### ECLIPSE.

As the Eclipse of the Sun is the cause of death and destruction: so is an error or vice, which is an eclipse of virtue in a Prince, a great calamity and a pernicious plague unto the people, and presageth the like fall in the apish imitating multitude.—Cawdray, *Tr. of Sim.*, 522.

The sparkling bullies of her eyes

Like two eclipsed Suns did rise

Beneath her crystal brow.

To show, like those strange accidents,

Some sudden, changeable events

Were like to hap below.

J. Cleveland, *A Sing-song on Clarinda's Wedding*, 1667, p. 155.

#### KISS.

One for a wish,

Two for a kiss,

Three for a cold.

LAST PIECE.

Whoever gets the last piece of cake out of the plate at tea-time—will be first to marry. If a girl gets it she will marry a man with a fortune.—Egglestone, *Weardale*, p. 91.

If in CUTTING TOASTED BREAD, the segments are not cut clean through so as to fairly detach them, the operator will not be married.—*N.*, iv.

Si dans une veillée une jeune fille laisse tomber son fuseau et que ce soit les plus petit bout de cet instrument qui arrive le premier à terre, c'est un signe, suivant les femmes de Cornimont (Lorrain) qu'on recevra bientôt à la maison la visite d'une personne qui n'y est jamais venue.—*D. C.*

CAT.

*Nice.* My grandam told me a cat sitting on the hatch was no good sign [*i.e.* the buttery hatch, or half door between the hall and the offices, with a bar on the top to rest the cans and dishes upon].—*S. S.*, *Honest Lawyer*, i. 1616.

The old lady complained of a cold, and her daughter remarked it would go through the family, for she observed that poor Tab had sneezed several times.—*Connoisseur*, No. 59.

The cat scratching her ear with her paw. A visit from a friend.—*Connoisseur*, No. 59. (*See* extract from Bishop, p. 316, *ante*.)

Qu'une jeune fille marche etourdiment sur la queue d'un chat adieu pour elle l'espoir d'être mariée dans l'année.—Richard, *Trad. Lorrains*.

DOG.

If a feather, a straw, or any such thing be observed hanging at a dog's nose or beard, they call that a guest, and are sure of the approach of a stranger. If it hang long at the dog's nose, the visitant is to stay long, but if it falls instantly away the person is only to stay a short time. They judge also from the length of this guest what will be the size of the real one; and from its shape whether it will be a man or a woman; and they watch carefully on what part of the floor it drops, as it is on that very spot the stranger will sit.—James Hogg, *Mountain Bard*, p. 27, n.

TALKING OF A PERSON. That he or she will shortly appear.

"Talk of the devil and he'll appear."

Omina principiis inesse solent.—Ovid, *Fasti*, I., 178.

God forgive me, I think I never name her, but I conjure her. Look where she comes!—*Three Lords and Three Ladies of London*, 1590; *H.*, *O. P.*, vi. 401.

You will live through the year. Beidh tu hed an bhliadhain so, a nois a bhimoid a' tracht on. You will live thro' the year, for we were just speaking of you.—(Ulster Proverb, 488), *U. J. Ar.*, ix. 227.

Throwing down your CHAIR in rising from it. That you have told a lie.—(Dutch) *N.*, i. 3. Won't be married this year.—*S.*, *P.C.*

Si c'est une dame qu'elle ne sera pas mairesse dans l'année.—*Mel.*, [Vosges,] 453.

If you STUMBLE up-stairs (by accident) you will be married the same year.—*Hn.*

The converse is equally true and far oftener verified, that if you tumble down-stairs you won't be married that year.—*The Puritan* (1607), v. 1.

Drop a spoon, and you will have a disappointment before the day is over.—Miss M.

#### NEST.

A lady in Worcestershire was lamenting to me that one of the autumnal gales had blown down a squirrel's nest from the position that it had occupied for several years in the top of a tall tree in her garden. She said that this was looked upon by her servants as a sign that something unlucky would happen to her house or household during the coming year.—[Cuthbert Bede], *N.*, V. x. 23.

ADVERSE WINDS. See Awkward, in sense of unlucky.—Marlow, *Edward II.*; Drayton, *Historical Epistles* [Queen Isabel].

Old women's luck—wind in the face  
both going to and from a place.

Brogden, *Lincolnshire Proverbs*.

*Qu. Marg.* Was I for this nigh wreck'd upon the sea,  
And twice by awkward wind from England's bank  
Drove back again unto my native clime?  
What boded this, but well-forewarning wind  
Did seem to say "Seek not a scorpion's nest,  
Nor set no footing on this unkind shore?"

Shak., *2 Henry VI.*, iii. 2, 82.

#### WEAR OF SHOES.

Trip at the toe,  
Live to see woe;  
Wear at the side,  
Live to be a bride;  
Wear at the ball,  
Live to spend all;  
Wear at the heel,  
Live to spend a deal.—(Suffolk) *F.L.R.*, i.

#### LIGHTS AT SEA.

This is a very elegant description of a meteor well known to sailors. It has been called by the several names of the fire of St. Helen, St. Elm, St. Herm, St. Clare, St. Peter, and St. Nicholas. Whenever it appeared as a single flame it was supposed by the ancients to be Helena, the sister of Castor and Pollux, and in this state to bring ill-luck from the calamities which this lady is known to have caused in the Trojan war. When it came double it was called



Castor and Pollux, and accounted a good omen. It has been described as a little blaze of fire sometimes appearing by night on the tops of soldiers' lances or at sea on masts and sailyards, whirling and leaping in a moment from one place to another. Some have said, but erroneously, that it never appears but after a tempest. It is also supposed to lead people to suicide by drowning.—Douce, *Illustrations to Shak.*, i. 3.

The following may be referred to: Pliny, *N. H.*, ii. 37; Seneca, *Quest. Nat.*, c. 1; Erasm., *Colloq. in naufragio*; Schotti, *Phys. Cur.*, 1209; Cotgrave, *Frax Art. Furore*, &c.

If the light first appears in the stem or foreship and ascends upwards, it is good luck; if either lights begin at the topmast, bowsprit or foreship, and descend towards the sea, it is a sign of tempest.—Steph. Babman, *Golden Books of the Leaden Gods*, cited by Douce. Cf. Lucian, Pt. I. [*True Hist.*, I., c. 29: λύχρουν δὲ πολλοὺς περιθέοντας. *Nav.*, 9: καὶ τινα λαμπρὸν ἀστέρα Διοσκούρων τὸν ἑτερον ἐπικαθίσαι τῷ καρχησίῳ. *Charid.*, 3: ἄλλως τε καὶ ὑπ' ἐκείνων παρακεκλημένους ἐπ' ἄκροις ἰστίοις ἐν τοῖς ἐσχάτοις κινδύνοις φανέντων. *De Merc. Cond.*, 1: ἐπὶ πᾶσι δέντοις Διοσκούρου ἐμφαινόμενοι. . . . ἦντιν' ἄλλον ἐκ μηχανῆς θεὸν ἐπὶ τῷ καρχησίῳ καθεζόμενον ἢ πρὸς τοῖς πηδαλίοις ἐστῶτα καὶ πρὸς τινα ἡϊόνα μαλακὴν ἀπευθύνοντα τὴν ναῦν.—ED.]

*Ariel.*

Sometime I 'ld divide

And burn in many places; on the topmast,

The yards and bowsprit, would I flame distinctly,

Then meet and join.—Shak., *Tempest*, i. 2, 198.

DIOSCURI.

Two lights appearing in likeness of fire, and sitting upon the masts or sailyards of ships, betokening a lucky voyage to sailors: Castor and Pollux, or St. Helen.—Junius, *Nomenclator*, 1585.

RAIN AND SUNSHINE.

In some parts of Germany there used to be, and perhaps is now, a common belief that when the sun shone during rain a tailor was going to heaven.—*Globe*, 22/7/'79.

Quand il pleut et fait chaud,

Le bon Dieu plante ses aulx.

Quand il pleut et le soleil luit, c'est le diable qui bat sa femme ou qui marée sa fille à coups de bâton. Le bon Dieu plante ses aulx pendant que le diable bat sa femme; l'un fait bien pendant que l'autre fait mal. Ils sont en continuelle opposition dans nos legendes.—Perron, *Prov. Franche Comté*, p. 140.

DREAM OF SNAKES.

In troth, 'tis no good luck to dream of snakes,  
one shall be sure to hear anger anon.

Daniel, *Queen's Arcadia*, iv. 1.

**COCK-CROWING.**

**Pessimum** habetur augurium cantus Gallorum vespertinus . . . aut mortem in familiam domumque illam irrepturam, cujus est gallus cantans, aut incendio ædes conflagraturas; illud futurum autumant si pedes ejusdem galli aquæ immissi, frigidi, hoc vero si calidi sentiantur. Ejusdem naturæ est opinio de cantu galli in vestibulo concepta; qui duplicis eventus creditur; ut, si caudam ad villam vertat, oculisque intuat foras ædium, hospitem adventum; sin contra, oculos ad villam, caudam vero versus fores diligit, mortem præagere dicitur.—Momannus, *Dissert.*, p. 52.

Si il oient la pie jangler  
Qui dent sanz dute noeles aver.

Beleve noujt of the pyes chater yng,  
Hyt ys no trouthe but fals belev yng.  
Many belev yn the pye  
Whan she comþ low or hye  
Chater yng and hath no reste,  
þan say they—we shall have geste.

Rob. Brunne, *Handl. Synne*, 355.

Cf. Maggot-pies, Shak., *Macbeth*, iii. 4, 125.

**LUCKY NUMBERS.**

A singular illustration of the Italian's belief in them occurred in 1878 on the death of Sir Wm. Stirling Maxwell at Danieli's hotel at Venice, the employés of the hotel immediately on his death subscribing to take shares in the numbers in the next lottery corresponding with the numbers of the rooms occupied by the late M.P. for Perthshire, both of which numbers strangely enough were afterwards drawn prizes.—*N.*, V. x. 65.

**MESSENGER.**

This is the name in Worcestershire to threads or films floating in a liquid. The following relating to the discovery of pregnancy by the inspection of urine shows the same superstition:

“Ainsi s'abusent les bonnes gens qui cuident l'urine venir de là où est l'enfant et qu'elle en peut rapporter certaines nouvelles; et c'est, comme ils disent quand il y a un floc de coton ou de bourre suspendu au milieu de l'urine. Baille luy belle. Il y auroit prou d'hommes gros et enceins, si cela estoit vray.”—Jo., II. iii. 3.

**PLAYING AT SOLDIERS.**

When children are seen so doing by the roadside it forebodes the approach of war.—(American) *N.*, V. xii.

So when the Volunteer movement is lively.

**HENS FIGHTING.**

Quand les poules se battent ensemble signe que quelques parents ou amis dont on n'a plus eu de nouvelles depuis long temps, sont decedés.—*Mel.*, [Vosges,] p. 498.

MISER.

Quand un avare fait un cadeau, on dit qu'il ne tardera pas à mourir.—*Ib.*, p. 451.

POCKETS.

Poches annoncent, quand elles sont mises à l'envers, que la personne qui les porte en cet état doit bientôt aller plaider. Meme dicton au sujet du bonnet, des bas mis à l'envers.—*Ib.*, p. 498.

NAMES.

*Lovell.*

The politic

And cunning statesman that believes he fathoms  
The counsels of all kingdoms on the earth,  
Is by simplicity oft over-reached.

*Lady All.* May he be so! yet, in his name to express it,  
Is a good omen.

*Lovell.*

May it to myself

Prove so, good lady, in my suit to you!  
What think you of the notion?

Mass., *New Way to Pay Old Debts*, v. 1.

*Romelio.* I have lost three goodly carracks.

*Ar.*

So I hear. . . .

You gave those ships most strange, most dreadful  
And unfortunate names: I never look'd they'd prosper.

*Rom.*

Is there any ill omen in giving names to ships?

*Ar.*

Did you not call one the *Storm's Defiance*?

Another *The Scourge of the Sea*? and the third,  
*The Great Leviathan*?

*Rom.*

Very right, sir.

*Ar.*

Very devilish names, all three of them, and surely  
I think they were curs'd in their very cradles: I do mean  
When they were upon their stocks.

*Rom.*

Come, you are superstitious.

Webster, *Devil's Law Case*, ii. 3.

*Alcade.*

I never saw a braver vessel sail,  
And she is call'd the *Negro*.

*Mullisheg.*

Ominous,

Perhaps to our good fate.

T. Heywood, *Fair Maids of the West*, I. v., p. 64.

They [merchants] call their ships by many prosperous names:  
the *Success*, the *Good Speed*, the *Triumph*, the *Safeguard*.

How vain doth one rock prove all these prosperous titles!—

T. Adams, *Works*, p. 401. 1629.

*Dordalus (leno).*

Quid nomen tibi 'st.

*Toxilus.*

Nunc metuo ne peccet.

*Virgo.*

Lucridi nomen in patria fuit.

*Tox.*

Nomen atque omen quantivis est pretii: quin  
tu hanc emis?

(*seorsum*) Nimis pavebam ne peccaret: expedivit.

*Dord.*

Si te emam,

Mihi quoque Lucridem confido fore te.

Plautus, *Persa*, iv. 4.

## FOLK LORE.

## OMENS AND OTHER SIGNS.

Lipsius gives Salvius Longinus, Statorius as names of good omen. Curtius, Minutius, Furius, Hostilius as of bad omen.

### COMET.

Cometam mirabile sidus, neque ordinarium, mala perniciemque mortalibus portendere vulgaris est opinio. Politicis bella, seditiones; Theologis religionum mutationes, hæreses; Nautis ventos et tempestates; Agricolis annonæ penuriam, sterilitates; medicis pestem significare creditur. — J. Primerosius,\* *De Vulgi Erroribus in Medicina*, B. II. ch. xxxiv. 1669.

\* An Englishman.

Electrical disturbances often precede destructive rain: the cause of deficient harvests, and of a crop of popular discontent.

Comonly wonders fall more ayenst wo than ayenst welthe, as comets and starres, brennyng castelles in the air, eclipyses of the sun and mone ayenst kynde, men in the ayre armed or fyghtyng, the rainbowe turned up so downe.—*Dives and Pauper*, ch. 29. 1493.

Lors qu'il-paroit un comete,  
Chacun chez soy fait le Prophete;  
Le Pilote craint l'ouragan,  
Et le Bourgeois le patapan\*.

*Traité de Primerose par Rostagny*, 1689.

\* i.e. the rappel.

### EARTHQUAKE.

These are things  
An earthquake brings:  
At nine of the bell  
They sickness foretel;  
At five and seven betoken rain;  
At four the sky is clear'd thereby.  
At six and eight comes wind again.

N., V. x. 426; *Transactions of Asiatic Society of Japan*.

*Steph.* A fearful comet sweeps the air.

*Andr.* Heav'n has done us right at last,  
And grac'd our triumphs with its bonfires too! . . .

*St.* Nor is this all. Men talk as if an earthquake  
Had overthrown some houses.

*An.* 'T has yet left

The palace standing. Have you more?

*St.* The statue of your St. Paul drops tears!

*An.* More change of weather.—J. Wilson, *Andron.*, v. 2.

### SALAD.

Si une fille remue la salade, chaque feuille qui tombe retarde son mariage d'une année.—Perron, *Prov. Franche Comté*, p. 29.

INCONSTANCY.

The waistcoat wrought thou sentest new  
Hath of his silk new changed the hue;  
The colours of thy picture fair  
Do drop from board and much impair;  
The chain which thou thyself didst knit  
About my neck (for it most fit)  
On sudden's broke, presages all  
That thou from first love soon would'st fall.

Rd. Tofte, *Fruits of Jealousy*, p. 81. 1615.

Three CANDLES on the table. If middle one first put out, a wedding before the end of the year.—Thiers.

Three candles burning in one room forebode a marriage. In such cases the Danes say, "Oh, there is a bride in the room!"

Les malheurs qui naissent de trois chandelles allumées.—Rion.

A ring of flame in the candle. Matrimony.—B.; Goldsmith, *Vicar of Wakefield*.

The girls had their omens too; they felt strange kisses on their lips; they saw rings in the candle; purses bounded from the fire, and true-love knots lurked at the bottom of every teacup.

A separate piece of wick lying in the snuff of the candle. A thief. Browne, *V. E.*

Probably because it wastes and spoils the candle in making it gutter.—Webster, *Westward Ho!* v. 1.

*Mist. W.* I know what one of them buzzed in mine ear till, like a thief in a candle, he made mine ears burn.—Ay.

Light the taper at the fire of the Sanctuary and leave it burning clear. Yet there is a thief to waste it; yea, it is ready to dim itself if there be not snuffers to keep it bright.—T. Adams, p. 1177.

Foretells a stranger.—B. and F., *Nightwalker*, ii. 1.

Where you see a thief in the candle, call presently for an extinguisher.—Bp. Hall, *Remains*, p. 46.

It is sometimes called a parcel.\*—G. And some say, a stranger will arrive from that side of the country on which it lies.—*Spectator*, No. 7.

\* A letter.—*Connoisseur*, 59.

A spark in the wick. A letter for the person towards whom it shines.—G.

The time of its coming is determined by the number of times of striking the bottom of the candlestick on the table required to detach the spark.—J.

A vexatious controversy to the person on whom they alight. Sharp swords.—(Teviotdale).

When the tallow in melting curls over the edge. A winding sheet.—G.

The person in the company opposite to it will be the first to die.

It is said to represent the handle of your coffin.—Hunt.

If one lights a candle and it goes out again directly. Will have a disappointment.—Miss M.

The smell of brimstone another sign.—Gay, *Widow of Bath*, iii.

That if a candle burn blue it is a sign there is a spirit in the house, or not far from it.—*Ib.*; Melton; *Connoisseur*, No. 59.

*Frippery*. Lent to master Andrew Lucifer upon his flame-coloured doublet and blue taffeta hose . . .  
“top the candle, sirrah! methinks the light burns blue.”—Middleton, *Your Five Gallants*, i. 1.

If the bubbles in the centre of a teacup can be got into a spoon and then into the mouth without the sides of the cup and spoon being touched by them. A letter next morning.—Miss M.

When the bubbles rise in the centre of the cup, it is a sign of fair weather; when at the side, of wet.—Miss M.

Bubbles upon tea denote kisses.—Hone, *Year Book*, p. 253.

Hazlitt (*M.S. Notes to Slang Dictionary*) calls the froth “the witch.”

A pair of KNIVES crossed, or the noise made by the steam in escaping from a block of wood burning on the hearth, presage a quarrel.—(Northampton) S.

Two teaspoons inadvertently put into the same saucer. A wedding.—Miss M.; *N.*, iv.

Meeting a priest the first thing on New Year's morn. Marriage within year of spinsters and widows.—Mich. Plac., p. 109.

If a loaf parts in your hand while you are cutting it. Bodes dissension: parting man and wife.—Hn.

A HORSE NEIGHING AT YOUR DOOR betokens coming grief.—(West Indies) Branch.

Rainy weather the rest of the week.—*N.*, iv.

Nell India e in Russia si crede ancora che l'uomo provi il bisogno di starnutare quando una donna pensa a lui.—D. G.

When a person wants to SNEEZE and cannot. Some one wants to see them and is unable.—Miss M.

If you sneeze three times in close succession. Will have a present, and a good husband or wife.

For once or twice sneezing, from death no escaping. Howell gives this as a British proverb. “Nag un treu na dau, ni nawdd rhag angeu.”—p. 22.

Two or iii nesys be holesom: one is a shrowed token. Bina aut terna sternutatio salutaris, solitaria vero gravis.—Horman, *V.*, p. 30.

If when a servant is making a bed she happens to SNEEZE, no person can sleep in it undisturbed, unless a part of the straw or feathers be taken out and burnt.—*Ess. on Demonology, Ghosts and Apparitions and Popular Superstitions*, by James Thacher, p. 205.

This is given in Hampson, *Med. Æv. Kal.*, i. 386 (1841) as Highland.

When two persons in conversation are going to tell each other the same thing, some lie will soon be told about them.—S.

But see p. 319, *ante*.

If a person inadvertently makes a rhyme in conversation. Will receive a present.—Miss M.

When the canary bird sings cheerfully, all is well with the family; when he ceases and becomes silent, calamity is in store.—H. W.

When rooks desert a rookery, it foretells the downfall of the family owning the property. When they haunt a town or village, forebodes mortality; and if they feed in the streets, a storm.—Hn.

A single crow perched in the path of the observer forebodes wrath.—N., i. 2.

If a HARE runs along a village street. A fire.—S.

#### DRESS.

If your apron strings\* come untied, your absent lover is thinking of you.—Miss M.

\* Garter.—Hunt. See p. 305, *ante*.

If you put a button or hook into the wrong hole while dressing in the morning, some misfortune will occur during the day.—Hn.

If you tear your dress returning home, you will never take the same walk with the same people again.—(Piedmontese) N., IV. x.

If a gentleman burns the tail of his coat or a lady the hem of her skirt during a visit to the county, it is a proof they will repeat their visit.—(Dorset) *Long Ago*, ii. 14.

#### SHOES.

And now my dream's out; for I was adream'd,  
That I saw a huge rat; O dear, how I scream'd!  
And after, methought I had lost my new shoes;  
And Molly, she said I should hear some ill news.

Swift, *The Grand Question*.

Greg. Lady, your scarf's fallen down.

N. 'Tis but your luck, sir,

And does presage the mistress must fall shortly;

You may wear it an you please.

B. and F., *Wit at Several Weapons*, iii. 1.

If steel articles belonging to you, such as knives, keys, &c., become rusty without unusual carelessness. Money is put by for you.—(Welsh) *N.*, i. 5.

When a loaf is cut up and shows large holes in the inside, the customary proverb is that the baker has chased his wife through the dough.—(Dutch) *N.*, ii.

If meat shrink in the pot, it presages a downfall in life; but if it swells, you will be prosperous.—Hn.

The cook is in love when the porridge is burnt.—(Dutch) *N.*, ii.  
Or a dish is too much salted.—*Ib.*

If there is great plenty of NUTS in the copses and hedges. Many children will be born that year.—L. Double nuts presage twins.—(Worcestershire) Lees.

Lorsque l'année est fertile en noisettes il y a beaucoup de naissances illégitimes.—D. C.

*Sept.* If store of nuts this month, the proverb's clear  
That it will be a mighty bastard year.—*Poor Robin*, 1687.

A full churchyard.—(Derbyshire) *Reliquary*.

A good apple-year.—*N.*, iii.

Das Jahr in welchen viele Nüsse wachsen bringt viele Kinder der Liebe.

Annâ de nesilles \*  
annâ de filles  
annâ d'achaulons †  
annâ de gaichons. ‡

Perron, *Prov. Franche Comté*, p. 23.

\* Noisettes. † Noix. ‡ Garçons.

When there's plenty o' nuts there's a many wasps and a many women with child.—(Shropshire), *N.*, V. 3.

This month some maids makes nine months after sick,  
When they with men in woods go nuts to pick;  
For, being round about with wood enclosed,  
They oftentimes are wantonly disposed.

*Poor Robin*, 1714 (Sept.)

A baby laughing in its dreams is conversing with the angels.—(Dutch) *N.*, i. 3.

The French call this "rire aux anges," and think it a bad sign, as indicating that he will soon join their number.—D. C.

To dream of the dead before day,  
is hasty news and soon away.—J.

If a girl's\* petticoat hangs below her dress, they say her father loves her better than her mother, meaning that her mother has neglected her ordinary and natural duties to her.—Chambers, *Book of Days*; Miss M.

\* Being slated child.—Carr, *Craven Glossary*.

#### BIRTHDAY.

Such as the weather is on this anniversary, so will your prospects for the year be bright or dull.—Miss M.



**BIRTH OF MALES.**

I noticed in the course of this year that there was a greater christening of lad bairns than had ever been in any year during my incumbency, and grave and wise persons said that it had been long held as a sure prognostication of war when the births of male children outnumbered that of females.—Galt, *Ann. of the Par.*, p. 180.

**PARSON.**

The number of years that a parson will hold a living shown by the number of knoups, or strokes he gives on the church bell at his induction.—Jackson, *Shropshire Word Book*.

**THORN.**

A Fresse on dit qu'une epine accrochée á la robe d'une jeune fille ou d'une veuve annonce que l'une ou l'autre épousera un veuf.—D. C. (Lorrain.)

**BED.**

A bedmaker who forgets to put the PILLOWS in their places will not be married during that year.—*Trans. Devonsh. Assoc.*, x. 106.

**SEX OF CHILD.**

Wann zwey schwangere Weiber zugleich niesen, so bilden sie sich ein dass sie beyde Tochter bekommen werden, niesen aber zweene Männer, deren Weiber schwanger seynd, zugleich, so solls sohne bedeuten.—J. W. Boecler, 1685.

In Wierland hört man vom erwähnten Weiberniesen gerade das Gegentheil, und, zwar stutzt man sich dabei auf biblischen Grund, Maria und Elisabeth begrüßten sich, sie werden jede einen Sohn zur Welt bringen.—(French) R. Kreuzwald, *Der Ehsten Aberggl. Gebrauche*, p. 45. 1854.

Lorsqu'un arbre etend ses rameaux sur une maison, il faut s'attendre à ce qu'un revers accable ses habitants.—D. C.

**AURORA BOREALIS.**

It is a common notion among the Welsh peasantry that it portends wars and convulsions of nations.—*Cambridge Quart. Mag.*, iii. 206. 1831.

**Cow's TAIL.**

*Hodge.* Gog's hart, I durst have layd my cap to a crowne,  
Ch' would learn of some prancome as soon as ich came to town.

*Diccon.* Why, Hodge, art thou inspyred? or dedst thou thereof here?

*Hodge.* Nay, but ich saw such a wonder ich saw nat this seven yere.

Tome Tannkard's cow (be Gog's bones!) she set me up her sail,

And flynging about his halfe aker, frysking with her tale;  
As though there had been in her ars a swarme of bees;  
And chad not cryed tthrowh hoore, she'ad lept out of his Lees.

*Dic.* Why, Hodge, lies the connyng in Tome Tankard's cow'es tail?

*Hodge.* Well, ich chawe hard some say such tokens do not fayle.—*Gammer Gurton's Needle*, 1575, i. 2.

*Cicely.* If I find not out your sweetheart, let me never be counted a prophetess, and I am sure I have foretold weather from the turning up of my cow's tail.—*Nabbes, Tottenham Cl.*, ii. 3. 1638.

If a farmer's cows become restive without any apparent cause: forebodes trouble to master or mistress.—(Scotland) Na.

Vedendosi su di una noce i frutti fra loro aggruppati e formanti un cosi detto castelletto, è presagio di scarso raccolto nel venturo anno e perciò dicono.

Quand la nosa fa e castlett,  
Che ha di gran chil tegna strett.

Mich. Plac., 154.

En Lorraine, si une femme ou une jeune fille porte, étant habillées, une jupe de dessous plus longue que celle de dessus, c'est un signe, suivant des habitants de Cornimon qu'elle assistera bientôt à une noce. Dans d'autres communes on croit que la jeune fille qui commet cette acte de negligence ne se marierait pas de long temps.—D. C.

## DIVINATIONS.

For the King of Babylon stood at the parting of the way, at the head of the two ways, to use divination: he made his arrows bright, he consulted with images, he looked in the liver.—*Ezekiel*, xxi. 21.

Divination by lots, verses, or scrolls.—(Sortilegium) Huloet.

FINDING THE WAY. Falling staff.

Which way so ever my staff falleth, that way will I take.—*Palsgrave, Ac.*, x. 1540.

*Tub.* We are like men that wander in strange woods,  
And lose ourselves in search of them we seek.

*Hills.* This was because we rose on the wrong side;  
But as I am now here, just in the mid-way,  
I'll zet my sword on the pummel, and that line  
The point valls to, we'll take, whether it be  
To Kentish Town, the church, or home again.

B. Jonson, *Tale of a Tub*, iv. 2.

En' on en' he pois'd his rung, then  
Watch'd the airt its head did fa';  
Whilk was east he lapt and sung then,  
For there his dear bade, Meg Macraw.

*Jock Burnie.*

## HERRING.

Dans plusieurs contrées, et même dans quelques localités de la France, on a la coutume, lorsqu'on mange des harengs de jeter la laite (roe) au plancher; si elle s'y attache, c'est

qu'on aura un habit neuf à Paques : dans le cas contraire on n'aura rien. C'est aussi, à ce qu'on croit, un excellent moyen pour savoir si on réussira dans une affaire.—D. C.

#### GROUNDS IN A TEA OR COFFEE CUP.

See full details of the procedure and teachings of the divination by "marc de café" in Collin de Plancy, *Dictionnaire Infernal*.

England, a fortune-telling host,  
As numerous as the stars, could boast ;  
Matrons who toss the cup, and see  
The grounds of fate in grounds of tea.

Churchill, *The Ghost*, i. 115.

I have seen him (the man she is in love with) several times in coffee grounds with a sword by his side, and he was once at the bottom of a teacup in a coach and six, with two footmen behind it.—C., *Connoisseur*, No. 56.

#### VULTURE.

See the speech of Cassius (Shak., *Julius Caesar*, v. 1, 80) as to the omens of birds of prey accompanying the march of armies.

De vol de vautour  
guerre en brief jour.

C. Boville, *Prov.*, lib. i. 1531.

#### KITE.

Some bileue that yf the kyte or the puttoke fly over the way afore them that they sholde fare well that day.—*Dives and Pauper*, i. Com., ch. 46.

#### MERRYTHOUGHT OF FOWL (Bro., *Quincunx*), or wishing-bone.

Whoever, in pulling it apart, gets the greater half, may have anything he wishes.—See *ante*, p. 280.

Some say the person holding the smaller half will be the first to marry.

I have seen a man in love grow pale and lose his appetite upon the plucking of a merrythought.—Addison, *Spectator*, No. 7. But this was because his wish was to marry.

The wish-bone, or forked clavicle of a fowl, belongs to the same family of talismans as the divining rod.—Fiske, *Myths and Mythmakers* (1873), p. 55, n.

This has been associated with the divination regarding the weather of the coming winter by feeling the breast-bone of a goose—a belief common to all Scandinavia.—Rudbeckii, *Atlantica*, 1639.

Dyvynacions by chyteryng of byrdes, or by fleyng of foules, or to dyvyne a man's lyfe or dethe by nombers and by the spere of Pictagoras, or by songuary or sompnary, the booke of dremes, or by the booke that is called the Apostes' lottes, or use ony charges in gaderyng of herbes, or in hangyng of scrowes about man or woman or chylde, or, best, for ony sickness with ony scriptures or fygures and caractes.—*Dives and Pauper*, ch. 34. 1433.

*Host.* And here your host, and 's Fly, witness your vows,  
And, like two lucky birds, bring the presage  
Of a loud jest ; lord Beaufort married is.

B. Jonson, *New Inn*, V. ii.

[MAGPIES.—B.]

I have no doubt that the augury of the ancients was a good deal founded upon observation of the instinct of birds. There are many superstitions of the vulgar owing to the same source. For anglers, in spring, it is always unlucky to see single magpies ; but two may always be regarded as a favourable omen : and the reason is, that in cold and stormy weather one magpie alone leaves the nest in search of food, the other remaining sitting upon the eggs or the young ones ; but when two go out together, it is only when the weather is mild and warm and favourable for fishing.—Sir Humphry Davy, *Salmonia*, p. 156.

En Bretagne les tailleurs sont les entremetteurs des mariages : ils se font nommer dans cette fonction basvanals ; ces basvanals pour reussir dans leurs demandes, portent un bas rouge et un bas bleu et ils rentrent chez eux s'ils voient une pie, qu'ils regardent comme un funeste presage.—Cambry, iii. 47.

Our Highland belief agrees with the Norman. We think that the uneven numbers are fortunate, and the even unfortunate. . . . They think that you may calculate on the amount of joy or sorrow you are to meet with by the way the birds fly. For instance, if one magpie flies to the right, your good fortune is to be great ; if to the left, it will be trifling. And again, if you see four magpies and they go to the right, your sorrow will not be great ; if one flies away and three remain, you will hear of a death and a legacy at the same time.—J. F. Campbell, *Life in Normandy*, ch. 12.

The magpie is regarded as a bird of good omen.—Doolittle, *Chinese*, ii. 327.

One's joy, two's a greet,  
Three's a weddin', four's a sheet\*.—(Scotland) *N.*, ii.

\* Death.

[Five for rich,  
Six for poor,  
Seven for a witch,  
I can tell you no more.]—Hill.  
Four's death,  
Five a blessing,  
Six hell,  
Seven's the deil's ain sell.—C.  
One for sorrow,  
Two for mirth,  
Three for a wedding,  
Four for a birth.—Brockett.

[Five for a fiddle,  
Six for a dance,  
Seven for England,  
Eight for France.]

One for anger\*,  
Two for luck†,  
Three for a wedding,  
Four for a death‡,  
Five for silver||,  
Six for gold§,  
Seven for a secret not to be told¶.

\* Hll. † Dm. ‡ Dm., Bray, (Dev.) Funeral.—(Derbyshire)  
F. L. Jour., iii. || Dm. § Dm.

Eight for heaven,  
Nine for hell,  
And ten for the devil's own sell.—Dm.

Magpie, magpie, chatter and flee;  
turn up thy tail and good luck fall me.—Dm.

It is unlucky to see first one magpie and then more; but to see two, denotes marriage or merriment; three, a successful journey; four, an unexpected piece of good news; five, you will shortly be in a great company.—G.

The prognostic of sorrow may be averted by turning round three times, by raising the hat in salutation, by signing the + on the breast, or by making the same sign by crossing the thumbs and spitting on them, or making the mark of the cross in the mire of the road.—H. W.

Vel si picæ garriant significatur adventus hospitum.—A.

## CROWS.

In Essex, their flying towards you is considered ominous:

One's unlucky,  
Two's lucky,  
Three is health,  
Four is wealth,  
Five is sickness,  
Six is death.—Hll.

To see a crow flying alone is a token of bad luck. An odd one perched in the path of the observer is a sign of wrath.—S.

Odd crows settled on the path,  
Dames, from milking trotting home,  
Said the sign foreboded wrath,  
And shook their heads at ills to come.—Clare.

Ante sinistra cava monuisset ab ilice cornix.—Virgil, *Ecl.*, ix. 15.

Oft did a left-hand crow foretell these things in her hull [holly] tree.—Webbe, *Disc. of English Poetrie*.

Is it not om'nous in all countries  
When crows and ravens croak upon trees?—But., *Hud*.

When a single crow flies over you, it is the sign of a funeral; two are a certain prognostication of a wedding.—Noake, *Wor. N. and Q.*, p. 169.

At weddings their appearance was considered an evil omen.—Propertius, V. v. 16. Always in China.—Doolittle, ii. 327.

As well may we calculate from every accident in the day, and not go about any business in the morning till we have seen on which side the crow sits.—T. Nash, *T. of Night*, D., 4 l.

The crow's cry was supposed to be "Cras, cras, cras." Barclay, *Ship of Fools*, i. 163, makes the fool apply it to his intended reformation.

The crow, the slanderous cuckoo, nor  
The boding raven, nor chough hoar,  
Nor chatt'ring pie,  
May on our bridehouse perch or sing,  
Or with them any discord bring,  
But from it fly.

B. and F., *Two Noble Kinsmen.*, i. 1.

The carrion crow, that loathsome beast,  
Which cries against the rain,  
Both for her hue and for the rest  
The devil resembleth plain;  
And as with guns we kill the crow  
For spoiling our relief,  
The devil so must we overthrow  
With gunshot of belief.

Gascoigne's *Goodmorrow*;

*Posies*, 1575, i. 57, repr.

The raven as he croaks, the thrush as he sings, answer to any questions put to them, and will tell how many years anyone is to live when he is to be married, and how many children he is to have: any noise which cannot be immediately accounted for foretells some misfortune; and the howling of a dog is the sure forerunner of death in the family. The noise of the sea or the whistling of the wind heard in the night is the lamentation of the spirit of some one who has been drowned complaining for want of burial.—(Brittany) *Three Years' Residence in France*, by Anne Plumptre, iii. 177.

As among the Gentiles there were some called Augurs that, by observation of the birds of the air in their flying, crying, and eating, made men believe they knew things to come. So likewise some Papists think they can do the same; as if the Pie chatter, they look for guests; if the Crow cry, they say, "We shall have rain"; and if the Owl howl and cry, it is a sign of death.—Rob. Cawdray, *Tr. of Similies*, p. 561. 1600.

As counjurat le cerbel bas,  
 Crengut agasso, ni courbas\*  
 Birat le banc e l'anragnero ?  
 Amilha, *Parf. Crest.* (Com. de Diu), 1673.  
 \* Magpie and crow.

## EGG.

Dans plusieurs localites du dept. de la Saone au retour de l'église et avant de rentrer au logis on presente un œuf au marié, qui le jette aussitot par dessus le toit d'une maison. Sil a employé assez de force ou d'adresse pour que cet œuf dépasse le faite et aille tomber au delà sans toucher la gouttiere opposée c'est une preuve que le mari sera le maitre en menage. Dans le cas contraire, c'est la femme qui gouverne.—D. C.

In the old custom of FLINGING THE STOCKING at weddings when the newly-joined pair were bedded, the men took the bride's left stocking and the women the man's, and tossed it backward, sitting at the foot of the bed; and whoever hit the owner on the head with it, he or she would be married within twelve months.—B.; Misson, p. 353.

This clutter o'er Clarinda lay,  
 Half-bedded like the peeping day,  
 Behind Olympu's cap;  
 Whiles at her head each twittering girl  
 The fatal stocking quick did whirl,  
 To know the lucky hap.

J. Cleveland, *A Sing-Song on Clarinda's Wedding*, 1647.

## Cuckoo.

Of all the superstitious ideas connected with the cuckoo, this is of the greatest importance—whether you are on hard or soft ground on first hearing it. Should you be upon soft ground and at your leisure when the quaint cuckoo is heard for the first time that season, you have little to fear, at least for awhile, for your path will be easy and all go well during that year; but should you be so unfortunate as to be upon hard ground, or be employed at a hard job, you may expect to toil your weary bones during the whole of that summer without much rest.—W. M. Egglestone, *Weardale Nick-Stick*, p. 80.

You should be on soft ground and not on hard roads when first hearing it.—*Mag. of Nat. Hist.*, April, 1832.

In the last week before the cuckoo leaves, he always tells all that will happen in the course of the year till he comes again: all the shipwrecks, storms, accidents, and everything.—Mrs. Lubbock, *N. A.*

The number of the cuckoo's notes which you hear the first time in spring shows the number of years you will remain single.

NOTE.—Browne, *Vulgar Errors*; *Le Roman du Renart*, iv. pp. 9, 216; Michel, *Dict. d'Argot*. [Empreu.]

In Germany the custom is still prevalent of addressing the cuckoo when he is first heard, with a view of ascertaining the duration of life by counting the number of times it repeats its note. The following is the form :—

Kukuk, Becken Knecht !

Sag mir recht

Wie viel jahr ich leben soll ?—Grimm.

See Wright, *Latin Stories*, Percy Soc., 28, Nos. xli., lxxxiv.; Grimm, *Deutsche Mythologie*, pp. 389-391; and see Wright, *Ess. on Pop. Sup. of Middle Ages*, i. 256; also D. C.

[Im Werroschen.] Wenn der Kuckuck oder das Eichhörnchen in die Nachbarschaft der Wohnungen kommen, so bedeutet es Unglück, sieht man sie auf dem Dache, dann wird das Gebäude abbrennen.—Boecler, *Ehsten Gebr.*, p. 140.

A person is considered to hear a note of the cuckoo for the first time in the year when employed in some occupation for which he has a predilection.

From the first sight of the cuckoo the place of residence for the ensuing year is foretold. If seen at rest, the person seeing him will remain in his or her present situation. If seen flying, the seer will remove and to a new residence in the direction towards which the bird flies. Much reliance is placed on this augury by farmers' servants who are single, and who frequently change their place of service from year to year.—(Norfolk) S. L. in *Athenæum* 11/8, 1849.

It is unlucky to hear him first with an empty belly.—(Gaelic proverb) *Ulster Journ. of Arch.*, ix. 227.

If a man be the FIRST THAT A WOMAN MEETS AFTER she comes out of church when SHE IS newly CHURCHED, it signifies that her next child will be a boy: if she meets a woman, then a wench is likely to be her next child.—Lupton, *Notable Things*, B. I. 1660.

SPARING BY THE GIRDLE. (Still occasionally practised in Angus to discover a thief.)

The girdle, used for toasting cakes, is heated till it is red hot. Then it is laid in a dark place with something on it. Every one in the company must go by himself and bring away what is laid on it, with the assurance that the devil will carry off the guilty person if he or she make the attempt. The fear, which is the usual concomitant of guilt, generally betrays the criminal by the reluctance manifested to make the trial. . . . There can be no reasonable doubt that this is a vestige of the ancient ordeal by fire.—J.

SIEVE AND SHEARS.

One of the Hallowe'en divinations with regard to marriage. When two persons are evened, or named in relation to the connubial tie, if the riddle (sieve) turns round it is concluded that they are to be united. Sometimes a good deal of art is practised in this ceremony.—J.



Par Conscinomantie jadis tant religieusement observée entre les ceremonies des Romains. Ayons un crible et de forcettes, tu verras diables.—Rabelais, iii. 25.

See B. and F., *Prophetess*, i. 3.

To discover a thief by the SIEVE AND SHEARS. Stick the points of the sheers in the wood of the sieve, and let two persons support it balanced upright with their two fingers: then read a certain chapter of the Bible, and afterwards ask St. Peter and St. Paul, if A or B is the thief, naming all the persons whom you suspect. On naming the real thief the sieve will turn suddenly round about.—Ay.

For the modern German practice of this mode of divination.—Ay.; Thorpe, *Nor. Myth.*, iii. 161; see also Grimm, *D. M.*, 1062.

This is as old as Theocritus (B.C. 282, *Idyl.*, iii. 31), who speaks of it as used to tell fortunes in love.—Potter, *Grecian Antiquities*, i. 352. Melton, *Astrologaster*, 1620, p. 45, speaks of it as used in discovering a robbery by household servants.

Searching for things lost with a sieve and sheers.—B. Jonson, *Alch.*, i. 1; Gifford, *Dial.*, p. 58. Still used in Brittany, "Tourner le sas."—D. C.

If he lose anything he hath ready a sieve and a key, and by St. Peter and St. Paul the fool rideth him.—T. Lodge, *Wit's Mis.*, p. 12, 1596.

A schoolboy knows this, for it plainly appears  
That a sieve dissolves riddles by help of the shears;  
For you can't but have heard of a trick of the wizards  
To break open riddles with shears or with scissors.

Swift, *To Sheridan*.

Profoundly skill'd in the black art  
As English Merlin, for his heart;  
But far more skilful in the spheres  
Than he was at the sieve and shears.

Butler, *Hudibras*, I. ii. 345.

In Northumberland young people turn the riddle for the purpose of raising their lovers. It is done between two open doors at midnight and in the dark.—Brockett.

#### BIBLE AND KEY.

To discover a thief by the Bible and key. Hn. mentions a case so late as 1832. "One Mr. White had lost some property, and agreed with the neighbours to resort to the Bible and Key in discovery of the thief. They placed the street-door key on the 50th Psalm, closed the volume and fastened it tightly with a string. The Bible and key were then suspended to a nail, and the name of Mrs. Blucher (the person on whom suspicion had fallen) was repeated three times by one of the women, while another recited these lines:

If it turn to thee,  
Thou art the thief and we are all free.

The key then turned, or was thought to do so, and Mrs. Blucher was proclaimed to be the thief: on which she went into Mrs. White's house and beat her, and was finally brought before the Thames Police Court on the charge of assault.

See *Proverbs*, xix. 5; *Psalm*, l.

See an amusing story on this divination.—Hone, *Year Book*, p. 254.

The proper way to detect a thief by this is to read the 50th Psalm to the apparatus, and when it hears the verse: "When thou sawest a thief, thou consentedst unto him," it will turn to the culprit.—Tylor, *Prim. Cult.*, i. 116.

Having opened the Bible at the passage in Ruth\*, which says: "Whither thou goest, I will go," &c., and having carefully placed the wards of the key upon the verses, she ties the book firmly with a piece of cord, and, having mentioned the name of an admirer, she very solemnly repeats the passage in question, at the same time holding the Bible suspended by joining the ends of her little fingers inserted under the handle of the key. This is repeated with other names till the book turns round and falls through the fingers at the mention of the lucky man.—N.

\* Or Psalm l. 18.—(Devon) Bray.

Let a youth or maiden pull from its stalk the flower of the "HORSE-KNOT" or "PRIMULA," cut the tops of the stamens with a pair of scissors and lay the flower by in a secret place, where no human eye can see it. Let him think through the day, and dream through the night, of his sweetheart, and then on looking at it the next day, if he find the stamens shot out to their former height, success will attend him in love; if not, he can only expect disappointment.—Hn.

In Berwickshire a similar divination is practised by means of "kemps," i.e. spikes of the ribwort plantain. Two spikes must be taken in full bloom, and being bereft of every appearance of blow, they are wrapped in a dock-leaf and laid beneath a stone. If next morning the spikes appear in blossom, then there will be "aye love between them twae."—Hn.

The same rite has been practised in Northamptonshire.

Pulling an herb while resting on the right knee was an ingredient in divination.—D.

The following must be practised on All Hallowe'en, or on Christmas, New Year's, or Midsummer Eve:—Let a Border maiden take three PAILS FULL OF WATER and place them on her bedroom floor; then pin to her nightdress opposite to her heart three leaves of green holly, and so retire to rest. She will be roused from her first sleep by three yells, as if from the throats of three bears: as these sounds die away, they will be succeeded by as many hoarse laughs, after which the form of her future husband will appear. If he is deeply attached to

her, he will change the position of the water-pails; if not, he will pass out of the room without touching them.—Hn.

As boulgut descrubi, coumo qualqun t'a dit,  
Dins l'aigo del ferrat cal serio to un marit?

Amlha, *P. Cr.*, p. 234.

They go one or more to what is called a DEAD AND LIVING FORD, or, in other words, a ford which has been crossed by a funeral, and, observing profound silence, dip the sleeve of their shirt in it. On returning home they go to bed in sight of a fire, and, lying awake in bed, they will observe an apparition, being an exact similitude of their future spouse, turn the shirt sleeve, as if to dry the other side.—Stewart, *Highlanders*, (Hallowe'en).

When they (the Irish) have been robbed of their butter, they pull some straws out of the thatch of their houses and throw them into the fire, hoping this will cause the thief to make restitution.—Misson, *Travels*, 1719, p. 153.

Vogliono che se qualcuno è stato derubato, e si ponga un grano di fava entro l'abbeveratojo delle bestie pieno d'acqua, il ladro vado a gonfiarsi a poco a poco, secondo che gonfia il grano di fava che si è posto nell'abbeveratojo; e se il ladro non restituisce la roba-rubata vada per declinazione a perire.—Mich. Plac., 172.

COCOA-NUT.

Les Cinghalais ont une epreuve judiciaire pour connaitre le coupables, dans laquelle on emploie la noix de coco avec beaucoup de ceremonies superstitieuses. Ils font aussi des charmes avec ce fruit et pensent qu'une noix de coco, enfilée dans un bâton peut faire decouvrir les traces d'un voleur en dirigeant celui qui la tient.—D. C.

ECHO.

Standing in the door of the Hall of Common Assembly (none as yet stirring in the house save he alone), he talked to himself as touching the great desire which he had of his good success, which Dan Echo (never sleeping) cut off diffusedly by the latter syllable. N. O. perceiving this division of vocables, thought good to note the sense thereof, because, said he, as some say, it importeth not a little to the prognostication or foreshowing of things to come. Whereupon, framing his words in this order unto himself, he noted verbatim the clipping sound of Echo.—Grange, *Golden Aphroditis*, I. 1577.

(The ends of the lines were: Spare-not-to-speak,-the-game-is-won.)

INITIALS OF NAME.

If thou wouldst go out of the town and wouldest know whether it be to thy profit or not, of the first man that thou meetest after thou goest out of doors ask his name; and if his name begin with any of these letters, a, e, i, o, u, it

betokeneth good profit ; p, y, x, joy ; g, h, k, betokeneth heritage ; l, m, n, s, thou shalt not speed ; c, r, t, note harm ; b, f, worst of all. An old rule.—Thos. Johnson, *N. B. of New Conceits*, 1630, Hll., repr., 212.

**BENDING THE HEAD TO THE HOLLOW OF THE ARM** the initial letter of the name of one's future spouse is represented.—(American) *N.*, V. xii. 166. This requires elucidation.

#### BESSING THUMBS.

When a celebrated actress was playing, she never went on to the stage at the opera without going through a curious performance with each person she met as soon as she came out of her dressing-room. If she met one of the actors, or even a super, she made him hold up his thumb in front of her ; then, placing her thumb on his, she turned her hand round, at the same time pressing downwards. If the thumb on which she pressed was held firm she was satisfied, but if it gave way she imagined that she would break down during the performance.—*N.*, V. x. 147.

#### IX OF UNBORN CHILD.

Milk a drop of woman's milk upon your thumb, or into a dish of water, and if it spread abroad and continue not in the form that it fell, it is a girl ; if it continue perfect without spreading, it is a boy.—Thos. Johnson, *New Conceits*.

Encore moins certains sont les signes qu'on baille vulgairement . . . que si la femme enceinte jette dans l'eau une goutte de son lait et il va au fond c'est une fille : sinon un fils. On en dit autant d'une goutte de son sang : duquel aussi on prend c'est argument que si la femme saigne du nez elle est grosse d'une fille, d'autant (paraventure que son sang est plus aigieux & sereux, ou que la fille n'en consume tant que le fils. Mais je m'arreste plus á la couleur et consistance du lait qui est communement plus aigieux et plus roux d'une fille : plus espais et plus blanc d'un fils. Dont il advient aussi que si on jette de ce lait contre un miroir, ou autre chose lise, il se tient ferme en petits grains ronds, comme perles ou comme grains d'argent, et mesmes si c'est au Soleil. Item, si on en jette dans l'eau, il va á fonds perpendiculiárement á cause de sa crassitude et pesanteur. Ce que ne fera celuy d'une fille d'autant qu'il est plus clair et subtil, comme aussi il est plus chaud et cholere.—Jo., I. iii. 4.

#### ETIDES.

The precious stone found in an Eagle's nest, whose virtue is wonderful as well for a woman with child as for the tryall of a thief.—Huloet, *Dioscorides*.

In the year 1643, when some thieves plundered the house of Mr. Rowland Bartlett, at Castle Morton, among other things they took a "cock eagle stone, for which thirty pieces had been offered by a physician but refused." It is

a variety of argillaceous oxide of iron, hollow, with a kernel or nucleus, sometimes movable and always differing from the exterior in colour and density. The ancients superstitiously believed that this pebble was found in the eagle's nest, and that the eggs could not be hatched without its assistance.—Noake, *Wor. N. and Q.*, 172.

As dins l'aigo assajat se, le dinye surnado. (As-tu essayé si le denier surnage sur l'eau. Per descriubi l' lairou qu'a la fardo panado? pour decouvrir le voleur qui a dérobé les hardes?).—Amilha, *Tableau de la bido del Parfet Crestia*, 1673.

One cannot but smile at the whimsical ordeals of the Siamese. Among other practices to discover the justice of a cause, civil or criminal, they are particularly attached to the use of certain consecrated purgative pills, which the contending parties are made to swallow. He who retains them longest gains his cause! The practice of giving Indians a consecrated grain of rice to swallow is known to discover the thief in any company by the contortions and dismay evident on the countenance of the real thief.—*Demonologia*.

The thief is supposed to be known by the drying of the salivary glands through fear preventing his masticating.

READING THE SPEAL\*, or blade-bone, of a shoulder of mutton. It must be well scraped and picked, but no iron may touch it. See Tacitus, *Ann.*, 14.

Fr., *Espau*le.

“When Lord Loudon,” says Pennant, “was obliged to retreat before the rebels to the Isle of Skye, a common soldier on the very moment the Battle of Culloden was decided, proclaimed the victory at that distance, pretending to have discovered the event by looking through the bone.”—p. 155. The coming of strangers and other events were thus foreseen.

Pennant (*Tour in Scotland*, p. 198. 1769) speaks of it as still practised in the Highlands, where it is called *Sleinanachd*.

It must be the bone of a sheep newly killed. The future of flocks and herds is a special object.—[Clydesdale] J.

The [Affghauns] commonest method of divination is by examining the marks in the blade-bone of a sheep held up to the light, which, though practised by people of education, is no better calculated to work on the imagination or dazzle the understanding than our own discovery of future events from coffee grounds.—Elphinstone, *Cabul* (1815), B. ii. c. 5.

Speaking of the Flemish colony in Pembrokeshire, it is remarked by Drayton, *Polyolbion*, v. :

A divination strange the Dutch-made English have  
Appropriate to that place (as though some power it gave).  
By th' shoulder of a ram from off the right side par'd,  
Which usually they boil, the spade-bone being bar'd,  
Which then the wizard takes, and gazing thereupon  
Things long to come foreshows, as things done long ago.

Murders, adulterous stealths, as the events of war,  
The reigns and death of Kings they take on them to know,  
Which only to their skill the shoulder-blade doth show.

Divination by the SORTES SANCTORUM is still common in this county. On New Year's Day the master of the family opens the Bible with his eyes shut, and the passage first touched by his finger is interpreted to refer to the events of the coming year.—(Northamptonshire) S.

In Suffolk the Bible is opened at midnight of New Year's Eve, and a pin stuck in.—N.

One of the murderers of Archbishop Sharp, in 1679, said that while at his uncle's house, intending towards the Highlands because of the violent rage in Fife, he was pressed in spirit to return; and he, inquiring the Lord's mind anent it, got this word borne in upon him, "Go on, and prosper." So returning from prayer, wondering what this could mean, went again and got it confirmed, "Go; have I not sent you?" Whereupon he durst no more question, and he imbrued his hands in blood.—Dalyell.

Before 12 (noon) is the proper time in England for "dipping" on New Year's Day.—N., ii.

In tabulis vel codicibus sorte futura non sunt requirenda, et ut nullus in Psalterio, vel in Evangelio vel in aliis rebus sortiri præsumat, nec divinationes aliquas in aliquibus rebus observare. (Ex pœnitentiali Theod.)—Burchardi, *Decreta*, x. 26.

#### Last Chapter of the BOOK OF PROVERBS.

Each verse indicates the disposition or fortune of the persons born on number corresponding of the days of the month.—N., ii.

Used in Cornwall to ascertain the character of an intended wife. A person born on the 14th is prognosticated "to get their food from far"; one born on the 13th will become a woollen-draper; on the 24th, a linen-draper.—Hunt.

THE CHRISTIAN NAME of the FIRST PERSON of the opposite sex you see on NEW YEAR'S DAY will be that of your future partner.—Hn.

To know the disposition of your future husband. Draw a FAGGOT from a stack: if it is smooth, long, and straight, he will be gentle; but if it be knotty, he will be of a crabbed nature.

You'll marry the man or woman (as the case may be) you meet the first on Valentine morn.—N., i. 6.

#### ST. THOMAS (December 21).

Le jour de St. Thomas les filles le prient de leur accorder un mari selon leurs désirs; la nuit elles peuvent souvent voir ce mari dans leur rêves; ou quelquefois c'est le premier jeune homme qu'elles rencontrent le lendemain matin.—C., A. B.

Le jour de St. Thomas  
 Le plus court, le plus bas,  
 Je prie journellement  
 Qu'il me fasse voir en dormant  
 Celui qui sera mon amant ;  
 Et le pays et la contrée  
 Où il fera sa demeurée,  
 Tel qu'il sera je l'aimerai

Ainsi soit il.—(Guernsey) *N.*, I. ii. 510.

HERRING-SOAM. The fat of herrings (English, seam lard).

Young girls throw this against the wall, and if it adheres to it in an upright manner, the husband they will get will be so: if crooked, he will be crooked.—J.; Galt.

A divination is also practised with respect to the weather by narrowly observing the atmospheric changes of the FIRST TWELVE DAYS OF THE NEW YEAR, each day standing for a month and forming an index to the weather of the period of which it is the numerical representative.—(Northamptonshire) S.; Miss M.; Mich. Plac.

If New Year's Eve night wind blow south,  
 It betokeneth warmth and growth ;  
 If west, much milk and fish in the sea ;  
 If north, much cold and storms there will be ;  
 If east, the trees will bear much fruit ;  
 If noth-east, flee it man and brute.

On pratique aussi dans quelques localités une divination par les AIGUILLES. On prend vingt cinq aiguilles neuves; on les met dans une assiette sur laquelle on verse de l'eau. Celles qui s'affourchent les unes sur les autres annoncent autant d'ennemis.—C. P.

For the casual OPENING OF A BIBLE, see Cardan, *De Varietate*, p. 1040. John Wesley is said to have practised it.—Southey's *Life of Wesley*, i. 115, 185, 205, 206.

The Affghans make use of the Koran and of the Persian poet Hafiz after fasting and prayer.—Elphinstone, *Cabul*, ii. 6.

The Fellatas "believe in divination by the book."—Clapperton's *Second Expedition*, 1829, p. 224.

The forked sprays of the MISTLETOE being in shape somewhat like the Runic, letters were used for divination. They were drawn from a bag, each letter representing the character of the drawer of it.

TAGHAIRM.

Last evening tide  
 Brian an augury hath tried,  
 Of that dread kind which must not be  
 Unless in dread extremity,  
 The Taghairm called; by which, afar,  
 Our sires foresaw the events of war.

A person was wrapped up in the skin of a newly-slain bullock, and deposited beside a waterfall, or at the bottom of a precipice, or in some other strange, wild, and unusual situation, where the scenery around him suggested nothing but objects of horror. In this situation he revolved in his mind the subject proposed, and whatever was impressed upon him by his exalted imagination passed for the inspiration of the disembodied spirits who haunt these desolate recesses.—W. Scott, *Lady of the Lake*, Canto, iv. 4.

To try your fortune, the following experiment is made on Midsummer Eve at midnight:—An empty room in the house is selected: round the sides of this room on the floor various objects are placed—a turf, a basin of water, a ring, and some others. Having been led into this room blindfold and left to yourself, you walk at hazard or creep on all fours. If you go to the turf, you will die before the year is out; if to the basin of water, you will be drowned; if to the ring, you will be married; and so on.—(N. Devon) *N.*, iii.

A ring is curiously framed according to the signs of the firmament; this is tied to a thread, and let down into a basin or cup of water, and will show great things.—Gifford, *Dial.*, p. 61.

#### THROWING THE HOOKS.

Immediately after “crying the Kirn” (giving three cheers for the finished hairst), the bandster collects all the reaping-hooks, and, taking them by the points, throws them upwards; and whatever be the direction of the point of the hook, it is supposed to indicate the quarter in which the individual to whom it belongs is to be employed as a reaper in the following harvest. If any of them fall with their points sticking in the ground, the persons are to be married before next harvest; if any one of them break in falling, the owner will die before then.—J. [*Teviot and Lothian*].

#### TIEING THE MAIDEN.

*i.e.* the last handful of corn cut at harvest (which is afterwards tied up with ribbons and fixed on the walls of the farmhouse) is an omen that the gatherer will be married before next harvest. Various stratagems are resorted to to conceal from the other reapers the few blades of corn kept uncut for the purpose. Unlucky after sunset.—J.

#### WELFTH NIGHT.

Les filles vont dans les etables de brebis, et si leur mains sarrent sur le belier, elles se marier ont pendant le cours de l'année.—C., *A. B.*

#### ABDOMANCY. (πάβδος, rod: μαντεία, divination.)

My people ask counsel at their stocks, and their staff declareth unto them.—*Hosea*, iv. 12.

*Cf.* She has taken the crooked stick after all.—(Proverb.)  
*i.e.* accepted the worst suitor that offered to her.



In these same days young wanton girls, that meet for marriage be,  
 Do search to know the names of them that shall their husbands be.  
 Four onions, five, or eight they take, and make in every one  
 Such names as they do fancy most, and best do think upon.  
 Thus near the chimney them they sit, and that same onion then  
 That first doth sprout doth surely bear the name of their Goodman.  
 Their husbands' nature eke they seek to know, and all his guise,  
 When as the sun has hid himself and left the starry skies,  
 Unto some woodstack do they go, and while they there do stand  
 Each one draws out a fagot-stick, the first that comes to hand;  
 Which if it straight and even be, and have no knots at all,  
 A gentle husband then they think shall surely to them fall;  
 But if it foul and crooked be, and knotty here and there,  
 A crabbed, churlish husband then they earnestly do fear.  
 These things the wicked Papists bear and suffer willingly,  
 Because they neither do the end nor fruits of faith espy.

Barn. Googe's *Popish Kingdom*, book iv. fols. 44-6. 1570.

## DIVINING ROD.

La Physique Occulte, ou Traité, de la Baguette Divinatoire, et de son Utilité pour la decouverte des Sources d'Eau, des Minières, des Tresors caches, des Voleurs et des Meurtriers fugitifs par L[e] L[orrain] de Vallemont [avec] un Traité de la consissance des Causes Magnetiques, des Cures Spympathiques, des Transplantations, et comment assistent les Philtres.—(Amsterdam) 1696, 12 ro.

*Virgula Divina.*

Some Sorcerers do boast they have a rod,  
 Gather'd with vows and sacrifice,  
 And (borne about) will strangers nod  
 To hidden treasure where it lies:  
 Mankind is sure that Rod Divine,  
 For to the wealthiest ever they incline.

S. Sheppard, *Epigram*, vi. 1. 1651.

## SHOULDER-BONE OF SHEEP.

Selden, in a note on the passage in Drayton, p. 342, *ante*, gives this quaint illustration:—"Take this as a taste of their art in old time. Under Henry II. one William Mangunel,\* a gentleman of those parts, finding by his skill of prediction that his wife had played false with him, and conceived by his own nephew, formally dresses the shoulder-bone of one of his own rams; and sitting at dinner (pretending it to be taken out of his neighbour's flock), requests his wife (equalling him in these divinations) to give her judgment. She curiously observes, and at last, with great laughter, casts it from her. The gentleman, importuning her reason of so vehement an affection, receives answer of her: that his wife, out of whose flock the ram was taken, had by incestuous copulation with her husband's nephew fraughted herself with a young one. Lay all together and judge, gentlewomen, the sequel of this cross accident. But why

she should not as well divine of whose flock it was as the other secret, when I have more skill in osteomanty I will tell you. Nor was their report less in knowing things to come than past; so that jealous Panurge, in his doubt *de la cocuage*, might have had other method of resolution than Rondibilis, Hippothade, Bridoye, Trovillogan, or the oracle itself were able to give him. Blame me not in that, to explain my author, I insert this example."

\* Girald.—*Itin.*, I., cap. 11.

Quæ te dementia cepit  
Querere sollicitè quod reperire times?

Th. More, *Epig.*

Make more proselytes than ever did Chaucer's Friar with his shoulder-blade of the lost sheep.—Wilson, *Projectors*, iii. 1665.

But let us now go to thilke horrible sweryng of adjuracioun and conjuraciouns, as doon these false enchantours or nigromanciens in bacines full of water, or in a bright swerd, in a cercle, or in a fuyr, or in the schulder bon of a scheep; I can not sayn but that thay doon cursedly and dampnably against Christ and the faith of holy chirche.—Chaucer, *Persones T.* [*De Ird.*] And see prologue to Pardoner's *T.*, 65.

The minor sort of Seers prognosticat many future events, only for a month's space, from the shoulder-bone of a sheep, on which a knife never came (for as before is said, and the Nazarits of old had something of it) iron hinders all the operations of those that travell in the intrigues of their hidden dominions. By looking into the Bone\* they will tell if Whoredom be committed in the owner's house; what money the master of the sheep had; if any will die out of that house for that month; and if any cattle there will take a Trake, as if planet-struck. Then will they prescribe a preservative and a prevention.—Kirk, p. 17; sec. xiii. p. 31 of Mr. A. Lang's reprint.

\* Is this the meaning of the proverb: "He that looketh through a hole may see what will vex him"?—V. S. L.

#### DEATH. PALM SUNDAY.

Little Colan hath less worth the observation, unless you will deride or pity their simplicity who sought at our Lady Nant's Well there to foreknow what fortune should betide them, which was in this manner: Upon Palm Sunday these idle-headed seekers resorted thither, with a palm cross in one hand and an offering in the other; the offering fell to the priest's share; the cross they threw into the well, which, if it swam, the party should outlive that year; if it sunk, a short-ensuing death was boded, and perhaps not altogether untruly, while a foolish conceit of this halsening might the sooner help it onwards. A contrary practice to the goddess Juno's lake in Laconia; for there,

if the wheaten cakes cast in upon her festival day were by the water received, it betokened good luck ; if rejected, evil. The like is written by Pausanias of Inus, in Greece, and by others touching the offerings thrown into the furnace of Mount Etna, in Sicily.—Carew, *Survey of Cornwall*, p. 344 (1811).

## CHOOSING A SITE.

Superstition guides the Coimbatore cultivator in the choice of site for a well. Generally he procures a sheep, and drives it to the land in which he desires to sink a well ; he then pours some water over the head of the animal, and sets it at liberty. It wanders over the ground, and the spot of land over which it shakes its head to get rid of the moisture is the place in which the well must be sunk.—Robertson's *Report of Tour in Coimbatore*, House of Commons Paper, 1878, No. 143.

## GRASPING STICK.

Another form of divining, by an appeal to lot, was resorted to by boys in their games to determine between two parties, to settle, for example, which side should commence a game or who should have first choice of sides. A long stick was thrown into the air and caught by one of the parties ; then each alternately grasped it hand over hand, and he who got the last hold was the successful party. He might not have sufficient length of stick to fill his whole hands ; but if by closing his hand upon the end projecting from his opponent's hand he could support the weigh of the stick, this was enough.—Na.

## SUPERSTITION IN SHROPSHIRE.

A singular case of superstition revealed itself at the Borough Petty Sessions, at Ludlow, on Tuesday. A married woman, named Mary Ann Collier, was charged with using abusive and insulting language to her neighbour, Eliza Oliver ; and the complainant, in her statement to the magistrates, said that on December 27th she was engaged in carrying water, when Mrs. Collier stopped her, and stated that another neighbour had had a sheet stolen, and had "turned the key on the Bible near several houses ; that when it came to her (Oliver's) house, the key moved of itself ; and that when complainant's name was mentioned, the key and the book turned completely around, and fell out of their hands." She also stated that the owner of the sheet then inquired from the key and the book whether the theft was committed at dark or daylight, and the reply was "daylight." Defendant then called complainant "a ——— daylight thief," and charged her with stealing the sheet. The bench dismissed the case, the chief magistrate expressing his astonishment that such superstition and ignorance should exist in the borough. It has been explained by one who professed to believe in this

mode of detecting thieves that the key is placed over the open Bible at the words, "Whither thou goest, I will go" (*Ruth*, i. 16), that the fingers of the persons were held so as to form a cross, and the text being repeated, and the suspected person named, the key begins to jump and dance about with great violence in such a way that no person can keep it still.—*Daily News*, January 9th, 1879.

Common in Shropshire and Staffordshire. See Southey, *C. P. Book*, iv. 244.

#### HOT SPRINGS.

It is forbidden to bathe in or approach hot springs, as the Kamuli spirits cook there.—G. W. Steller, *Kamtschatka*, 1774, 274.

#### AIR.

And touching the air, first look that the house wherein you dwell be kept clean and sweet, and all things in it as neat as may be. Open not your windows towards the West or South, but toward the East or North.—Cogan, *Haven of Health*, p. 265.

**FLOWER DIVINATIONS.** Ex foliis papaveris.—Porphyr ap. Euseb., III., ii.; *Præp. Evangel.*

**PHYLLORODOMANCY.** From the petals of a rose lying in the palm of one hand, and which is then struck by the other.

#### ROSE-LEAVES.

If a young girl had several lovers, and wished to know which would be her husband, she took a rose-leaf for each, and, naming it after him, would watch them in water till they sank, and the last leaf to sink would indicate the one she would marry.—(Scot.) Na.

**SYCOMANCY.** Par le moyen des feuilles de figuier.—Peignot, *Am. Phil.*

*κοττάβισις* was a foolish game that lovers had, and used to play at dyners, suppers, and other banquets, by the bobleynge that the drink made which remained in the cup after they had drunken; for the drink that was left they would cast up on high, and by the clocking, plashing, or sounne that it gave in the fall, they would take a signification whether their lovers were true to them or not.—Udall, *Er. Ap.*, p. 121.

#### GEOMANCY.

**BELOMANCY** (βελος, an arrow).

**ASTRAGALOMANCY** (astragalos, osselet); cette divination se pratique par le moyen des osselets sur lesquels étaient écrites les lettres de l'alphabet; on y employait aussi des petits bâtons, des dez ou des tablettes écrites jetées en l'air.—Peignot, *Am. Phil.*

**BLEPHAROMANCY.** Divination qui se faisait par le mouvemens des paupieres.—*Ib.*

## CHIROMANCY.

The prickles of the HOLLY-LEAF serve to indicate the maiden's fortune in marriage: (the time) this year—next year—some-time—never; (the dress) silk—satin—cotton—rags; (the conveyance) coach—carriage—wheelbarrow—car; (the husband's calling) tinker—tailor—soldier—sailor; (his status) rich man—poor man—beggar man—thief.

Children pick the leaves of the herb called "PICK-FOLLY" one by one, repeating each time the words "Rich man, poor man, beggar man, thief," fancying that the one that comes to be named at the last plucking will prove the condition of their future partners.—(Northamptonshire) S.

The DANDELION (*Leontodon Taraxacum*) is a plant of omen. When its seeds are ripened they stand above the head of the plant in a globular form, with a feathery tuft at the end of each seed, and then they are easily detached. The flower-stalk must be plucked carefully, so as not to injure the globe of seeds, and you are then to blow off the seeds with your breath. So many puffs as are required to blow every seed clean off, so many years it will be before you are married.—Forby, *Vocab. of East Anglia*, ii. 423.

Count your DAMSON STONES after eating the portion served to you, repeating in succession "This year—Next—Never," to see when and if you shall marry.

A custom in North Notts to provide at weddings plum-tarts for the single to eat, to see the term of their celibacy.—*N.*, iv.

*Cf.* the German flower-test in Goethe's *Faust*, "He loves me—loves me not," and the French paquerette or daisy, "Il m'aime, Il m'aime peu, Il m'aime beaucoup, Il m'aime passionnément, Il m'aime pas du tout."—D. C.

The LEAVES OF THE COMMON ASH are still looked to under the hope of their bringing "luck or a lover"; if the terminating leaflets are even, the leaves usually ending in an odd leaflet.—Lees.

The scarlet PETALS OF THE POPPY are considered an augury of the continuance or decline of affection by the sound emanating from them when laid on the palm of the hand and struck by the youthful lover.—Lees, *Affinities of Plants with Man and Animals*, p. 65.

By a prophetic poppy-leaf I found  
Your chang'd affection for it gave no sound,  
Though in my hand struck hollow as it lay,  
But quickly wither'd, like your love, away.

## FIRST MOON OF THE NEW YEAR.

Place a looking-glass so as to receive the reflection. If one moon is seen in it, one year before you will marry; if two, two years, and so on.—*N.*, i. 7. Or look at it through a silk handkerchief, and you see the decisive number.—*lb.*

## SHEATH OF A KNIFE.

Another remainder of geomancy to divine whether such an one will return this night or no is by the sheath of a knife or an arrow, which one holds at the great end with his two forefingers, and says, "He comes"; then slips down his upper finger under his lower, and then the lower under that, and says, "He comes not"; and *sic deinceps* till he is come to the bottom of his sheath, which gives the answer. Like unto this is that of Jonathan shooting three arrows, &c.—Ay. See *1 Sam.*, xx. 17, to the end; *Hosea*, iv. 12. Belomancy.

**LITTLE FINGER.** Little finger, tell me true:  
Shall I [go to Bath] or no?  
Yes, No, Yes, No, Yes, No.\*

\* According to the one falling to little finger is the decision.

*Lady Percy.* In faith, I'll break thy little finger, Harry,  
An if thou wilt not tell me all things true.

Shak., *1 Henry IV.*, ii. 3, 84.

Cf. "Beware my Lytyl Finger." A song (*temp.* Henry VIII.) in Hawkins' *History of Music*, ch. 79.

Case of a ruffian THROWING a spud UP IN THE AIR to see by his falling whether he should commit a murder or no. Its falling with its point in the earth decided him in the affirmative.—*N.*, iii. 2, 342.

Sir T. Browne supposes this to have been the manner of divination with arrows practised by Nebuchadnezzar, *Ezekiel*, xxi. 21.

## EAST OR SOUTH-RUNNING WATER.

Pourquoy est meilleur l'eau des fontaines qui regardent le levant?  
—*Jo.*, *Prop. Vulg.*, II., 297.

And as I have said of sea fish, so I say of fresh-water fish: that to be best which is bred in the deep waters running swiftly towards the North, &c.—Cogan, *Haven of Health*, p. 140.

And again of sea fish: that is best which swimmeth in a pure sea and is tossed and hoised with winds and surges. And, therefore, the fish that is taken in the North sea, which is more surging and tempestuous, and swift in ebbing and flowing, is better than the fish that is taken in the dead or South sea.—*Ib.*

*May.* Now Morning Walks are good on the North side  
Of running Streams which to the Eastward glide.

*Agreeable Companion*, 1742, p. 31.

Est pluvialis aqua super omnes sana, levesque  
Reddit potentes: bene digerit et bene solvit;  
Est bona fontis aqua qui tendit solis ad ortum  
Ac ad meridiem tendens: alio nocet omnis.

Boorde, *Dyetary*, ch. x.; *Modus Cenandi*, 260;  
[Cotton MS. Titus A., xx., f. 175 r.] Printed  
with Babees Book, E.E.T.S., 1868, p. II.

River Fish likewise are most wholesome and light when they swim in rocky, sandy, or gravel'd rivers, running Northward or Eastward.—Muffett, *Health's Improvement*, c. xvii. 1655.

Easterly towns (especially inclining to the South) and houses are more wholesome than the Westerly, for many causes: First, because the air is there more temperately hot and cold; secondly, because all waters and springs running that way are most clear, fragrant, pleasant, and wholesome, resembling, as it were, a dainty spring.—*Ib.*, c. iii.

In Cleveland, girls resort to the following way of divining whether they will be married or no:—Take a tumbler of "south-running water" (*see* Dalyell, p. 84), that is, water from a stream that flows southwards, borrow the wedding-ring of some gude wife, and suspend it by a hair of one's head over the glass of water, holding the hair between the finger and thumb. If the ring hit against the side of the glass, the holder of it will die an old maid; if it turn quickly round, she will be married once; if slowly, twice.—*Hn.*

Hallowe'en. You go out one or more, for this is a social spell, to a south-running spring or rivulet, where "three lairds' lands meet," and dip your left shirt-sleeve. Go to bed in sight of a fire, and hang your wet sleeve before it to dry. Lie awake, and some time near midnight an apparition, having the exact figure of the grand object in question, will come and turn the sleeve, as if to dry the other side of it.—Burns, vi.

OD. One of the experiments by which the existence of this agency is tested consists in attaching a horsehair to the first joint of the forefinger, and suspending it to a smooth gold [WEDDING] RING. When the elbow is rested on the table, and the finger held in a horizontal position, the ring begins to oscillate in the plane of the direction of the finger; but if a female takes hold of the left hand of the person thus experimenting, the ring begins forthwith to oscillate in a plane at right angles to that of its former direction. . . . The lady towards whom it oscillates is set down as the future spouse of the gentleman experimenting.—*N.*, i. 4.

A very singular divination practised at the period of the harvest moon is thus described in an old chap-book:—When you go to bed place UNDER YOUR PILLOW A PRAYER-BOOK, open at the part of the matrimonial service, "With this ring I thee wed"; place on it a key, a ring, a flower, and a sprig of willow, a small heart-cake, a crust of bread, and the following cards: the ten of clubs, nine of hearts, ace of spades, and the ace of diamonds. Wrap all these in a thin handkerchief of gauze or muslin, and on getting into bed cross your hands and say:

Luna, every woman's friend,  
To me thy goodness condescend;  
Let me this night in visions see  
Emblems of my destiny.

If you dream of storms, trouble will betide you; if the storm end in a fine calm, so will your fate; if of a ring or the ace of diamonds, marriage; bread, an industrious life; cake, a prosperous life; flowers, joy; willow, treachery in love; spades, death; diamonds, money; clubs, a foreign land; hearts, illegitimate children; keys, that you will rise to great trust and power, and never know want; birds, that you will have many children; and geese, that you will marry more than once.—Halliwell, *P. R.*

A Riva di Chieri si piglia uno steto d'erba a più nodi e si rompe ciascuno di questi nodi dicendo all' uno: Io mi sposerò qui e all'altro, Io mi sposerò fuori: L'ultimo nodo è quello che deve dir la verità.—D. G.

Another remainder of geomancy.—Ay.

In counting the BUTTONS OF THE WAISTCOAT upwards, the last found, corresponding to one of the following names, indicates the destiny of the wearer. My belief:

A captain,  
A colonel,  
A cowboy,  
A thief.—Hill., *P. R.*

A lord, a laird, a couper, a caird, a rich man, a poor man, a hangman, a thief.—(Scotland) *N.*, v. 3.

A Pinerolo, nel Canavese e nel Mantovano la notte dell' Epifania, le fanciulle mettono fuori di casa, possibilmente sul tetto, una scodella piena d'acqua. L'acqua diacciandosi nella notte dalle impronte che si vedranno sul ghiaccio, le quali nel canavese sono attribuite ai tre Re Magi, la fanciulla al mattino indovinerà il mestiere dello sposo predestinato.—D. G.

Oppure le fanciulle pigliano tre fave; sbucciano l'una per intero l'altra a mezzo, la terza punto e le involgono in tre pezzi di carta e le ripongono sotto il guanciale: la notte le levano a caso una di sotto il guanciale: se la fava è tutta sbucciata, lo sposo sarà un povero; se a mezzo ne povero, ne ricco; se punto lo sposo sarà ricco.—*Id.*

#### BALL DIVINATION.

Cook\* a ball, cherry-tree;  
Good ball, tell me  
How many years I shall be  
Before my true love I do see?  
One, and two, and that makes three;  
Thankee, good ball, for telling of me.

\* Cook is to toss or throw, a provincialism common to the Midland counties.—Hill. [? chuck.]

Tissy-ball, tissy-ball, tell me true  
How many years have I to go through?\*

\* Tossing the cowslip-ball, and counting each successive catch a year.—(Shropshire) Jackson.



The ball is thrown against a wall, and the divination is taken from the number of rebounds it makes. Another version is:

Cuckoo, cherry-tree,  
Good ball, tell me  
How many years I shall be  
Before I get married?—Hill.

Nel contado di Pinerolo per sapere se un matrimonio avrà luogo si o no mettono insieme due pallottole di stoppa destinate a rappresentare gli sposi desiderati; quindi le due pallottole si abbruciano nell' aria: se le ceneri si sollevano, buon segno, il matrimonio si fa; se restano giù, cade pure ogni speranza della povera villanella.—D. G.

#### BACHELOR'S BUTTONS.

"There was an ancient custom," says Grey in his *Notes upon Shakspeare*, i. 108, "amongst the country fellows of trying whether they should succeed with their mistresses by carrying the bachelor's buttons, a plant of the *Lychnis* kind, whose flowers resemble also a button in form, in their pockets; and they judged of their good or bad success by their growing or not growing there."—B.

In Greene's *Quip for an Upstart Courtier*, 4<sup>o</sup>, London, 1620, bachelor's buttons are described as worn also by the young women, and that, too, under their aprons. "Thereby I saw the bachelor's buttons, whose virtue is to make wanton maidens weep when they have worn it forty weeks under their aprons for a favour."

*Host.* What say you to young master Fenton? . . . he will carry't, he will carry't; 'tis in his buttons; he will carry't (*marrying Anne Page*). Cf. Shak., *Merry Wives of Windsor*, iii. 2, 57.

#### GARLAND.

On jette une couronne de neuf sortes de fleurs sur un arbre. Autant de fois que la couronne retombera avant de s'attacher aux branches de l'arbre autant d'années la fille restera sans mari.—C., *A. B.*

This appertains to Midsummer Day.

#### WELL.

A mode of consulting the oracle of love often resorted to in the South [of Ireland]: the maiden seeks a neighbouring well, and dropping a noggin into it, while she repeats the name of the object of her affection, leaves it there for the night, but returns to the spot by daybreak the next morning. If the vessel is found floating on the surface, all is well; but if it has sunk, she despairs "for that offer anyhow."—Wilde.

WELLS, opening and flowing eastward, were held in the highest estimation, and were formerly thought (in Wales) to afford the purest water.—P. Roberts, *Cambrian Pop. Antiq.*, p. 236.

See Venner, *Via Recta ad Vitam Longam*, 1660, p. 17; Milton, *Samson Agon.*, 547; Tasso, *Mondo Creato Gior.*, iii. 'st. 8; Bullein, *Gov. of Health*, f. 102.

**HINDER SPOUT OF PUMP.**

In the year 1801 I visited Glasgow, and in passing one of the principal streets in the neighbourhood of the Tron Church observed about thirty people, chiefly females, gathered round a large public pump, waiting their turn to draw water. The pump had two spouts, behind and before; but I noticed that the hinder one was carefully plugged up, no one attempting to fill from that source, although they had to wait long for their turn at the other spout. On inquiry I was informed that though one and the same handle brought the same water from the same well through both spouts, yet the populace, and even better-informed people, had for years and generations believed that the water passing through the hindermost spout was unlucky and poisonous. This prejudice received from time to time a certain sanction; for in the spout, through long disuse, a kind of dusty fur collected, and this, if at any time the water was allowed to pass through, made it at first run foul. The people asserted that it was certain death to drink of this back-running water, and no argument could turn them, though the well had been repeatedly cleaned out by order of the magistrates, and the internal mechanism of the pump explained to them.—Letter in the *Athenaeum* (Dr. Aikin's), 1808, vol. iv., p. 413.

**DICE.**

A divination was practised with them, of which the account (Plaut., *Asin.*, V. iii. 54) is obscure.

The "Jactus Venereus," or lucky throw, has been considered a throw of 14, or the four dice each presenting a different face when fallen.

**SEX OF CHILD.**—J. A. Millot, *L'Art de Procréter les Sexes à volonté*, Paris.

**Shallow.** Yes, sure; I was drunk when I did it, for I had forgot it. I lay my life 'twill prove a girl, because 'twas got in drink.—Thos. May, *The Heir*, i.

**Fal.** Strangers are drunken fellows, I can tell you; they will come home late a' nights, beat their wives, and get nothing but girls.—Middleton, *The Phoenix*, ii. 3. And see *Merry Drollery*, 1691, p. 152; Davenport, *City Nightcap*, iv.

**Chough.** . . . if the child call her mother before it can speak, I'll never wrestle while I live again.

**Trim.** It must be a she-child if it do, sir, and those speak the soonest of any living creatures, they say.—Middleton, *Fair Quarrel*, v. 1.

Also Ipocras saith that a woman being conceived with a man-child is ruddy, and her right side is corny about; but if she be conceived with a maid-child, she is black, and her left side is corny about.—*The Pathway to Health*, fol. 53.

On a pretendu longtemps que les mâles étaient engendrés dans l'ovaire droite, et les femelles dans le gauche. Un accoucheur contemporain a émis l'opinion, assez probable du reste, que dans l'acte générateur, le plus fort des deux imprimait son sexe à l'enfant.—Em. Bessières, *Sur les Erreurs, &c., en Médecine*, Paris, 1860.

Maybe his wife doth fear to come before her time ;  
And in my maw he hopes to find, amongst the slut and slime,  
A stone to help his wife, that she may bring to light  
A bloody babe, like bloody sire, to put poor harts to flight.

Gascoigne (1575), *The Noble Art of Venerie*, "The Hart."

Ensuite Lorilleux se disputa avec madame Lerat ; lui prétendait que, pour avoir un garçon, il fallait tourner la tête de son lit vers le nord ; tandis qu'elle haussait les épaules, traitant ça d'enfantillage, donnant une autre recette, qui consistait à cacher sous le matelas, sans le dire à sa femme une poignée d'orties, fraîches, cueillies au soleil.—Emile Zola, *L'Assommoir*, iv. 1877. See p. 21, ante.

L'épouse est à la droite de l'Époux et il faut que sa face soit tournée vers le Midi ; parceque les Rabins ont écrit au Talmud que si quelqu'un met son lit en telle sorte qu'il ait la face tournée au Midi, il aura plusieurs enfans.—Le Gaya, *Ceremonies Nuptiales*, p. 3. 1681.

When Nature first brought forth her son and heir,  
The gods came all one day to gossip with her :  
Her husband, Hymen, glad to see them there,  
Drank healths apace to bid them welcome thither ;  
Till drunk to bed he went, and in that fit  
He got the second birth, a female chit.

*Roxb. Bds.*, Ball. Soc., iii. 95, "A Woman's Birth."

*Cable.* She'll make me drunk, sure.

*Carrack.* Ah, Captain Flinch !

*Cable.* Pray you, let me sound a parley.  
The third grape is for Bacchus, not for Cupid.  
Besides, if I am drunk I shall get wenches,  
And I know you would have a boy.

*Carrack.* 'Tis that I aim at.

Davenant, *News from Plymouth*, iv. 1635.

If the South wind blow in seasoning\* time, the shepherds may look for store of ewe lambs ; if the North wind, then for males.—Hy. Buttes, *Dye's Dry Dinner*, I., 5 r. 1599.

\* Admissura, seasoning of a cow and coverynge of a mare.—Eliotes, *Dict.*, 1559.

This opinion was held by "plusieurs doctes et sages personnes."—Dupleix, *Cur. Nat.*, p. 203. 1625.

To ascertain the sex of an unborn child. The BLADE-BONE OF A SHOULDER OF MUTTON held to the fire till the thumbs can be forced through the thin part. Pass a string through the holes, knot it, and hang it on nail in the back-door at night. The first who enters in the morning will be of the sex of the child.—N., i. 2.

*Musician.* I am no comfit-maker or vintner. I do not get wenches in my drink.—Webster, *Northward Hoe*, iv. 3.

Are you curious to know the sex of the coming stranger? You must notice whether the old baby says Papa or Mamma first. In the former case it will be a boy; in the latter, a girl.—Hn.; D. C.

Quando nasce un figlio machio, dicono che il marito era adirato.  
—Mich. Plac., 171.

### BELTANE BANNOCKS.

At Belton Eve the matron or housekeeper is employed in baking these. Next morning the children are presented each with a bannock with as much joy as an heir to an estate his title-deeds; and having their pockets well lined with cheese and eggs to render the entertainment still more sumptuous, they hasten to the place of assignation to meet the little band assembled on the brow of some sloping hill to reel their bannocks and learn their future fate. With hearty greetings they meet, and with their knives make the signs of life and death on their bannocks. These signs are a cross, or the sign of life, on the one side, and a cypher, or the sign of death, on the other. This being done, the bannocks are all arranged in a line, and on their edges let down the hill. This process is repeated three times, and if the cross most frequently present itself, the owner will live to celebrate another Beltane Day; but if the cypher is oftenest uppermost, he is doomed to die, of course. The bannocks are then eaten.—Stewart, *Superstitions of Highlands of Scotland*.

### The BONFIRE TEST.

A bonfire is formed of faggots, ferns, and the like. Men and maidens, by locking hands, form a circle, and commence a dance to some wild native song. At length, as the dancers become excited, they pull each other from side to side across the fire. If they succeed in treading out the fire without breaking the chain, none of the party will die during the year. If, however, the ring is broken before the fire is extinguished, "bad luck to the weak hands."—Hunt.

On All Saints even they set up bonfires in every village. When the bonfire is consumed, the ashes are carefully collected in the form of a circle. There is a stone put in near the circumference for every person of the several families interested in the bonfire; and whatever stone is moved out of its place or injured before next morning, the person represented by that stone is devoted or fey, and is supposed not to live twelve months from that day.—J.; *Statistical Account of Scotland*, Perth, xi. 621, 622.

If the left-foot SHOE, CAST OVER THE HOUSE, fell with the mouth upwards, a divination of recovery was obtained; a distemper was mortal if falling downwards. So a suitor's left shoe: if it fell as advancing to the house, he would succeed; if as receding, not.—D., p. 285.

A Riva di Chieri e nel canavese all' Epifania le ragazze da marito usano lanciare la pantofola o la zoccolo verso la porta di casa; se la punta si volge verso la porta, il segno è buono: la ragazza entro in carnovale, piglierà marito; se no, no. Lo stesso pronostico si leva a Pinerolo, ma il primo giorno dell' anno.—De Gubernatis.

## TWELFTH-NIGHT CAKE.

La part des absents quand on partage le gâteau des rois se garde precieusement; dans certaines maisons superstitieuses, elle indique l'état de la santé de ces personnes absentes par sa bonne conservation; une maladie par des taches ou des ruptures.—C. P.

Nel giorno della Epifania gettano nel fuoco delle foglie di palma per conoscere chi gli vuol bene, o male; e se dentro l'anno devono morire, o no; desumendolo del numero de' crepite e salti che fanno le foglie nel' abbrucciarsi.—Mich. Plac., p. 111.

As to the King of the Bean—the person receiving the slice of the cake containing the secreted bean—see Bourne, *Antiq. Vulg.*, cxvii.; Strutt, *Sports and Pastimes*, p. 255-6.

A small lump of dough from which the New Year cakes have been taken is reserved, and in it a small coin, usually a farthing, is put. The dough is then rolled thin and cut into small round scones, which, when fired, are handed round to the company. The one receiving the coin will be the first to marry.

To spae their fortunes 'mang the deugh  
The luckie fardin's put in,  
The scones ilk ane eats fast eneugh,  
Lik onie hungry glutton.

Rev. J. Nicol, *Poems*, i. 28.

Then also every householder to his abilitie  
Doth make a mighty cake that may suffice his companie;  
Herein a penny he doth put, before it come to fire,  
This he divides according as his household doth require;  
And every peece distributeth, as round about they stand,  
Which in their names unto the poor is given out of hand;  
But who so chanceth on the peece wherein the money lies  
Is counted king amongst them all, and is with shouts and cries  
Exalted to the heavens up.

Naorgeorgus, *Popish Kingdom*, tr. B. Googe.

## NUTS.

In the landes of Bordeaux, the suitor carries two flasks of wine to the dwelling of his mistress, where he is received by all

the members of her family. An omelette is prepared; but should she bring in a plate of nuts at the dessert, this is the symbol of irrevocable rejection without divination.—Descourtilz, *Voies*, iii. last page.

**YULE BROSE.**

Geese were chiefly destined for the solace of gentle stomachs, the prevailing Christmas dish among the common people and peasantry being the national one of fat brose, otherwise denominated Yule brose. The large pot in almost every family of this description, well provided with bullocks' heads or knee-bones [is] put on the fire the previous evening to withdraw the nutritive juices and animal oil from the said ingredients. Next day, after breakfast or at dinner, the brose was made, generally in a large punch-bowl, the mistress of the ceremonies dropping a gold ring among the oatmeal, upon which the oily soup was poured. The family, or party (for on these occasions there was generally a party of young people assembled), provided with spoons and seated around the bowl, now began to partake of the half-boiling brose, on the understanding that the person who was so fortunate as to get the ring was to be first married.—*Blackwood's Magazine*, December, 1821, p. 692.

**WASSAIL BOWL.**

A ring was frequently put into the wassail bowl, which was dived for by the young people. He who obtained the ring was to be married first.—Carr, *Craven Glossary*.

**RECOVERY OF SICK.**

Elle trompait le reste de ses craintes avec les superstitions qui disent, oui à l'espérance, se persuadant que sa fille était rechappée parce que le matin la première personne qu'elle avait recontrée était un homme, parce qu'elle avait vu dans la rue un cheval rouge, parce qu'elle avait deviné qu'un passant tournerait à telle rue, parce qu'elle avait remonte un étage en tant d'enjambées.—E. de Goncourt, *Germinie Lacerteux*, p. 22.

D'où vient que ceux guerissent plus aisément de leurs playes, ulceres ou autres maladies, desquels les taches des linceux, ou autres linges s'effacent aisément à la lexive.—Jo., II. (Cab., 75).

**VIRGINITY.**

Upon the various earth's embroidered gown  
There is a weed upon whose head grows down,  
Sow-thistle, 'tis y-clept, whose downy wreath  
If any one can blow off at a breath

We deem her for a maid.—Browne, *Brit. Past.*, i. 4.

To be able to look upon the sun, they say, is a sign of one's having a maidenhead. Now that is an observation founded in truth, for venery has a bad effect upon the nerves, debilitates them greatly, and particularly the optic nerves; and

when this happens people must needs be less able to bear the light than otherwise. You are to suppose that by losing one's maidenhead, in this case, is not meant just one single act, but long practised.—Pegge, *Anonymiana*, x. 46. 1766.

## MILK.

En Lorraine une jeune fille qui mange du lait peut apprendre par le nombre des gouttes qu'elle laisse involontairement, tomber à terre ou sur son tablier, quel sera celui des enfants qu'elle aura quand elle sera mariée.—D. C.

*Cf. Tibullus*, I., ii. 50. Jam jubet aspersas lacte referre pedem.

## NEW YEAR (January 1st).

On New Year's Eve, in many of the upland cottages, it is yet customary for the housewife, after raking the fire for the night, and just before stepping into bed, to spread the ASHES smooth over the floor with the tongs, in the hopes of finding in it next morning the track of a foot. Should the toes of this ominous print point towards the door, then it is believed a member of the family will die in the course of that year; but should the heel of the fairy foot point in that direction, then it is firmly believed that the family will be augmented within the same period.—*Historical and Statistical Account of the Isle of Man*, by Jos. Train, 1845, ii. 115.

Brockett (*Gloss. N. C. Words*) ascribes the ceremony of Ass-riddlin to forecast the deaths in a family to the Eve of ST. MARK. Aubrey, however, says: "On New Year's Eve sift [or smooth] the ashes, and leave it so when you go to bed: next morning look, and if you find there the likeness of a coffin, one will die; if of a ring, one will be married."

*Cis.* Why, last New Year's Eve, when all the house were in bed, I swept up the hearth and smoothed the ashes, and next morning found the print of a wedding ring and a grave upon them. I am confident we shall have a wedding and a burial out of our house this year.—Wilson, *Cheats*, iv. 5.

## SHROVE TUESDAY.

Give the first pancake made to the hens: if the cock partakes first, the young maiden who made it will be married that year; but as many hens as partake of the cake before their lord, as many years will elapse before she is married.—Eggstone's *Weardale*, p. 92.

## MIDSUMMER (ST. JOHN BAPTIST) EVE.

*Hypericum perforatum* is gathered with superstitious awe as a "plant of power" by youthful lovers in our county and North Wales on Midsummer night, the night of St. John, and by its fresh or withered state on the ensuing morn "the voiceless flower" is deemed to prognosticate their

future fortune in matrimony. If fresh, it was saved "to deck the young bride in her bridal hour"; but if withered, it seemed to say "more meet for a burial than bridal day."

Thou silver glow-worm, O lend me thy light,  
I must gather the mystic St. John's wort to-night—  
The wonderful herb, whose leaf will decide  
If the coming year will make me a bride.

Leighton, *Flora of Shropshire*, p. 374.

Si les herbes cueillies la veille de la S. Jean on plus de vertu  
qu'a un autre jour?—Jo.

At shovegroat, venter-point, or crosse and pile,  
At leaping o'er a Midsummer bonefier,  
Or at the drawing Dun out of the mire.

(Plays mentioned in an Old Collection of Epigrams  
cited in Nares.)

Besides the well-known method of discovering treasures on the Eve of St. John, a curious rite is practised here to propitiate the guardian spirits. When the precise locality has been found, some of the ashes thrown out into the Harman during the Kulada [winter solstice] are spread at night over the place. The footprint which is seen imprinted the next morning is that of the animal which the genius requires as a propitiatory offering—St. Clair and Brophy, *Bulgaria*, p. 54.

#### HALVING APPLE.

If a couple took an apple on St. John's Eve and cut it in two, and if the seeds on each half were found to be equal in number, this was a token that these two would soon be married. If the halves contained an unequal number of pips, the one whose half had the greatest number would be married first. If a pip were cut in two, the one having the larger half would have trouble. If two pips were cut, early death or widowhood to one of the parties. (Scotland) Na.

#### ST. MATTHEW (September 21st).

Winterdag. A minuit les filles se rendent pres d'un ruisseau. L'une porte une couronne, soit de pervenche, soit de roses de Notre Dame attachée a du lierre. Une autre porte une couronne de pail; une troisième tient en main une poignée de cendres; ces trois objels doivent être jetés à l'eau. Puis commence une ronde. Les filles, les yeux bandés, se baissent et saisissent dans l'eau soit la couronne de pervenche, qui est la couronne nuptiale, soit la couronne du malheur, celle de paille, soit enfin les cendres, la mort! D'autres jettent dans l'eau des grains d'orge qui signifient les garçons. Elles donnent grandement attention pour voir comment ces grains se réunissent ou se séparent. Trois feuilles marquées et jetées dans l'eau cette nuit signifient père, mère, fille. La feuille qui s'engloutit la première annonce la mort de la personne qu'elle designe.—C., A. B.



## ST. MICHEL (September 29th).

Les filles mêlent des *noix* vides, mais soigneusement renfermés avec les noix pleines; puis fermant les yeux elles en prennent une sans choisir. Celle qui en tire une pleine aura bientôt un mari. C'est St. Michel qui donne les bons maris.—C., A. B.

## ST. MARK'S EVE (April 25th).

Robert Staff, who formerly kept the Maid's Head Inn at Stalham, opposite to the church, told Mrs. Lubbock that he and two other men had been able to tell who were going to die or to be married in the course of the year. They watched the church porch opposite to the house on St. Mark's Eve. Those who were to die went into the church singly and stayed there; and those who were to be married went in in couples and came out again, and this Staff had seen. Mrs. L. had often heard him say so; but he would never tell anybody who were to die or to be married, "for he did not watch with that intent."—Proverbs and Popular Superstitions still preserved in the parish of Irstead, *Norfolk Archaeology*, Norwich, 1849, ii. 295.

Celui qui va la nuit de S. Marc sur le portail d'une eglise entre minuit et une heure voit les esprits de ceux, qui en son endroit devront, mourir pendant l'année. On nomme cela *quaed sien*.—C., A. B.

On St. Mark's Eve a party of males and females, but never a mixed company, place on the floor a lighted PIGTAIL or FARTHING CANDLE, which must have been stolen. They then sit in solemn silence, their eyes fixed on the taper. When it begins to burn blue, the intended lovers will appear and cross the room. The doors and cupboards must remain unlocked.—Carr, *Craven Gloss*.

On St. Mark's Eve, at twelve o'clock,  
The fair maid she will watch her smock,  
To find her husband in the dark,  
By praying unto good St. Mark.—*Poor Robin*, 1770.

## ST. ANDREW'S DAY (November 30th).

Les jolies filles du pays de Franchimont font un cercle autour d'une oie; celle que celle-ci touche la première se mariera bientôt.—C., A. B.

Lorsque fille prend une clef en main cette nuit et qu'elle fait couler dans un vase rempli d'eau par le panneton de cette clef, qui doit avoir forme de croix, du plomb fondu, les instruments du metier de son futur mari se forment dans l'eau.—*Ib*.

To Andrew all the lovers and the lustie wooers come,  
Believing through his aid and certain ceremonies done  
(While as to him they presents bring and conjure all the night)  
To have good luck and to obtain their chief and sweete delight.

B. Googe, *Popish Kingdom*, p. 55.

Cf. M. Luther, *Colloq. Mensal.*, I.

**CHARMS—LOVE AND MARRIAGE.**

See the play, *Two Italian Gentlemen*, 1584, Halliwell's repr., pp. 20, 21.

A Roscoff en Bretagne les femmes après la messe balayent la poussière de la chapelle de la S<sup>te</sup> Union, la soufflent du cote par lequel leurs époux ou leurs fiancés doivent revenir, et se flattent, au moyen de cette inoffensif sortilège de fixer le cœur de celui qu'elles aiment.—*Voyage de Cambry dans la Finistère*, i.

Dans d'autres pays on croit stupidement se faire aimer en attachant à son cou certains mots séparés par des croix.

**WAXEN IMAGE.**

Then mould her form of fairest wax,  
With adder's eyes and feet of horn;  
Place this small scroll within its breast,  
Which I, your friend, have hither borne:  
Then make a blaze of alder wood;  
Before your fire make this to stand;  
And the last night of every moon  
The bonny May's at your command.

Hogg, *Mountain Bard*, p. 35.

This is the poyson, Philautus, the inchantment, the potion that creepeth by sleight into the mind of a woman and catcheth her by assurance better than the fond devices of old dreames, as an apple with an Ave Mary, or a hasell wand of a year old, crosses with sixe characters, or the picture of Venus in virgin waxe, or the image of Camilla upon a moul-warps skin.—Lyly, *Euphues and his England*.

**DUMB CAKE.** [See St. Agnes' Fast, *post.*—ED.]

A charm-divination on St. Faith's Day\* (October 6th) is still in use in the North of England. A cake, of flour, spring water, salt and sugar, is made by three girls, each having an equal hand in the composition. It is then baked in a Dutch oven, silence being strictly observed, and turned thrice by each person. When it is well baked, it must be divided into three equal parts, and each girl must cut her share into nine pieces, drawing every piece through a wedding-ring, which had been borrowed from a woman who had been married seven years. Each girl must eat her pieces of cake while she is undressing, and repeat the following verses:—

"O good St. Faith, be kind to-night,  
And bring to me my heart's delight;  
Let me my future husband view,  
And be my visions chaste and true."—Hll., *P. R.*

\* Some Friday night.—K. St. Agnes' night.—Gay, *Wife of Bath*, i. 3.

You must know two must make it, two must bake it, two break it, and the third put it under each of their pillows (but you must not speak a word all the time), and then you will dream of the man you are to have.—*Connoisseur*.

NEW-LAID EGG.

A new-laid egg offers another means of diving into futurity. On New Year's Eve perforate with a pin the small end of the egg, and let three drops of the white fall into a basin of water. They will diffuse themselves on the surface into fantastic forms of trees, &c. From these the initiated will augur the fortunes of the egg-dropper, the character of his wife, number of children, and so forth. This is still practised in Denmark, where also, as a variety, the girls will melt lead on New Year's Eve, and, pouring it into water, observe the next morning what form it has assumed. If it resembles a pair of scissors, she will inevitably marry a tailor; if a hammer, her husband will be a smith, and so on.—Hn.

Prevalent in Tuscany at Epiphany.—De Gubernatis.

On Fastren's E'en (Shrove Tuesday), bannocks being baked of the eggs which have been previously dropped into a glass amongst water for divining the weird of the individual to whom each egg is appropriated, she who undertakes to make them, whatever provocation she may receive, must remain speechless during the whole operation. If she cannot restrain her loquacity, she is in danger of bearing the reproach of a by-shot, *i.e.* a hopeless maid of one shot, or pushed aside.—J.; Tarras' *Poems*, p. 72.

Melted lead is used as the egg in South of Scotland on Hallowe'en.—J.

COLD PUDDING will settle your love.—N., ii.

In Sussex it is taken in the hand and passed behind the head and over the shoulder to the mouth.—S., P.C., ii.

Appule fruture is good hoot, but þe cold ye not touche;  
Tansey is good hoot, els cast it not in your clowche.

J. Russell, *Boke of Nurture*, Harl. MS. 4011, 171.

The Pipe, th' immortal Pipe, if used before,  
To after-years transmits your glory's ore;  
For that can best (as you may quickly prove)  
Settle the Wit, as Pudding settles Love.

"A Tobacco Pipe," Sam Wesley, *Maggots*, 1685, p. 41.

If thou be bewitched with eyes, wear the eye of a WEASEL in a ring, which is an enchantment against such charms, and reason with thyself whether there be more pleasure to be accounted amorous or wise.—Lyly, *Euphues and his England*, p. 273.

To wear the PICTURE of the beloved object constantly next the heart is universally accounted a never-failing preservative of affection.—*Connoisseur*.

If you carry a NUTMEG in your pocket, you'll be married to an old man.—S., P.C., i.

The meaning of this, "A gilt nutmeg," seems to have been a common gift (Dyce says at Christmas and other festivities). In Barnfield's *Affectionate Shepherd*, Pt. II., amongst a

lover's offerings, are "A guilded nutmeg and a race of ginger"; and Dumain, in Shak., *Love's Labour's Lost*, v. 2, 637, mockingly suggests it as having been Mars' gift to Hector.

*Prudence.* They have robbed me of a dainty race of ginger. . .

*Meg.* And I have lost an enchanted nutmeg, all gilded over; was enchanted at Oxford for me to put in my sweetheart's ale a-mornings; with a row of white pins, that prick me to the very heart—the loss of them.—B. Jonson, *Masque of Metamorphosed Gipsies*.

*A Charm, or An Allay for Love.*

If so be a toad be laid  
In a sheep's-skin newly flay'd,  
And that tied to man, 'twill sever  
Him and his affections ever.

Herrick, [*Hesp.*, 589.—ED.]

Sir Philip Sidney derives the word charm from carmen.—*Apology for Poetry*, 1595.

**ADDER'S TONGUE** (*Ophioglossum vulgatum*).

One of the bulbs of the root is supposed to resemble the comb of a cock, and if sewed in any part of the dress of a young woman without her knowledge, will, it is believed, make her follow the man who put it there as long as it keeps its place.—J.

*See* a peculiar use of the adder's tongue as a love-charm in Siam.—*Herbert's Travels*, bk. 3, [in *Anthropomor.*, p. 343.]

Cut the stem of a full-grown BRACKEN FERN slantwise near to the root, and the section will show you the initials of your true love.—La Fillastre. *See* also p. 33, *ante*, and charms, *post*.

Also **PARE AN APPLE** without breaking the skin; throw the rind, when all cut, over your head, and it will form, in falling, the initials of your lover.—D. C. The first letter of his surname or Christian name.—*Connoisseur*, No. 56.

I pare this pippin round and round again,  
My shepherd's name to flourish on the plain;  
I fling th' unbroken paring o'er my head;  
Upon the grass a perfect L is read.

Gay, *Shepherd's Week, Past.*, iv. 91.

The 28th October is the day, and this the spell:

"St. Simon and St. Jude, on you I intrude;  
By this paring I hold to discover,  
Without any delay, to tell me this day  
The first letter of my own true lover."

The girl takes the paring in her right hand, and, standing in the middle of the room, recites the above. She must then turn round three times, casting the paring over her left shoulder, and it will form the first letter of her

husband's name; but if the paring breaks into many pieces so that no letter is discernible, she will never marry. The pips of the apple must then be placed in cold spring water, and eaten by the girl.—Hill.

SNAIL.

The hue of the slug is said to indicate the lover's complexion. White is the most fortunate.—Wilde.

Place a snail on a pewter platter on May Eve, and it will, by crawling, trace the initials of your future husband.—(Irish, Wilde; and Devonshire, Manning.) Or place it on the ashes of the hearth.—Miss Wise.

Last Mayday fair I searched to find a snail  
That might my secret lover's name reveal;  
Upon a gooseberry bush a snail I found,  
For always snails near sweetest fruit abound.  
I seized the vermin, home I quickly sped,  
And on the hearth the milk-white embers spread.  
Slow crawl'd the snail, and, if I right can spell,  
In the soft ashes mark'd a curious L;  
Oh, may this wondrous omen lucky prove,  
For L is found in Lubberkin and Love.

Gay, *Shepherd's Week, Past.*, iv. 49.

It should be a slug, and discovered accidentally.—Wilde.

A girl had only to agitate the water in a bucket of spring-water with her hand, or to throw broken eggs over another person's head, if she wished to see the image of the man she should marry.—Chambers, *Book of Days*.

The ashes raked out of the fire on Midsummer Eve, and left in an heap, will indicate the next morning, by their form, the occupation of your future husband.—(North Devon) N., iii.

Of ash-heaps, in the which ye use  
Husbands and wives by streaks to choose.

Herrick, *A New Year's Gift sent to Sir Simon Steward* [*Hesp.*, 319.—Ed.]

Retiring to bed on Midsummer Eve, when you take your shoes off, place them in the form of a letter T, and repeat these lines:

"I place my shoes like a letter T  
In hopes my true love I shall see  
In his apparel and his array,  
As he is now and every day."

Then change the shoes so as to make the down-stroke with the one that was the top-stroke before, and repeat the lines again. Reverse them, and say the lines for the third time. Having written a letter of the alphabet on so many little pieces of paper, throw them all into a basin of water with their faces downwards, and place the basin under the bed. Then go to bed; but be sure not to speak after having repeated the above lines, or the charm will be broken,

though friends in the room do all they can by asking questions. In the morning examine the basin. If any of the letters have turned over, faces upwards, they will indicate the name of your future husband.—(North Devon) *Ib.*

## KNAPWEED.

Pull out the threads from the blossom of the knapweed. Young women place these in their bosom, naming their lover; and, if they are right, the bud within an hour will flower again.—(Northampton) S.; Autrefois en Bretagne.—D. C.

Now young girls whisper things of love . . .  
Or trying simple charms and spells  
Which rural superstition tells.  
They pull the little blossom threads  
From out the knot-weed's button heads,  
And put the husks, with many a smile,  
In their white bosoms for a while;  
Then, if they guess aright the swain,  
Their love's sweet fancies try to gain,  
'Tis said that, ere it lies an hour,  
'Twill blossom with a second flower,  
And from their bosom's handkerchief  
Bloom as it ne'er had lost a leaf.

Clare, *Shepherd's Calendar*, p. 49.

It was likewise a custom among the country fellows to try whether they succeed with their mistresses by carrying the BACHELOR'S BUTTONS (a plant of the lychnis kind, whose flowers resemble a coat button in their form) in their pockets; and they judged of their good or bad success by their growing or not growing there.—Reed, *Shak.*, v. 122; *Shak.*, *Merry Wives of Windsor*, iii. 2, 60. And see Greene, *Quip for an Upstart Courtier*, 1592, *Harl. Misc.*, v. 397.

LADY-FLY. This lady-fly I take from off the grass,  
Whose spotted back might scarlet-red surpass:  
"Fly, lady-bird, North, South, or East or West;  
Fly where the man is found that I love best."  
He leaves my hand; see, to the West he's flown,  
To call my true love from the faithless town.

Gay, *Shepherd's Week, Past.*, iv. 83.

Dr., Dr. Ellison, where will I be married?  
East or west, or south or north?  
Take ye flight and fly away.

(North of Scotland) J.

Lady Landers, Sir Ellison, Lady Ellison, Lady Couch, and lady cow are other names by which it is known in Scotland.—J.

## ST. VALENTINE.

St. Valentine's Eve has an observance of its own in the South of Scotland. The young people assemble, and write the

names of their acquaintances on *slips of paper*, placing those of the lads and lasses in separate bags apart. The maidens draw from the former, the young men from the latter, three times in succession, returning the names after the first and second times of drawing. If one person takes out the same name three times consecutively, it is without fail that of the future husband or wife. Thus, in Burns' song of "Tam Glen," the maiden sings:

"Yestreen at the Valentine dealing  
My heart to my mou' gied a sten,  
For thrice I drew ane without failing,  
An' thrice it was written, Tam Glen."—Hn.

We also wrote our lovers' names upon bits of paper, and rolled them up in clay and put them into water; and the first that rose up was to be our Valentine. Would you think it? Mr. Blossom was my man; and I lay a-bed, and shut my eyes all the morning, till he came to our house, for I would not have seen another man before him for all the world.—*Connoisseur*, No. 56.

On Valentine's Day take two BAY LEAVES, sprinkle them with rosewater, and lay them across your pillow in the evening. When you go to bed put on a clean nightgown turned wrong side outwards, and, lying down, say these words softly to yourself:

"Good Valentine, be kind to me,  
In dreams let me my true love see."—Hll.

"Last Friday, Mr. Town, was Valentine's Day, and I'll tell you what I did the night before. I got five bay leaves, and pinned four of them to the four corners of my pillow and the fifth to the middle, and then if I dreamed of my sweet-heart Betty said we should be married before the year was out."—*Connoisseur*.

Nor is he altogether free from superstition; for he will make you believe that if you put his leaves but under your pillow, you shall be sure to have true dreams.—*The Bay Tree*, p. 37 [*Strange Metamorphosis of Man*, 1634.]

*Lady Tub.* Come hither, I must kiss thee, Valentine Puppy!  
Wispe, have you got a valentine?

*W.* None, madam;  
He's the first stranger that I saw.

*Lady T.* To me  
He is so, and as such, let's share him equally.  
[*They struggle to kiss him*].

B. Jonson, *Tale of a Tub*, iii. 2.

It was a Derbyshire custom on Valentine's Day for girls to *peep* through the keyhole of the door before opening it, and if they saw a cock and hen in company they considered they would be married that year.—*Long Ago*, i. 81.

Last Valentine, the day when birds of kind  
 Their paramours with mutual chirpings find;  
 I rearily rose, just at the break of day,  
 Before the sun had chas'd the stars away;  
 A-field I went, amid the morning dew,  
 To milk my kine (for so should hus'wives do);  
 Thee first I spied, and the first swain we see,  
 In spite of fortune, our true love shall be.

Gay, *Shepherd's Week, Past.*, iv. 37.

## ROG.

There is a certain crooked bone in a frog which, when cleaned and dried over a fire on St. John's Eve, and then ground fine and given in food to any person, will win the affections of the receiver to the giver, and in young persons will produce a desire for each other's society, culminating eventually in marriage; also when a married couple do not agree well together, it will reconcile them.—Na.

ick late on a Friday nine SHE-HOLLY LEAVES\*; place them in a three-cornered handkerchief, and, when brought home, select nine of them, and tie them in the handkerchief with nine knots, which is to be placed beneath the pillow. Unbroken silence must be preserved from the time of setting out to collect the leaves till the next morning.—Hn.

\* *i.e.* smooth and without prickles.

A bunch of she-holly is hung up in the stables in Lorraine to prevent the cows having the dartres or tetter.—D. C.

## WEDDING CAKE.

Young girls still put a piece of it under their pillows in order to obtain prophetic dreams. In some cases this is done by a friend writing the names of three young men on a piece of paper, and the cake, wrapped in it, is put under the pillow for three nights in succession before it is opened. Should the owners of the cake have dreamed of one of the three young men therein written, it is regarded as a sure proof that he is to be her future husband.—Na.

ut a piece of wedding cake [or groaning cheese]\* in a stocking under your pillow, after having passed it three or nine times through a wedding ring,† and you will dream of your true love.—G.; *Connoisseur*, No. 56; Gay, *Wife of Bath*, i.

\* Or christening cake, after it has been wrapped in the infant's smock.—J.

† And through the buttonhole of the bridegroom's coat.—Egglestone, *Weardale*.

In the Highlands the Bannich Bruader, or dreaming bannock, is used in this way, one of the ingredients of which is soot. It must be baked in strict silence.—Stewart, *Superstition of Highlanders*.

It is peculiar to Fasten's Eve; *i.e.* Shrove Tuesday.



Throughout the North of England Border-land the birth of a child is the signal for plenty of eating and drinking. Tea, duly qualified with brandy or whisky, and a profusion of shortbread and buns, are provided for all visitors, and it is very unlucky to allow anyone to leave the house without his share of these good things. But most important of all is the "shooten" or groaning cheese, from which the happy father must cut a "whang o' luck" for the lassies of the company, taking care not to cut his own finger while so doing, since in that case the child would die before reaching manhood. The whang must be taken from the edge of the cheese, and divided into portions, one for each maiden. Should there be any to spare, they may be distributed among the spinster friends of the family; but if the number should fall short, the mistake cannot be rectified: there is no virtue in a second slice. The girls put these bits of cheese under their pillows, and ascribe to them the virtues of bridecake similarly treated.—Hn.

Now it is plain that cake and a new cheese were formerly provided against the birth of a child both in England and Scotland, and the custom still extends as far south as the Humber. In the North of England, as soon as the happy event is over, the doctor cuts both cake and cheese, and all present partake of both on pain of the poor baby growing up without personal charms. The cake which is in use on these occasions in Yorkshire is called pepper-cake, and somewhat resembles thick ginger-bread. It is eaten with cheese and rich caudle, and all visitors to the house up to the baptism are invited to partake of it. . . . In Oxfordshire the cake used to be cut first in the middle, and gradually shaped to a ring, through which the child was passed on his christening-day. The Durham nurse reserves some cake and cheese, and when the infant is taken out to its christening she bestows them on the first person she meets of opposite sex to that of the child.—Id.

As the newly-married wife enters her new home on returning from kirk one of the oldest inhabitants of the neighbourhood, who has been stationed on the threshold, throws a plateful of shortbread over her head, so that it falls outside. A scramble ensues, for it is deemed very fortunate to get a piece of the shortbread, and dreams of sweethearts attend its being placed under the pillow. A variation of this custom extends as far south as the East Riding of Yorkshire, where, on the bride's arrival at her father's door, a plate of cake is flung from an upper window upon the crowd below. An augury is then drawn from the fate which attends the plate: the more pieces it breaks into the better; if it reach the ground unbroken, the omen is very unfavourable.—Id.

Hide some DAISY ROOTS under your pillow, and hang your shoes out of window.

In Dorsetshire the girls, on going to bed at night, will place their shoes at right angles to one another in the form of a T, saying:

“Hoping this night my true love to see,  
I place my shoes in the form of a T.”—Hill, *P. R.*

On Hallowe'en or New Year's Eve a Border maiden may wash her sark and hang it over a chair to dry, taking care to tell no one what she is about. If she lie awake long enough, she will see the form of her future spouse enter the room and turn the sark.—Hn.

Hunt gives this as Midsummer.

#### BUTTERDOCK.

The seeds of butterdock must be sowed by a young unmarried woman half an hour before sunrise on a Friday morning in a lonelish place. She must strew the seeds gradually on the grass, saying these words:

“I sow, I sow;  
Then my own dear  
Come here, come here,  
And mow and mow.”

The seed being scattered, she will see her future husband mowing with a scythe at a short distance from her. She must not be frightened; for if she says, “Have mercy on me,” he will immediately vanish. This method is said to be infallible, but it is looked upon as a bold, desperate, and presumptuous undertaking.—Hill, *P. R.*

#### TRUE LOVE (MOONWORT).

Two young unmarried girls must sit together in a room by themselves from twelve o'clock at night till one o'clock the next morning without speaking a word. During this time each of them must take as many hairs from her head as she is years old, and having put them into a linen cloth with some of the herb true-love, as soon as the clock strikes one she must burn every hair separately, saying:

“I offer this, my sacrifice,  
To him most precious in my eyes;  
I charge thee now, come forth to me,  
That I this minute may thee see.”

Upon which her first husband will appear, walk round the room, and then vanish. The same event happens to both the girls, but neither sees the other's lover.—*Id.*

Put a BIBLE UNDER YOUR PILLOW with a sixpence clapt into the book of Ruth,\* and you will dream of your future husband.—B.

\* Ver. 16 and 17 of chap. i.—H. W.

Or an ONION on St. Thomas' Eve.—*N.*, i. 7.

Or a golden pippin, having stuck nine pins in the eye and nine in the stem (all new), and tied the left garter round it. Go into bed backwards, saying :

“ Le jour de St. Thomas,  
Le plus court, le plus bas,  
Je prie Dieu journellement  
Qu'il me fasse voir en dormant  
Celui qui sera mon amant,  
Et le pays et la contree,  
Ou il fera sa demeuree,  
Tel qu'il sera je l'aimerai.”

(Guernsey) *Ainsi soit il.*

Nine pins were stuck in a red onion, so disposed that one was exactly in the middle, saying :

“ Good St. Thomas, do me right,  
Send me my true love this night  
In his clothes and his array  
Which he weareth every day,  
That I may see him in the face,  
And in my arms may him embrace.”

(Derby) *Long Ago*, ii. 26.

Or the BLADEBONE OF A LAMB [or rabbit], pricked at midnight with nine pins.—Hn. Or drive a penknife through the thin part, and bury both in the ground. This makes the lover uneasy to have an interview.

Or the FIRST EGG OF A PULLET. This is a suitable present for a sweetheart.—N., i. 2.

Triple leaves plucked at hazard from the common ash are worn in the breast of maidens for the purpose of causing prophetic dreams respecting a dilatory lover.—H. W.

Buckinghamshire damsels, desirous to see their lovers, stick two pins across through the candle they are burning, taking care that the pins pass through the wick. While doing this they recite the following verses :

“ It's not this candle alone I stick,  
But A. B.'s heart I mean to prick ;  
Whether he be asleep or awake,  
I'd have him come to me and speak.”

By the time the candle burned down to the pins and went out, the lover would be sure to present himself.—Hn.

At Ashbourne, in Derbyshire, if a young woman wishes to divine who her future husband is to be, she goes into the churchyard at midnight, and as the clock strikes twelve commences running round the church, repeating, without intermission :

“ I sow hempseed, hempseed I sow ;  
He that loves me best, come after me and now.”

Having thus performed the circuit of the church twelve times without stopping, the figure of her lover is supposed to appear and follow her.—L. Jewitt, in *Journal of British Archaeological Association*, 1851-2.

See Gay's [*Shepherd's Week, Past.*, iv. 31.—ED.]

**When** you first see the NEW MOON after MIDSUMMER, go to a stile, turn your back to it, and ask that you may see your love that night.—N., i. 4.

The young women in Galloway, when they first see the new moon, sally out of doors and pull a handful of grass, saying:

"New mune, true mune, tell me if you can,  
Gif I hae here a hair like the hair o' my guidman."

The grass is then brought into the house, where it is carefully searched, and if a hair be found amongst it, which is generally the case, the colour of it determines that of the future husband.—C.

Another, used in the Lowlands on first observing the new moon:

"New mune, true mune,  
Tell unto me,  
If [naming him], my true love,  
He will marry me.  
If he marry me in haste,  
Let me see his bonnie face;  
If he marry me betide,  
Let me see his bonnie side;  
Gin he marry na me ava',  
Turn his back and gae awa'."

And he must satisfy her longing thought  
What or how many husbands she shall have;  
Of what degree; upon what night she shall  
Dream of the man; when she shall fast, and walk  
In the churchyard to see him passing by,  
Just in those clothes that first he comes a suitor.

May, *Old Couple*, i.

**Bow or CURTSEY TO THE NEW MOON**, and sit on or stride a stile, or stand on a stone stuck fast in the ground with your back against a tree, and ask to see your future husband, saying:

"All hail to thee, moon! all hail to thee!  
I prithee, good moon, declare to me  
This night who my husband must be."—Aubrey.

Cf. Horat., *Ode*, iii. 23.

**ST. AGNES' EVE AND NIGHT.** [See DUMB CAKE, p. 363, *ante*.—ED.]

**Upon St. Agnes' night** (January 21st) you take a ROW OF PINS and pull out every one, one after another, saying a paternoster, sticking a pin in your sleeve, and you will dream of him or her you shall marry.—[Aubrey, *Miscellanies*, p. 136]; De Foe, *Life of Duncan Campbell*, Ep. Ded.

**Peg.** I think an ill star reigned when I was born: I cannot have as much as a suitor. This master Miccome,

that you forsooth so much scorn, I could find in my heart to pray nine times to the moon and fast three St. Agnes' Eves so that I might be sure to have him to my husband.—*Cupid's Whirligig*, 1630, E. 4.

Another of the nurses' prescriptions is this: Fasted upon the stones on St. Agnes' night together.—Marston, *Insatiate Countess*, i., 1613.

St. Agnes' Fast is thus practised throughout Durham and Yorkshire: Two young girls, each desirous to dream about their future husbands, must abstain through the whole of St. Agnes' Eve from eating, drinking and speaking, and must avoid even touching their lips with their fingers. At night they are to make together their "dumb cake," so called from the rigid silence which attends its manufacture. Its ingredients (flour, salt, water, &c.) must be supplied in equal proportions by their friends, who must also take equal shares in the baking and turning of the cake, and in drawing it out of the oven. The mystic viand must next be divided into two equal portions, and each girl, taking her share, is to carry it upstairs, walking backwards all the time, and finally eat it and jump into bed.—Hn.

She\* can start our Franklin's daughters,  
In her sleep, with shrieks and laughter,  
And on sweet Saint Anna's night,  
Feed them with a promis'd sight—  
Some of husbands, some of lovers,  
Which an empty dream discovers.

B. Jonson, *A Particular Entertainment*, &c. 1603.

\* Queen Mab.

They'll give anything to know when they shall be married—how many husbands they shall have—by cromnymantia, a kind of divination with onions laid on the altar on Christmas Eve, or by fasting on St. Anne's Eve or night; who shall be their first husband; or by Amphotomantia, by beans in a cake, &c., to burn the same.—Robt. Burton, *Anat. of Mel.*, P. III., s. ii. 4, 1. 1676.

They told her how, upon St. Agnes' Eve,  
Young virgins might have visions of delight,  
And soft advisings from their loves receive  
Upon the honey'd middle of the night,  
If ceremonies due they did aright;  
As supperless to bed they must retire,  
And couch supine their bodies, lily white,  
Nor look behind nor sideways, but require  
Of heaven with upward eyes for all that they desire.

*The Eve of St. Agnes*, by John Keats.

On St. Agnes' Day take a sprig of rosemary and another of thyme, and sprinkle them thrice with water. In the evening put one in each shoe, placing a shoe on each side

of the bed ; and when you retire to rest, say the following lines, and your husband will appear visible to sight :

“ St. Agnes, that 's to lovers kind,  
Come, ease the troubles of my mind.”—Hll., *P. R.*

**FOUR CORNERS.**

She raised her head once more, but she had forgotten that she was sleeping for the first time in a strange bed. Up she jumped, and commenced a performance which is never omitted by American girls under similar circumstances. She called the three corners of the room each by the name of one of her friends, but to that which was nearest her heart she gave no name. Then she returned to her bed, and stepped in backwards, gazing intently at the nameless corner. It is believed by every American that if this ceremony be gone through properly, the true love in the then nameless heart-corner will make his appearance in a dream. —*Stage Struck*, by Blanche Roosevelt, 1884, ch. xi.

If on Midsummer Eve a young woman takes off the **SHIFT** she has been wearing, and, having washed it, turns it wrong side out and hangs it in silence over the back of a chair near the fire, she will see, about midnight, her future husband, who deliberately turns the garment.—*Hunt ; Connoisseur*, No. 56.

**EGG.**

An unmarried woman breaking an ordinary hen's egg precisely at noon on Midsummer Day, and looking intently at the contents which have been received in a glass, will either see her future husband or something indicative of his position, *e.g.* a mansion in the egg, which showed that she would marry a rich man.—*Trans. Devonsh. Assoc.*, ix. 89.

An egg roasted hard, and the yolk taken out and **SALT** put in its stead (*sc.* filled up), to be eaten fasting without supper when you go to bed. Mrs. Fines, of Albery, in Oxford, did thus : she dreamt of a grey or ancient white-haired man, and such a shape which was her husband. This I had from her own mouth at Ricot.—*Ay*.

Any unmarried woman fasting on Midsummer Eve, and at midnight **LAYING A CLEAN CLOTH** with bread and cheese, and ale, and sitting down as if going to eat, the street door being left open—the person whom she is afterwards to marry will come into the room, and drink to her by bowing ; and afterwards, filling the glass, will leave it on the table, and, making another bow, retire.—*G*.

At eve, last Midsummer no sleep I sought,  
But to the field a bag of hemp-seed brought.  
I scatter'd round the seed on every side,  
And three times in a trembling accent cried,  
“ This hemp-seed with my virgin hand I sow,  
Who shall my true-love be, the crop shall mow.”  
I straight look'd back, and, if my eyes speak truth,  
With this keen scythe behind me came the youth.  
*Gay, Shepherd's Week, Past.*, iv. 27.

If he be hang'd, he'll come hopping,  
and if he be drown'd, he'll come dropping.

Swift, *P. C.*, i.

Another method to see a future spouse in a dream. The party enquiring must LIE IN A DIFFERENT COUNTY to that in which he commonly resides, and on going to bed must knit the left GARTER above the right-legged stocking, letting the other garter and stocking alone; and, as you rehearse the following verse, at every comma knit a knot.—G.; De Foe, *Life of Duncan Campbell*, Ep. Ded.

This knot I knit,  
To know the thing I know not yet,  
That I may see  
The man\* that shall my husband† be,  
How he goes and what he wears,  
And what he does all days and years.

\* Woman. † Wife.

Accordingly, in your dream you will see him; if a musician, with a lute or other instrument; if a scholar, with a book, &c.—*Ib.*

Among the many superstitious rites of Hallowe'en, KNOTTING THE GARTER holds a distinguished place. It is performed, like the preceding freits, by young females, as a divination to discover their future partners in life. The left-leg garter is taken, and three knots are tied on it. During the time of knotting, the person must not speak to any one, otherwise the charm will prove abortive.—C.

This knot, this knot, this knot I knit,  
To see the thing I ne'er saw yet—  
To see my love in his array,  
And what he walks in every day;  
And what his occupation be,  
This night I in my sleep may see.  
And if my love be clad in green,  
His love for me is well seen;  
And if my love is clad in gray,  
His love for me is far away;  
But if my love be clad in blue,  
His love for me is very true.

After all the knots are tied, she puts the garter below her pillow, and sleeps on it; and it is believed that her future husband will appear to her in a dream in his usual dress and appearance. The colour of his clothes will denote whether the marriage is to prove fortunate, or not.

*Variation.*

And if his livery I'm to wear,  
And if his bairs I am to bear,  
Blithe and merry may he be,  
And may his face be turned to me.

Whenever I go to lye in a strange bed, I always TYE MY GARTER nine times round the bedpost, and knit nine knots in it, and say to myself :

“ This knot I knit, this knot I tye,  
To see my love as he goes by,  
In his appparelled array  
As he walks in every day.”—*Connoisseur*, No. 56.

Fille se rend près du puits avec un chandelle et regarde dans l'eau assez souvent elle y voit le portrait de son futur mari.  
—C., A. B.

This on Christmas Eve. If a girl at midnight on Christmas Eve goes into the garden and plucks twelve SAGE LEAVES without breaking the stalk, she will see her future husband approaching from the opposite side of the ground.—S.

Take the HEART OF A LIVE PIGEON, stick it full of pins, and while it is burning on the hearth, she will see her future husband.—*Id.*

If you wish to see your lover, throw SALT ON THE FIRE every morning for nine days, and say :

It is not salt I mean to burn,  
But my true love's heart I mean to turn ;  
Wishing him neither joy nor sleep,  
Till he come back to me and speak.—N.

DRAGON'S BLOOD\* wrapped in paper, and thrown on the fire, will recall a neglectful lover, saying :

May he no pleasure or profit see  
Till he comes back again to me.—N.

\* A drug or gum. In burning it gives out an acid flame, similar to that of benzoic acid.—*Trans. Devonsh. Assoc.*, iii. 93.

Another plant of omen is the YARROW (*Achillæa millefolium*), called by us yarroway. The mode of divination is this: You must take one of the serrated leaves of the plant, and with it tickle the inside of the nostrils, repeating at the same time the following lines :

Yarroway, yarroway, bear a light blow ;  
If my love love me, my nose will bleed now.

If the blood follow this charm, success in your courtship is held to be certain.—(E. Anglia) Forby, *Voc.*

Way (*Prompt. Parv.*, *sub Voc.*) remarks that the yarrow, being a reputed styptic, made this result more marked.

To know whether a woman will have the man she wishes. Get TWO LEMON-PEELS: wear them all day, one in each pocket; at night rub the four posts of the bedstead with them: if she is to succeed, the person will appear in her sleep and present her with a couple of lemons; if not, there is no hope.—*The True Fortune-teller*.

Hallowe'en. Take THREE DISHES: put clean water in one, foul water in another: leave the third empty: blindfold a person and lead him to the hearth, where the dishes are ranged: "he

*agoodman  
is a Hic*



**THE LOVE AND MARRIAGE. LEAN'S COLLECTANEA.**

(or she) dips the left hand: if by chance in the clean water, the future husband or wife will come to the bar of matrimony a maid; if in the foul, a widow; if in the empty dish, it foretells with equal certainty no marriage at all. It is repeated three times, and every time the arrangement of the dishes is altered.—Burns.

e four, five, or eight ONIONS, name them after your lovers, and place them near to the chimney: the first that sprouts will be your true love.

**STING APPLES.**

The apple charm is very simple, consisting merely in every person present fastening an apple on a string, hung and twirled round before a hot fire. The owner of the apple that first falls off is declared to be upon the point of marriage; and as they fall successively, the order in which the rest of the party will attain to matrimonial honours is clearly indicated, single blessedness being the lot of the one whose apple is the last to drop.—(W. Sussex) *F. L. R.*, i.

se several APPLE-PIPS, moist from the core, against your cheek or forehead, naming each pip after one of your admirers: that which sticks to the skin the longest, represents your true-love.—L.

I am sure Mr. Blossom loves me, because I stuck two of the [apple] kernels upon my forehead while I thought upon him and the lubberly squire my papa wants me to have; Mr. Blossom's kernel stuck on, but the other dropped off directly.—*Connoisseur*, No. 56.

This pippin shall another trial make,  
See, from the core two kernels brown I take;  
This on my cheek for Lubberkin is worn,  
And Boobydod on 'tother side is borne.  
But Boobydod soon drops upon the ground

The Greek women will put apple-pips into the fire or candle; if they jump it is a sign their friend or lover remembers them: the contrary if they be quiet.—*Ib.*

Two hazel nuts I threw into the flame,  
And to each nut I gave a sweetheart's name.  
This with the loudest bounce me sore amazed,  
That in a flame of brightest colour blazed.  
As blazed the nut so may thy passion grow,  
For 'twas thy nut that did so brightly glow.

Gay, *Shepherd's Week, Past.*, iv. 61.

Burning the nuts (on Hallowe'en) is a famous charm. They name the lad or lass to each particular nut, as they lay them in the fire; and according as they burn quietly together, or start from beside one another, the course and issue of the courtship will be.—Burns.

LAUREL LEAVES placed on the coals was the earlier test.—Pollux, *Onomasticon*, iv. 7. (Daphnomancy.)

Nell' Umbria la sera dell' Epifania le ragazze per sapere se troveranno marito vanno nude (così almeno perché l'oroscopo riesca bene dovrebbero andare) a cogliere un ramo d'olivo verde. Preparano un posticino sul focolare, staccano un fogliuzza, la bagnano di saliva e la buttano quindi sul focolare; se la fogliuzza fa tre salti e per lo meno gira e rigira sopra se stessa ne traggono augurio di prossimo e felice matrimonio, se al contrario la foglia brucia senza muoversi ogni speranza di matrimonio è perduto.—De Gubernatis.

Another mode of divination is by the WILLOW WAND. Let a maiden take a willow branch in her left hand, and, without being observed, slip out of the house and run three times round it, whispering all the time: "He that's to be my gudeman, come and grip the end o't." During the third run the likeness of her future husband will appear and grasp the other end of the wand. A sword is sometimes used instead of a wand, but in this case it must be held in the right hand.—Hn.

The young women of some districts in the North of England have a method of divination by KALE OR BROTH, which is used for the purpose of learning who are to be their future husbands. The plan followed is this: The maiden at bedtime stands on something on which she never stood before, holding a pot of cold kale in her hand, and repeating the following lines. She then drinks nine times, goes to bed backwards, and of course dreams of her partner:—

Hot kale or cold kale, I drink thee;  
If ever I marry a man, or a man marry me,  
I wish this night I may him see,  
To-morrow may him ken  
In church, fair or market,  
Above all other men.—Carr, *Craven Glossary*.

**PULLING THE KAIL-PLANT** on Hallowe'en (October 31st, Eve of All Saints) is thus described: The individual who desires to ascertain as to his or her future partner, proceeds to the garden, or kailyard, with the eyes closed, and in this condition pulls a stock of cabbage. The stock being large or little, straight or crooked, determines the size and shape of the future spouse. If earth adhere to the root, that is tocher or portion; the taste of the stem indicates the disposition or temper of the husband or wife. The stems are then placed on the top of the door, and the Christian names of parties proceeding afterwards into the house fix in succession the Christian names of the future helpmates. This is the first ceremony. *Burning the nuts*, the second; and a third, steal out all alone to the kiln, and darkling (in the dark) throw into the pit a *clue of blue yarn*; wind it in a new clue off the old one, and towards the latter end something will hold the thread. Demand "Wha hauds?" An answer will be returned from the kilnpit by naming the Christian and surname of your future spouse.—R. Burns, notes to Halloween.

See "South Running Water," p. 351, *ante*.

After pulling the kail they go next to the barnyard and pull each, at three several times, a *stalk of oats*. It is essential to a female's good fame that her stalk should have the top-grain or pickle of the third stalk attached to it.—Burns.

And according to the number of grains upon the stalk the puller will have a corresponding number of children.—Stewart.

**Minor charms.**—An *apple is eaten alone before a looking-glass*, when, by the light of a candle, the face of the future conjugal companion will be seen in the glass peeping over your shoulder. Some traditions say you should comb your hair all the time.—*Ib.*

A handful of *hemp-seed* is sown with an invocation, and the future spouse forthwith appears.—*Connoisseur*, No. 56.

Ay, hemp-seed I sow,  
and hemp-seed I mow,  
and he that is my sweetheart  
come, follow me, I trow.

And so if an individual, when all alone in a dark barn or out-house, throws up a sieve or riddle full of nothing, or rides round the stack-yard on a broomstick three times.

Take an opportunity of going unnoticed to a *beanstack* and fathom it three times round. The last fathom of the last time you will catch in your arms the appearance of your future spouse.—Burns, *ut supra*.

**SOOTY SKON.**

A cake baked with soot and eaten by young people on Hallowe'en in order to dream of their sweethearts.

An individual goes to the barn (on Hallowe'en), opens both its doors,\* and then takes the instrument used in winnowing corn called a *wecht*, and goes through all the gestures of letting down

corn against the wind. This is repeated three several times, and the third time an apparition will pass through the barn, in at the window and out of the door, having a retinue emblematical of his or her station in life.—Burns, *ut supra*.

\* The doors should be taken off the hinges if possible.

## LOVE-PHILTRE.

Lorsque un garçon se veut faire aimer d'une fille qu'il veut épouser, ou une fille d'un garçon qu'elle desire d'avoir pour mari . . . les uns prennent un os de mort tiré d'une fosse nouvellement faite, le font tremper un jour et une nuit dans de l'eau, et font boire de cette eau aux personnes qu'ils veulent avoir pour femmes; ou s'ils ne leur en peuvent pas faire boire, ils en jettent sur leurs habits dans la pensée qu'ils en seront aimées, et qu'ils les épouseront, quelque repugnance qu'elles aient pour une telle alliance.—Thiers, *Traité*, lib. x. ch. 1.

Les autres mettent furtivement des mouches cantarides sous les nappes d'un Autel à l'endroit où le Prêtre place le corporal quand il dit la Messe; ensuite ils prennent ces mouches, les pulverisent, et en jettent dans de l'eau, du vin, du cidre, ou quelqu'autre liqueur qu'ils font boire à la personne qu'ils veulent avoir en mariage, &c. Les autres, ainsi que le rapporte.—Grillaud, *De Sortileg.*, q. iii. n. 15; q. v. n. 3, 28.

Extra corpus sive extra intestina fiunt maleficia amatoria per aliquas mixturas compositas ex herbarum foliis vel radicibus, metallis, reptilibus terræ, plumis, intestinis: Membrisve avium, piscium, vel animalium, aliarumve similium verum naturalium; et tunc adhibent certas ligaturas, quibus hæc involuta consuunt in chlamide, vel tunicâ maleficiandi, vel abscondunt sub capite lecti, vel inter plumas, vel materatio, super quæ ipse dormit, aut sub limine ostii, vel alterius loci, super quo ipse maleficiandus vir transiturus, aut mulier transitura sit.

. . . D'autres portent sur elles des morceaux des souliers, ou de l'habit des rognures des ongles, des cheveux, des rubans, des lettres, des personnes qu'elles aiment et qu'elles souhaitent avoir en mariage. Il y a aussi des garçons qui font la même chose pour se faire aimer des filles.

En quelques pays les bonnes femmes gardent soig neusement [la vedille] de leurs filles pour leur faire des amoureux quand il les faudra marier. C'est qu'elles ont opinion que si on donne à manger ou à boire de ceste vedille mise en poudre à l'homme qui leur est agreable, il devient extremement amoureux de la fille, et ne faut plus sinon faire les pactes de mariage.—Jo.; *Er. Pop.*, I. iv. 4.

## KISS.

A kiss! there's magic in the name:

What amulet against its force can arm?

The willing letters of themselves forbidden sounds compose,

And leap into a charm,

And plunge the hearer in blue waves of flame.

Saml. Wesley, *Maggots*, p. 143. 1685.

CHARMS—LOVE AND MARRIAGE. LEAN'S COLLECTANEA.

ST. ANNE.

And what becomes of all our vows in Croydon? the bowed two-pence and the garter, which was given with tears because the present spoiled the pair, nor the charms of Valentine, plucked daisies, nor yarrow, St. Ann's Vision, nor her Fast, nor ground-willow under her lover's head charms now.—Killigrew, *Thomaso*, II. iv. 11.

BALL OF THREAD.

They throw a ball of yarn out of the window and wind it on the reel within, convinced that if they repeat the Pater-noster backwards, and look at the ball of yarn without, they will see the sith or apparition [of their future spouse].—Vallancey, *Collect. de Reb. Hibern.*, iii. 459.

PLAYING-CARDS.

I have known a learned woman confidently foretell the future lot in matrimony of all her fellow-servants with a pack of cards. The cards were dealt round by her into heaps with much mystical calculation, and the fortunate maiden who found the ace of diamonds in her heap was to marry a rich man; but she who found the knave of clubs or spades would have nothing but poverty or misery in her wedded state. The king of diamonds or of hearts pointed out to the possessor that her partner for life would be a fair man, while the holding of the king of clubs or spades gave warning that he would be dark. The possession of the knaves of hearts or diamonds showed that you had an unknown enemy.—(W. Sussex) *F. L. R.*, i.

If the YOUNGER DAUGHTER in a family be MARRIED BEFORE THE ELDER, the latter must dance barefoot [or in yellow stockings] at the wedding to avert ill luck and get husbands.—B.

The elder are advised to dance in a pig-trough, wearing a silk stocking, when a younger sister or brother marries first.—N.; N. and Q., IV. viii. 203.

*Katherine (to Baptista, her father).* Nay, now I see  
She is your treasure, she must have a husband;  
I must dance bare-foot on her wedding-day,  
And for your love to her lead apes in hell.  
*Shak., Taming of the Shrew*, ii. 1, 31.

A PEASCOD containing nine peas laid on the threshold. The next to enter, your sweetheart.\*—B.; Gay.

Or a pod containing five beans.—J.; McTaggart, *Gallovidian Ency.*

Writing on a piece of paper, which is enclosed in the peascod:

"Come in, my dear,  
And do not fear."—Hll., *P. R.*

\*Or one like him.—J.

The wooing of a peascod instead of her.—Shak., *As You Like It*, ii. 4, 47.

The boiling of grey peas in the shell, seasoned with butter and salt, is a common dish. A bean, shell and all, is put into one of the pea pods: whoever gets this bean is to be first married.—Carr, *Craven Glossary*.

As peascods once I pluck'd, I chanced to see  
One that was closely fill'd with three times three,  
Which, when I cropp'd, I safely home convey'd,  
And o'er the door the spell in secret laid: . . .  
The latch moved up, when who should first come in,  
But, in his proper person,—Lubberkin.  
I broke my yarn, surprised the sight to see,  
Sure sign that he would break his word with me,  
Eftsoons I join'd it with my wonted sleight,  
So may again his love with mine unite.

Gay, *The Shepherd's Week, Past.*, iv. 70.

Cf. Browne, *Brit. Past.*, ii. 3, 93.

A custom in the North (SCADDING OF PEAS) of boiling the common grey peas in the shells and eating them with butter and salt. A bean, shell and all, is put into one of the pea pods; whoever gets this bean is to be first married.—*Antiq. of Scotland*, —G.

See other divinations with peas, in J., Superstitions under Weirdin.

If you find a TWO-BRANCHED CLOVER-LEAF, put it in your right shoe, and the next person you meet will be your husband, or one of his name.—(Camb.)

If a young woman wishes to know who is to be her future spouse, she goes late on May Eve to a BLACK SALLY-TREE and plucks therefrom nine sprigs, the last of which she throws over her right shoulder and puts the remaining eight into the foot of her right stocking. She then, on her knees, reads the 3rd verse of the 17th chapter of Job; and on going to bed she places the stocking, with its contents, under her head. These rites duly performed, and her faith being strong, she will in a dream during the night be treated to a sight of her future husband.—Wilde.

#### GROANING-CAKE.

Provided for the birth of a child. Persons have been known to keep a piece of it superstitiously for years.—Brockett.

A cheese is also made, of which a slice laid under the pillow enables young maidens to dream of their lovers, particularly if previously tossed in a certain nameless part of the midwife's apparel. In all cases it must be pierced with three pins taken from the child's pincushion. Children were once drawn through a hole cut in the groaning-cheese on the day they were christened.—*Id.*

At weddings a SIXPENCE AND A WEDDING RING are sometimes put into the bride-cake whilst it is being made. The lady who receives the slice with the ring in it, will marry: the lady who gets that with the sixpence, will die an old maid.—H. W. Still common in South of Scotland.—J. (1825).

Put a WEDDING RING in the posset: the single person who receives it in his cup when the posset is ladled out, will be the first of the company to marry.—H. W.; Miss M.

In the Highlands the ring is put into the brose made on Fasten's Eve. Before the bree is put into the bicker or plate, a ring is mixed with the meal, which it will be the aim of every partaker to get. The first bicker being discussed, the ring is put into two other bickers successively; and should any of the candidates for matrimony find the ring more than once, he may rest assured of marrying before the next anniversary.—Stewart, *Sups. of Highlanders*.

When you FIRST SEE THE NEW MOON in the new year, take off one of your stockings, and run to the next stile: when you get there, you will find a hair in the fork of your great toe of the colour of your husband's.—N., i. 4.

Or place a looking-glass so that the image of the moon may first be seen there: if one reflection is seen, one year will elapse before your marriage; if two, two years; and so on.—N., i. 7.

When you FIRST HEAR THE CUCKOO, look under your foot\*, and the hair you find there will be of the same colour as your future husband's. \* Left.—C.

Upon the 9th of April I heard it [the cuckoo] myself with great joy, and immediately (being now a widower) I plucked off my shoe to see what coloured hair my next wife would have, and found two red ones, which gave me great satisfaction, according to an ancient receipt approved by many experiments.—*Poor Robin*, June, 1765.

When first the year, I heard the cuckow sing,  
And call with welcome note the budding spring,  
I straightway set a-running with such haste,  
Deb'rah, that won the smock, scarce ran so fast,  
Till spent for lack of breath, quite weary grown,  
Upon a rising bank I sat adown,  
Then doff'd my shoe, and by my troth, I swear,  
Therein I spied this yellow frizzled hair,  
As like to Lubberkin's in curl and hue  
As if upon his comely pate it grew.

Gay, *The Shepherd's Week, Past.*, iv. 15.

I hope that the next 29th of June, which is St. John the Baptist's Day, I shall not see the several pasture fields adjacent to this Metropolis, especially that behind Montague House, thronged, as they were the last year, with well-dressed young ladies crawling busily up and down upon their knees, as if they

were a parcel of weeders, when all the business is to hunt superstitiously after a COAL UNDER THE ROOT OF A PLANTAIN to put under their heads that night, that they may dream who shall be their husbands.—De Foe, *Life and Adventures of Duncan Campbell*, Epist. Ded., 2nd Ed., 1720.

We laid TWO BLADES\* across, and lapt them round,  
Thinking of those we lov'd; and if we found  
Them link'd together when unlapt again,  
Our loves were true: if not, the wish was vain.  
I've heard old women, who first told it me,  
Vow that a truer token could not be.—Clare.

\* Of grass.

To find them unlapt three times in succession is very unlucky.

Ah! Meg, fell weel I ken'd the other day,  
You wad grow fause an' gie your lad foul play,  
For no lang syne while beeking i' the sun,  
I leuch to see my lambs scud o'er the lin.  
Syne saw a blade fast sticking to my hose,  
An', being freety, stack it up my nose;  
But lackaday, altho' it sair did bite,  
Nae blood cam out but what was unco white.

Macaulay's *Poems*, p. 122.

The *Sedum Telephium*, LIVE-LONG or Midsummer-men, hung up against a wall is considered by the length of time it keeps alive a gauge of the affection of a lover.—(Worces.) Ay.

They set the Orpine in clay upon pieces of slate or potsherd in their houses. As the stalk the next morning was found to incline to the right or left, the anxious maiden knew whether her lover would prove true or not.—L.

I likewise stuck up two Midsummer Men; one for myself and one for him. Now, if his had died away we should never have come together; but I assure you his bowed and turned to mine.

The orpine, from its extreme succulence, will flower and keep alive long after it is picked.—*Connoisseur*.

When TWO BROTHERS MARRY TWO SISTERS, both families are not supposed to prosper.—Miss M.

Si deux personnes d'une même maison épousent deux autres personnes aussi d'une même maison, l'une des quatre mourra l'année même.—Thiers, *Traité*, L. ix. c. 5.

TOADSTOOLS gathered at the full of the moon while the light is strong upon them, and carried home without breathing upon or touching them with the hand, and then placed in a clean new earthen pipkin with a live toad and some fresh spring water, and set to seethe in an oven, produced a philtre of which a maiden who wished for the presence of her lover availed herself by drinking five drops at midnight, repeating at the same time some doggerel verses.—L. Jewitt, *Reliquary*, i. 112, 1860.



At a wedding the bridesmaids should raffle the BRIDE'S OLD GARTERS, and the groomsmen the bride's bouquet. The prize-drawers are the next to be married.—Miss M.

An auspicious fortune was anticipated from gaining possession of certain parts of the apparel of the wedded pair; a struggle sometimes ensued even in church for the bridegroom's gloves: the evening jocularities regarding what belonged to the bride are too familiar to need repetition.—D.

*Clod.* And I have lost, besides my purse, my best bride-lace I had at Joan Turnup's wedding, and a hal'porth of hobnails.—B. Jonson, *Masque of Metamorphosed Gipsies*.

And let the young men and the bride's-maids share  
Your garters; and their joints  
Encircle with the bridegroom's points.  
Herrick, *Epithalamie on Sir Clipseby Crew and his Lady*.

By the bride's eyes, and by the teeming life  
Of her green hopes, we charge ye that no strife,  
(Farther than gentleness tends) gets place  
Among ye, striving for her lace.—*Ib.*

#### SHOE-THROWING.

In some parts of Kent this does not take place after a wedding till the bride and bridegroom are gone: when the single ladies range themselves in one line and the bachelors range themselves in another. An old shoe is then thrown as far as the thrower's strength permits, and the ladies race after it, the winner being [the first to be married]. She then throws the shoe at the gentlemen, the one she hits laying the same pleasing unction to his heart. Something like this prevails in Yorkshire and Scotland.—*Chambers' Journal*, 1871.

Une autre insolence qui est contraire aux bonnes meurs, et qui est encore un reste de la superstition des payens, est celle qui se fait la première nuit des noces, lorsqu'on porte aux nouveaux mariés ce qui s'appelle le bouillon, ou la soupe de la mariée, ou la fricassée, ou le pâté de l'épousée. Cette mauvaise pratique est condamnée.—Thiers, iv. 486.

Dans le Perigord, lorsqu'une femme est sterile, elle accomplit un pèlerinage, soit à l'Abbaye de Brantome soit à la chapelle St. Robert, soit à Edouard, près de Jouvens. Après la messe, toutes les femmes qui y ont été amenée par le même motif, prennent le verrou de la porte de l'église et le font aller et venir jusqu'à ce que leurs maris les arrêtent et les emmènent par la main.—D. C.

A Mineo in Sicilia la notte di St. Giovanni, le ragazze mettono alla finestra la così detta spina (il fiore del cardo selvatico) ove la spina si apra e fiorisca nella notte, esse si sposeranno, oppure il loro amante sarà fedele.—De Gubernatis.

**SOOTY SKONE.**

In the shires of Mearns and Aberdeen, on Fastern's E'en, it is the custom to make skair-scones of milk, meal, and eggs. The residue is made into a single thick scone, a quantity of soot having first been mixed in and a wedding ring inserted. After it has been baked in silence, it is divided into as many portions as there are unmarried guests, each of whom, blindfolded, draws a part. The person drawing the ring will be the first married of the company, and all on placing their share of the cake in the left-foot stocking under their pillow, will dream of their respective intended.—J.

**OTHER CHARMS.**

The **FERN** blooms and **SEEDS** only at twelve o'clock on Midsummer night, and to catch it twelve pewter plates must be taken. It will pass through eleven of the plates, and rest only on the twelfth. To "walk invisible" was said, and at one time believed, to result from possessing the Fern-seed, and demons were said to watch and convey it away as it fell, lest anyone should get it. This probably was derived from the fern-seed being hidden on the under side of the leaf.—Lees.

See Ben Jonson, *Every Man out of his Humour*, iv. 4; B. and F., *Fair Maid of Inn*, i. 1.

**Gads.** We have the receipt of fern-seed, we walk invisible.

**Chamb.** Nay, by my faith, I think you are more indebted to the night than to fern-seed for your walking invisible.—Shak., *1 Henry IV.*, ii. 1, 83.

I think the mad slave hath tasted on a fernstalk that he walks so invisible.—Nash, *Pierce Pennilesse*.

**Ferret.**

I had

No med'cine, Sir, to go invisible:

No fern-seed in my pocket; nor an opal

Wrapt in bay-leaf i' my left fist

To charm their eyes with.—Ben Jonson, *New Inn*, i. 6.

You tyros that intend to learn

To get the seed of female fern,

Now is the time, but how 'tis got,

Or what it is, I know it not.

*Poor Robin*, June 1756.

See *Gay Wife of Bath*, iv.

Aurios fait la neit de San Jan,

De la grano de la faugero

Ço que las sourciers ne fan ?

Amilha, *Parf. Cr.* (Coms. de Diu), 1673.

As tu, segoun l'abist de la bicilho sourciero,

Le brespe de San Jan proufanat le faugero ?

Amilha, *Parf. Crest*.

The brake beareth no seeds at any time, although witches feign that great secrets may be wrought with the same, which must be gathered say they upon Midsummer night. As sure, I warrant you, as the sea both burn it will do no less.—Bullein, *Bul. of Def.*, f. 40. 1562.

De la grain de feugere et du noyer qui n'a des noys que le jour de de S. Jean.—(Unwritten) Jo., V. xxiv. 7.

Only obtainable at the exact hour of the night on which St. John Baptist was born.—Brockett. See *post*.

ASH (*fraxinus*) in England seems to be held in the same esteem as the mountain-ash or rowan does in Scotland, and for the same purposes, though the trees are in no other way related to each other. Almost all tool-handles are made of common ash-wood.

Bp. Heber in his journal mentions that near Boitpoor, in Upper India, the MIMOSA, which somewhat resembles the rowan, has similar virtues ascribed to it.

There's a good deal of virtue in that wand. I fancy 'tis made out of witch-elm.—Addison, *Drummer*.

If your whipstick's made of ROW'N,  
You may ride your nag through any town.—Hn.

Woe to the lad  
Without a ROWAN-tree gad.—*Id*.

*i.e.* A witch that haunts you. A bunch of ash-keys is of service.

The herd boys in the district of Buchan, in Aberdeenshire, always prefer a herding stick of ash to any other wood, as in throwing it at their cattle it is sure not to strike on a vital part, and so kill or injure the animal, which they say a stick of any other wood might do.—*N*.

Charm to prevent stacks from firing.—(Lincolnshire) *N.*, V.

On May 2, the eve of the invention of the Holy Cross, it is customary to form crosses of twigs of the rowan-tree, and to place them over the doors and windows as a protection against evil spirits and witches.—(Aberdeenshire) *N.*, iii.

Nine pickles\* of the rowan were also worn as a charm. ? Withes as in Worcestershire.—*J*. See *post*.

\* ? Berries.

In my plume is seen the holly green,  
With the leaves of the rowan-tree,  
And my casque of sand, by a mermaid's hand,  
Was formed beneath the sea.

"Cout of Keeldar," by J. Leyden,  
*Minstrelsy of Scottish Border*.

BEAM IN KITCHEN.

Carr (*Craven Glossary*) suggests that the Yorkshire name Rannibauk for the beam across the chimney to which boilers are hung, is a corruption of ran-tree bauk, which might have a wonderful effect in keeping the witches off the kail.

## HOOP.

In Strathspey they make, on the first day of May, a hoop of the wood of the roan-tree, and in the evening and morning cause all the sheep and lambs to pass through it.—Lightfoot, *Flora Scotica*.

I'll gar my ain Tammy gae down to the Howe,  
And cut me a rock of the widdershins grow  
Of good ran-tree for to carry my tow,  
And a spindle o' th' same for the twining o't.

## ASHEN FAGGOT.

The faggot is burned on Christmas Eve. It is composed entirely of ash timber, and the separate sticks or branches are securely bound together with ash bands. The faggot is made as large as can be conveniently burned in the fire-place, or rather upon the floor, grates not being in use. A quart of cider is due and is called for on the bursting of every hoop or band bound round the faggot. In Somerset Ashen-faggot Balls are still held.—*N*.

[The custom prevails at Taunton down to the present time, of holding a ball, in the cold season of the year, called the Ashen Fagot Ball, in memory of the delight which King Alfred's men, coming up cold and hungry to the gathering before Ethandun all through the night, felt at finding that the ash-trees, common to the neighbourhood, would burn with ease, though green.—*Som. Arch. Soc. Proc.*, I. i. 37. 1850.—*ED.*]

The ashen faggot in the West of England at Christmas.

A Devonshire friend informs me of the legend connected with this observance. It is said that the Divine Infant at Bethlehem was first washed and dressed by a fire of ash-wood.—*Hn.*

## SNAKES.

Deep naturalists, if all be right,  
That they from curious searches write,  
Do tell of dire antipathies  
'Tween scaly snakes and ashen-trees,  
'Tween toad and spider, frog and mouse,  
'Tween cat and cur in empty house,  
'Tween wolves and sheep-guts made in thermes\*,  
'Tween charms and proper counter-charms,  
Greater antipathy than these,  
'Tween Bishops is and Presbyters.

T. Ward, *England's Reformation*, C. III.

\* Thermes = Entrails.—*Hll.*

As\* pourtait sens' aunou de Reliquos sacrados  
As lossense respet neit, o jour manejados,  
Tu que portos per breu de grils, o de lauzers  
E dins le linge blanc tararaignos e bers?

P. Amilha, *Tableu de lo bido del*

*Parfet Crestia*, pp. 231-4. 1673.

\* Tu.

OTHER CHARMS. LEAN'S COLLECTANEA.

(Have you worn, unhonouring them, Sacred Reliques? have you handled them familiarly night and morning? you who for amulets carry crickets and lizards, and on your white linen spiders and worms?)

The DOCK-LEAF cures the sting of a nettle, repeating,  
"Nettle in, dock out;  
dock in, nettle out."

See Chau., *Tro. and Cres.*, iv. 461.

Hunt gives this reading:

"Out nettle, in dock,  
Dock shall have a new smock."

*Don.* Is this my In dock, out nettle? What's gipsy for her?

*Gipsy Captain.* Your doxy she.

Middleton, *More Dissemblers besides Women*, iv. 1.

You must use in the time of brooding to lay under your eggs the roots of nettles to the end the gosling may escape stinging of nettles, which otherwise many times killeth them.—Fitzherbert, *Book of Husbandry*, IV. xv. 1598.

BAY-TREE.

Neyther falling sicknes, neyther devyll wyll infest or hurt one in that place whereas a bay-tree is. The Romans call it the Plant of the Good Angel.—Lupton, *Notable Things*, B. vi.

And that these bays did bring no bliss, I like it not so well.—*Par. of D. Dev.*, p. 88.

BRIER.

An excrescence from it is placed by boys in their coat-cuffs as a charm to prevent a flogging. In Durham it is called Tommy Savelicks.—Brockett.

Virgæ [murti] gestatæ manu viatori prosunt in longo itinere pediti.—Pliny, *Natural History*, xv. 37.

ELDER.

Wearing a sprig of elder in the breeches pocket prevents your losing leather in riding. It should be notched on both sides. Elder-leaves gathered on the last day of April cure wounds—and hung on doors and windows.

Elder-stick which our Wiltshire, &c., butchers and graziers do carry in their pockets to preserve them from galling.—Ay.

Mint was also supposed to have this property.—Pliny, *Nat. Hist.*, xx. 53, and *Artemisia Pontica* (wormwood).—*Ib.*, xxvi. 58.

How alderstick in pocket carried  
By horseman, who on highway feared  
His breech should ne'er be gull'd or wearied,  
Although he rid on trotting horse,  
Or cow or cowlstaff, which was worse;  
It had, he said, such virtuous force,

Which virtue of 't from Judas came,  
 Who hanged himself upon the same  
 (For which, in sooth, he was to blame).

Rd. Fleckno, *To the Noble Company at Lodge*.

Virgam populi in manu tenentibus intertrigo non metuitur.—  
*Ib.*, xxiv. 32.

It is a notion that the lightning never strikes an elder-tree, and that it is a safe refuge.—(Suffolk) Chambers, *Book of Days*.

Napier speaks of having known the driver of a hearse having his whip-handle made of elder-wood to ward off evil influence.—(Scotland.)

Striking a horse on the belly with an elder-branch makes him stale.—Chambers, *Book of Days*.

If boys be beaten with an elder-stick, it hinders their growth. Some hang a cross made of the elder and willow, mutually enwrapping one another, about children's necks.—*Ib.*

One time being at Home Lacy, in Herefordshire, he happened to leave his watch in the chamber-window (watches were then rarities): the maydes came in to make the bed, and hearing a thing in a case cry "tick, tick, tick," presently concluded that that was his devill [or familiar] and took it by the string with the tongues and threw it out of the window in the mote (to drown the devill). It so happened that the string hung on a sprig of elder that grew out of the mote, and this confirmed them that 'twas the devil. So the good old gentleman got his watch again.—Of Mr. Allen, a reputed sorcerer, Aubrey, *Letters from Bodleian Lib.*, iii., p. 203.

The elder-tree on which Judas hanged himself is related by Sir John Mandeville to have been seen by him.—*Voyage and Travaille*, p. 112, Ed. 1725.

Pulci says the tree was a carob.

Era di sopra una fonte un carubbio  
 L'arbor (si dice) ove s'impiccó Giuda.

*Morg. Magg.*, cxxv., st. 77.

*Ithamore*. The hat he wears Judas left under the elder when he hanged himself.—Marlowe, *Jew of Malta*, iv. 6.

Judas he japede · with the Jewes selver,  
 And on an ellerne treo · hongede him after.

*P. Plow. Vis.*; *C. Pass.* ii. 65.

*Biron*. Well follow'd: Judas was hanged on an elder.—Shak., *Love's Labour's Lost*, v. 2, 599.

See Heywood, *Woman Killed with Kindness*, p. 144, repr.

A spindle o' bourtree\*  
 A whorl o' caumstane,  
 Put them on the house tap  
 And it will spin its lane.—C.

\* Alder. Bur-tree.—Brockett.

Some say that the cross was made of an elder-tree. Others, that Judas hanged himself on one. The fungus which grows late in the year on the elder bears the name of Judas' ears—*Hirneola Auricula Judæ*.

In Spain it is held to have been on a willow. See *post*.

Elder for a disgrace.—Lyly, *Alex. and Camp.*, *Epil.*

Any baptised person whose eyes are anointed with the green juice of its inner bark can see what the witches are about in any part of the world. The Danes will not have movables made of its wood, nor cut it without asking leave of the spirit within.—Hn.

The elder is one of those domestic trees rarely seen far from the houses or cottages of man. Though now pretty widely dispersed by birds, it is rarely observed in primitive woodlands, and has probably followed human immigration, being planted not only for its utility, but from superstitious motives. The elder, in fact, was accounted of old one of the antidotes to sorcery, as precluding the access of sorcerers and defeating their art. Hence it has been said that the gardens and houses of our ancestors were protected from witchery by the elder-tree. Boerhave, the celebrated physician of Leyden, is reported to have held this tree in so great veneration that he seldom passed it without taking off his hat and paying reverence to it.—L.

Unlucky to burn it.—B., *L. O.* See *post*.

Si l'on croit être l'objet des malefices d'un sorcier qu'on ne connaît pas, on peut s'en venger de la manière suivante: on pend son propre habit à une cheville, on le bat avec un bâton de sureau, et chaque coup retombe alors sur le dos du sorcier coupable qui se trouve obligé d'accourir pour reprendre les sorts qu'il vous a jetés.—D. C.

Good God! what a pithy wit hast thou, Dick,  
The pith of thy words, so deep and so trick;  
Thy words so pithily pierce to the quick;  
Pith of no words against thy words may kick,  
No more than the pith of a gunstone may prick  
Against the pithy pith of an elder stick.

J. Heiwood, *Ep.*, v. 80.

Speaking to some little children one day about the danger of taking shelter under trees during a thunderstorm, one of them said that it was not so with all trees, "For," said he, "you will be quite safe under an eldern-tree, because the cross was made of that, and so the lightning never strikes it."—Chambers, *Book of Days*, ii. 322 [C. W. J. (Suffolk).]

Wood nightshade, or BITTER-SWEET, hung about the necks of cattle having the staggers, helpeth them.—B.

To cure a horse of being hag-ridden. Take bitter-sweet and holly and twist them together, and hang it about the horse's neck like a garland: it will certainly cure him.—Ay.

**THE BRYONY OR MANDRAKE** was said to utter a scream when its root was drawn from the ground, and the animals which drew it up became diseased and soon died, on which account, when it was wanted for the purposes of medicine, it was usual to loosen and remove the earth about the root and then to tie it by means of a cord to a dog's tail, who was whipped to pull it up and then was supposed to suffer for the impiety of the action. And even at this day bits of dried root of Peony are rubbed smooth and strong, and sold under the name of Anodyne necklaces and tied round the necks of children to facilitate the growth of their teeth.—Darwin, *Loves of Plants*, p. 94.

**To keep down dodder, tetter, and other strangling weeds.** Place a CHALKED TILE at each of the four corners, and in the middle of the field.

Thiers ridicules those "qui mettent du buis béni sur leurs fourages, afin de les préserver des vers qui les gâtent, ou aux quatres coins de leurs terres ensemencées en bled pour les faire profiter d'avantage."—*Traité*, i. 238.

**When** the wheat is just springing out of the ground, the farm servants rise before daybreak, and cut a branch of THORN of a particular kind. They then make a large fire in the field, in which they burn a portion of it, the remaining part is afterwards hung up in the house. They do this to prevent the smut or mildew from affecting the wheat.—(Herefordshire) *N.*, i. 5.

#### HAIR.

**Item**, maids forsooth, hang some of their hair before the image of St. Urban, because they would have the rest of their hair grow long and be yellow.—Scot, *Discoverie of Witchcraft*, xi. 15.

**When** you see a RAINBOW, take two straws, cross them, place them on the ground, and the rainbow will instantly disappear.—*N.*

Called "Cutting the rainbow."—*Tr. Devonsh. Assoc.*, x. 105.

**If** you dream of a rainbow in the morning, you will receive a present; if at night, you will have to make one.—S. Baring-Gould in *Long Ago*, ii. 72.

**When** you FIRST HEAR THE CUCKOO, take some of the earth or dust from the place on which your right foot is standing. Lay it on the threshold of your outer door, telling nobody, and neither fleas, ear-wigs or beetles, will cross it.—*A Book of Dreams and other Things Useful to be Known*, Birmingham, 1784.

**The Schoolmasters of Padua** teach that in the instant when you shall see a cuckoo, not having seen any that year before, you shall find a hair under your right foot if you stand still and remove not when you see her. If this hair be black, you shall have evil luck that year; if white, good luck; if grey, indifferent luck.—*Poor Robin, Progn.*, 1716.



OTHER CHARMS. LEAN'S COLLECTANEA.

Tum Deus incumbens baculo, quem dextra gerebat :  
 Omina principiis, inquit, inesse solent.  
 Ad primam vocem timidas advertitis aures :  
 Et visam primum consulit augur avem.—Ovid, *Fasti*, i. 177.

WOMAN.

The Indian is emphatically a superstitious being, believing in all sorts of magical and secret and wonderful influences. Woman herself comes in for no small share of these supposed influences. I shrewdly suspect that one half of the credit we have been in the habit of giving the warrior on the score of virtue in his treatment of captives is due alone to his superstitions. He is afraid at all times to spoil his luck, cross his fate, and do some untoward act by which he might perhaps fall under a bad spiritual influence. To the wéwun or wife, the equá or woman, to the guh or mother, to the equázas or girl, and to the dánis or daughter, and shéma or sister, he looks as wielding in their several capacities, whether kindred or not, these mystic influences over his luck. In consequence of this the female never walks in the path before him. It is an unpropitious sign. If she cross his track, when he is about to set out on a hunting or war excursion, his luck is gone. If she is ill from natural causes, she cannot even stay in the same wigwam. She cannot use a cup or a bowl without rendering it in his view unclean. A singular proof of this belief in both sexes of the mysterious influence of the steps of a woman on the vegetable and insect creation is found in an ancient custom which was related to me respecting corn planting. It was the practice of the hunter's wife when the field of corn had been planted to choose the first dark or overclouded evening to perform a secret circuit, *sans* habillement, around the field. For this purpose she slipped out of the lodge in the evening unobserved to some obscure nook where she completely disrobed. Then taking her matchecota or principal garment in one hand she dragged it around the field. This was thought to insure a prolific crop and to prevent the assaults of insects or worms upon the grain. It was supposed they could not creep over the charmed line.—*The Indian in his Wigwam ; or, Characteristics of the Red Race in America*, by H. R. Schoolcraft, p. 180.

This latter passage has been put into verse by Longfellow, *Hiawatha* XIII.

NAKEDNESS.

When drought is apprehended at Azimgurh, "on an appointed night the village women, taking a yoke and plough, go to a fallow field, generally in a north-easterly direction from the hamlet, and, divesting themselves of their clothes, draw the plough a few times over the field." Another account from Mirzapur says that there "two of the women placed them-

selves under the yoke of a plough and drove it across the hard ground, a third holding the plough handle and guiding it as it was dragged." These statements appeared in the *Pioneer* (Allahabad, March 1, 1877), and are given at length in *N. and Q.*, V. vii. 442. The latter correspondent adds that when the rain is too constant in July and August, and harm to the crops is apprehended, village women will light a lamp and wave it towards the heavens. Is this an invocation to Agni as a godship of higher rank than Indra? Under similar stress of rain women will strip, and one of them, forming a female image from cowdung, will plaster it against a wall facing the East so as to catch the early sun. This image is called "Charko Pundyain." The celebrant in this rite must be the sister of an only brother.

In Servia a naked girl (whose body is concealed, however, by leaves and flowers) called the Dodola is led by her companions through the village where she dances to their singing as a charm to procure rain in time of drought.—*N.*, v. 3.

See Pliny, *Nat. Hist.*, xxviii. 3 (2) as to the influence of vestal virgins.

Oh, ware a naked man! Cithera's nuns had no power to resist him; and some such quality is ascribed to the lion.—Nashe, *Lenten Stuffe*; *Harl. Misc.*, v. 167.

## RAIN.

Rain, rain, go away,  
and come again another day.

Rain, rain, go to Spain,  
and never come here again.

Rain on the green grass, and rain on the tree,  
And rain on the house-top, but not upon me.—D.

## BLESSING CROPS.

On All-Hallow Even (Oct. 31) the master of the family anciently used to carry a bunch of straw, fired, about his corne, saying—

"Fire and red low,  
Light on my teen low."

Sir W. Dugdale's *Life and Diary*,  
p. 104. 1827.

Neddy, that was wont to make  
Such great feasting at the wake,  
And the blessing fire.

W. Browne, *Shepherd's Pipe*  
[*Ecl.* 3, 34. Ed.]

## EGG.

Outward things have great force: look of what colour you would have your chicken be, paint it on the outside of the egges, and they will prove.—Melb., *Phil.*, T. 3. 1583.

Wash the face with MAY DEW to improve the complexion.—B.

And to clear the sight. 1691.—*Bagford Ballads*, i. 187.

See J. Cleveland's *Poems*, 1647, "Mayday in Hyde Park."

Some who have tender children, particularly on Rude Day (May 3), spread out a cloth to catch the dew and wet them in it.—J.

Yesterday, according to annual and superstitious custom, a number of persons went into the fields and bathed their faces with the dew on the grass (May dew), under the idea that it would render them beautiful.—*Morning Post*, May 2, 1791.

In Scotland they ascend some hill for the purpose, and it is supposed to be a remnant of Baal worship.—Rogers.

At daybreak yesterday morning scattered groups of urchins and girls ascended the grassy slopes of Arthur's Seat for the purpose of washing their faces in the "May dew." The greater number of those who performed their ablutions in this way seemed comparative strangers to daily exercises of a somewhat similar kind.—*Scotsman* (Edin.), May 2, 1873.

It does not appear to have been confined to the 1st of May, as Pepys, in his *Diary*, records under 28 May, 1667: "My wife away down with Jane and W. Hewer to Woolwich in order to a little ayre and to lie there to-night, and so to gather May dew to-morrow morning, which Mrs. Turner hath taught her is the only thing in the world to wash her face with; and I am contented with it."

And again, May 10, 1669: "Troubled about three in the morning, with my wife calling her maid up, and rising herself, to go with her coach abroad to gather May dew which she did, and I troubled for it, for fear of any hurt, going abroad so betimes, happening to her; but I to sleep again, and she come home about six."

One of the rites employed by Medea for renewing the youth of Aeson was the use of dew collected before the dawn of day.—Ovid, *Metamorphoses*, vii. 268.

Dans le departement de la Charente, on est persuadé que celui qui le premier jour de Mai, va de grand matin imbiber un linge de la rosée du pré de son voisin, né peut manquer d'avoir double recolte de foin, tandis que ce voisin n'aura rien.—D. C.

It has been customary from time immemorial for young women to go to the country in the beginning of May.—J.

They left undisturbed the dew that lay on fairy-rings in the sward, apprehensive that the fairies in revenge should destroy their beauty. Nor was it reckoned safe to put the foot within the rings lest they should be liable to the fairies' power.—Douce, *Illus. Shak.*, i. 180 (on *M. N. Dr.*, ii. 1).

**EAT SNAKES** (which by casting their skins are said to renew their youth) in order to grow young again.—Fuller, *Holy Stat.*, c. 12, iii.

A gentlewoman told an ancient batchelour who looked very young, that she thought he had eaten a snake. "No, mistris" (said he), "it is because I never meddled with any snakes which maket me look so young."

He is your loving brother, sir, and will tell nobody  
But all he meets that you have eat a snake,  
And are grown young, gamesome, and rampant.

B. and F., *Elder Brother*, iv. 4.

He hath left off of late to feed on snakes;  
His beard 's turn'd white again.

Massinger, Middleton and Rowley, *Old Law*, v. 1.

The cast skyn of a serpent is medecinable.—Horm., *Vulg.*, p. 40.

Thou hast eate an edder's skin. Vorasti vernationem anguinam.  
—*Ib.*, 29. 1519.

It fareth with women as it doth with the mulberry tree—which, the older it is, the younger it seemeth; and therefore hath it grown to a Proverb in Italy, when one seeth a woman stricken in age to look amiable, he saith, She hath eaten a snake.—Lyly, *Euph. and his Engl.*, p. 368.

*Hippolito.* Scarce can I read the wrinkles on your brow  
Which age has writ there; you look youthful still.

*Or. Fresc.* I eat snakes, my lord, I eat snakes; my heart shall never have a wrinkle in it so long as I can cry "hem" with a clear voice.—Dekker, *The Honest Whore*, P. 2, i. 2.

Mm. de Sevigne disoit de Mm. Lafayette. "Elle prend des bouillons de vipères qui lui redonnent des forces et de l'ame à vue d'œil; elle écrit que cela vous serait admirable." Bessières, *Er. in Med.*, p. 34.

Physyke doth approbat adders flesshe good to be eaten, saying it doth make an old man yonge, as it appereth by a harte eating an adder maketh him yonge again.—Borde, *Dyetary of Health*, 16.

Trifera sasaronica or els serpents' flesh eaten doth make an old man young; such things is much used in Turkey and Christentye in high countries.—Topsell, *Four-footed Beasts*, p. 616.

*Loveall (to Anteros, who has taken off a disguise).* How now?  
A snake, a snake; he's young again! ha, ha, he!

Hausted, *Riv. Friends*, v. 2.

Haver ciera di haver mangiato serpi, *i.e.* parer di esser ringiovanito, concio che si stima che le serpi nal vino, tanto morte come vive, diano tal virtù al vino che che chi ne beve lo fa quasi che ringiovanire e rinovare.—Torriano, *Ital. Phras.*, 1666.

Facendosi vedere le biscie, costumano di porre le treccie d'aglio, dopo di averlo piantato nelle stalle delle bestie, perchè non entrino nelle medesime; come pure di abbruciare delle scarpe vecchie, onde non entrino nelle case, e ciò per lo più si fa nel giorno di S. Paolo de' segni, ossia nel dì della di lui conversione.—Mich. Plac., p. 131.

Salutation to a person SNEEZING.—N., i. 5; Aristotle, *Problem*, sect. xxxiii., quæst. 9. See Montaigne, *Ess.*, iii. 6, and Brand, iii. 142-6.

Cur sternutamentis salutamus? quod etiam Tiberium Cæsarem, tristissimum (ut constat) hominem in vehiculo exegisse tradunt. Et alii nomine quoque consalutare religiosius putant.—Pliny, *Nat. Hist.*, xxviii. 2.

This custom, besides prevailing among the ancient Hebrews, Greeks, and Romans, has "also been met with in the most remote parts of Asia, among the most secluded nations of Africa, and in many tribes of the New World."—Note in *Anthropological Review*, i. 491, on "New Materials for the History of Man, derived from a Comparison of the Calendars and Festivals of Nations," by R. G. Haliburton, Halifax, N.S. 1863.

So we put off our hats and say "God bless you."—Ay.

With thys it chaunced me to snese;  
Christ help! quoth a soul that lay for his fees;  
Those wordes, quoth I, thou shalt not lees;  
I paid his toll and set him so quyght  
That strayt to heven he take his flyght.

*The Four P.'s*, by J. Heywood; H., *O.P.*, i. 373.

Many will go to bed again if they neese before their shoes be on their feet.—Scot, *Discovery of Witchcraft*, xi. 15.

Call God near when thou dost neeze.—(Welsh), Howel.

If one had sneez'd, to say (as 'tis the fashion)  
Christ help! 'twas witchcraft, and deserv'd damnation.

Harrington, *Epigr.*, i. 82. 1633.

When he sneezeth, he thinks them not his friends that uncover not.—Bp. Hall.

The inhabitants of the islands of Samoa in the Pacific (lat. 14° S.) considered sneezing so unlucky that when any one of a party sneezed on a journey, their future progress was postponed.—Prichard, *Physical Hist. of Mankind*, v. 154.

The Thugs consider a sneeze the worst omen that can happen to them. Sneezing entitles all the travellers within the gripe of assassins to the privilege of an escape, and no one dare to put them to death.—*Illust. of the History and Practices of the Thugs*, 8°, 1851, p. 80.

Other illustrations collected in Buckle's *C. P. Book*, No. 461.

Get a rhyme  
To bless her when she sneezes.  
Shirley, *Constant Maid*, ii. 1.

Giton, collectione spiritus jam plenus, continuo ita sternutavit, ut grabatum concuteret; ad quem motum Eumolpus conversus, salvere Gitona jubet.—Petronius Arbiter, *Satyricon*, c. 98.

[“Atque ut primum e regione mulieris pone tergum ejus maritus acceperat sonum sternutationis, quod enim putaret ab ea profectum *solito sermone* salutem ei fuerat imprecatus.”—Apuleius, *Metam.*, ix. 41. As Adlington translates it: “The good man thinking it had been his wife that sneezed, cried, Christ helpe.”—ED.]

If his Lordship chances to sneeze you are not to bawl out “God bless you, sir,” but, pulling off your hat, bow to him handsomely and make that observation to yourself.—*Rules of Civility*, 1678.

When the king spits, the boys with the elephant tails sedulously wipe it up or cover it with sand; when he sneezes, every person present touches or lays the two first fingers across the forehead and breast as the Moors did when they pronounced a blessing, and the Ashantees invariably to propitiate one.—Bowdich, *Mission to Ashantee*, p. 294.

Pueri qui primus ceciderit dens, ut terram non attingat, inclusus in armillam, et assidue in brachio habitus, muliebrium locorum dolores prohibet.—Pliny, *Nat. Hist.*, xxviii. 9.

Sext. Platonius says, however, on this: “Pueri dens annorum septem, inclusus auro aut argento, et in brachio suspensus, efficit ne mulier concipiat.”

It is an Order, when you sneeze, *good men will pray for you*: Mark him that doth so, for I think he is your friend most true; And that your friend may know who sneezes, and may for you pray,

Be sure you not forget to sneeze full in his face alway.

But when thou hear'st another sneeze, although he be thy father,

Say not “God bless him,” but “Choke up,” or some such matter, rather.

*The School of Slovenrie*, from the Latin [of Dedekindus]  
by R. F., 1605, p. 6.

E pur une feyze esternuer,  
Tantot quident mal trouer  
Si uesheil ne diez aprez.

*Manuel des Pecchés*, in Wedgwood,  
*Dict. Eng. Etym.*, s.v. Wassail.

See an historical summary of the salutation of sneezing.—*N. and Q.*, V. viii. 221.

Quand c'est un garçon ou une jeune fille qui eternue, avec lequel on est familier on doit dire “A vos amours!”—*Mel.*, [Vosges,] p. 456.

When I do sneeze, “God bless you” you do say.—Robt. Heath, *Epigrams*, 1650. (To an Irishman.)

The common people believe that CELTS, FLINT ARROW-HEADS, &c., are produced by thunder and thrown down from the clouds, and that they show what weather will ensue by changing their colour—as well as that they impart a virtue to water in which they have been soaked, and that diseases have been cured by drinking it.—Hunt.

Si crede che i pezze di carbone fossile di cui abonda Mercato Saraceno siano saette morte.—Mich. Plac., *Usi e Pregiudizi de la Campagna*. See *post*.

The ÆTITES, or Eagle Stone, worn on the left wrist of parturient women prevents miscarriage.—B.; Pliny, *Nat. Hist.*, xxxvi. 21.

The slough of an adder worn on person assists women in childbirth.—Lupton, *Notable Things*, lib. ii., p. 52.

Among the Garrows (by some of whose neighbours the tiger is worshipt) the tiger's nose strung round a woman's neck is considered as a great preservative in childbirth.—Coleman's *Mythology of Hindus*, p. 321.

Bloodstone: the precious stone Ætites, which is found in the filthy nests of the eagle.—Lyly, *Euphues*, p. 124.

It retards delivery if placed on the breast, and assists it when worn above the knee.—Collin de Plancy, *Dict. Inf.*

See Lemnius, *De Mirac. Occ. Nat.*, iii. 12.

A MILPREVE is a protection against adders. It is nothing more than a beautiful ball of coralline limestone, about the size of a pigeon's egg, the section of the coral being thought to be imprisoned young snakes.—Hunt.

The DIAMOND was said to be of great force against idle thoughts, vain dreams, and frantick imaginations.—Lyly, *Euphues*, Sig. K, 3. 1605.

Take a HAIR of the dog that has bitten you.—N., i. 5.

A human hair, steeped in vinegar, is given by Pliny (*Nat. Hist.*, xxviii. 8) as the cure for the bite of a dog. But the phrase is now used figuratively:

*Lady Smart.* But, Sir John, your ale is terribly strong and heady in Derbyshire, and will soon make one drunk and sick: what do you then?

*Sir John.* Why, indeed, it is apt to fox one; but our way is to take a hair of the same dog next morning.—S., *P. C.*, ii.

*Quarulous.* Master John Littlewit! God save you, sir. 'Twas a hot night with some of us last night, John: shall we pluck a hair of the same wolf to-day?—Ben Jonson, *Bart. Fair*, I. iii.

Du poil de la beste qui te mordit ou de son sang seras guery.—In Nuñez. 1555.

The tavern bitch has bit him i' th' head, i.e. he is drunk.—Middleton, *Trick to Catch the Old One*, iv. 5.

**TO STOP A HOWLING DOG.** Pull off your left shoe and turn it, and he won't howl three times after. If in bed at the time, turn the shoe upside down at the bed's side.—Mrs. Lubbock.

**To frighten a savage dog.** Pretending to tear your hair wildly.—Mich. Plac.

**CALF.**

Travelling along a main highway in E. Cheshire, I noticed hanging against the outbuildings of a comfortable-looking farmhouse what seemed to be a bundle of bones and hide. On inquiring at the place, I was told it was a custom when a cow "slipped" her calf (that is, when the birth was untimely) to suspend the dead calf against the cow-house as a charm to prevent the other cows from doing the same. In the above case the remains of the calf are said to have been hung up during twenty years and were brought from another farm which the owner had previously occupied. Some people say that the calf prematurely born must be secretly buried in another township. The words "picking" and "casting" are used in the same sense as "slipping."—[G. R. Jesse] *N.*, v. 2.

**Hair cut off calf's tail and put in the cow's ear, makes her forget the calf when it has been taken from her.**—*N.*, i. 5.

**Hair cut off and thrown into the sea appeases a storm.**—Scott, *Pirate*.

**Vendendo poi il vitello gli levano alquanto di suo pelo, e questo lo danno a mangiare alla vacca che l'ha figliato nella biada; affinche si dimentichi il vitello, e dia meglio il latte per fare il formaggio.**—Mich. Plac., *Usi, &c., della Romagna*, p. 171.

**CAT'S HAIR.**

**A cat's hair is indigestible, and you'll die if you get one into your stomach. Those who play much with cats have never good health.**—H. W.

**The hair also of a cat, being eaten unawares, stoppeth the artery and causeth suffocations; and I have heard [citing Matthæolus] that when a child hath gotten the hair of a cat into his mouth it hath so closen and stuck to the place that it could not be gotten off again, and hath in that place bred either the wens or the king's evil.**—Edw. Topsell, *History of Four-footed Beasts*, p. 106. 1607, fo.

**VOTIVE OFFERINGS.**

**Similiter puellas suspendere capillos suos coram imagine Sancti Urbani in claustro nostro, credentes per hoc capillos suos non posse cadere, vel debere pulchriores esse—superstitiosum est.**—A.

**GOLD.**

**Aurum plurimis modis pollet in remediis Vulneratisque et infantibus applicatur, ut minus noceant quæ inserantur, veneficia.**—Pliny, *Nat. Hist.*, xxxiii. 24.



OTHER CHARMS. LEAN'S COLLECTANEA.

Some do use pure gold bound to old ulcers or fistulas as a secret, and with good success: gold attracts mercury, and I have a conceit that the curing of the King's Evil by gold was first derived from hence. But the old gold was very pure and printed at St. Michael the Archangel, and to be stamped according to some rule astrological.—Ay.

GOLD IN COOKERY.

If you list to distill a cock for a weak body that is in a consumption through long sickness or other causes, you may do it well in this manner. Take a red cock that is not old, dress him and cut him in quarters, and bruise all the bones. Then take the roots of fennel, parsley and succory, violet leaves and borage. Put the cock into an earthen pot which is good to stew meats in, and between every quarter lay of the roots and herbs, currants, whole mace, aniseseeds, liquorice being scraped, and sliced, and so fill up your pot. Then put in half a pint of rosewater, a quart of white wine or more, two or three dates made clean and cut in pieces, a few prunes and raisins of the sun; *and if you put in certain pieces of gold it will be the better and they never the worse*; and so cover it close and stop it with dough and set the pot in seething water, and let it seethe gently for the space of twelve hours with a good fire kept still under the brass pot that it standeth in, and the pot kept with liquor so long. When it hath stilled so many hours, then take out the earthen pot, open it, strain out the broth into some clean vessel and give thereof unto the weak person morning and evening, warmed and spiced as pleaseth the patient. In like manner you may make a cullis of a capon, which some men like better.—Thos. Cogan, *Haven of Health*, p. 131. 1596.

It is said of gold that it waxeth cold against daylight, insomuch that they who wear rings of it may perceive when the day is ready to dawn.—John Swan, *Speculum Mundi*, 1635.

GOLD RING AS DEPILATORY.

Some hold that any place of a man's chin being rubbed with a gold ring heated will so harden the skin that there shall never any hair grow there more.—Nash, *Have with, &c., to Saffron Walden*, B. 1596.

BORING EARS—EAR-RING.

Is there any superstitious reason for this practice? It would seem so from its prevalence among sailors and others of the common folk, specially in Southern Europe. Fond mothers in England say it is good for weak eyes. The following is a new reason:

*Hackneyman.* But why didst thou boare him [a hired horse] through the eares?

*Sir.* It may be he was set on the pillorie because he had not a true pace.

*Halfpenny.* No! it was for tiring.

*Hackneyman.* He would never tire: it may be he would be so wearie he would go no farther.—Lyly, *M. Bomb.*, iv. 2.

## FINGERS.

Tom Thumbkin, Will Wilkin, Long-gracious, Betty Bodkin, Little-tit.—(15th Century) Hll.

Ilke a fyngir has a name, als men thaire fyngers calle:

The lest fyngir hat lityl man, for hit is lest of alle;

The next fyngir hat lecheman, for quen a leche dos oȝt,

With that fynger he tastes all thyng, howe that hit is wroȝt;

Longman hat the mydilmast, for longest fynger hit is;

The ferthe men calles towcher, therewith men touches I wis;

The fyfte fynger is the thowmbe, and hit has most myȝt,

And fastest haldes of alle the tother, forthi men calles hit riȝt.

*MS. Cantab.*, ff. v. 48, f. 82; Hll., *Dict.*

The *Vulgaria* Stanbrigii, 1518, names them thus: Index, foremost fynger; anularis, mydle fynger; medicus, leche fynger\*; auricularis, lytel fynger.

\* Ring finger of the Egyptians.

At last he, with a low courtesy, put on her medical finger a pretty, handsome gold ring.—Urqu., *Rab.*, III., xvii.; Boorde, *Brev. of Hea.*, 215.

Il est apellé le doigt medicinale parceque comme, ayant quelque particuliere vertu les Medecins en broyent les medicaments.—Dupleix, *Cur. Nat.*, 1625.

The RING FINGER stroked along any wound will heal it.—(Somerset N., i. 7.

The FOREFINGER is esteemed poisonous, and is therefore never made use of to apply anything to a wound or bruise.—B., E.

*Heath (proposing to be a thief):*

Oh! for a dead man's hand now! 'Tis as good as poppy seed to charm the house asleep: it makes 'em as senseless as itself.—*London Chanticleers*, i.; H., *O. P.*, xii.

A superstitious fancy prevails in some districts of Ireland; viz., that stirring the milk with the hand of a dead person will cause it to produce an extraordinary quantity of cream.—Croker, *Keens of the S. of Ireland* (Percy Soc.), p. 98.

## UNSPOKEN WATER.

Water from under a bridge, over which the living pass and the dead are carried, brought in the dawn or twilight to the house of a sick person without the bearers speaking either in going or returning.—(Aberdeen) J.

The modes of application are various. Sometimes the invalid takes three draughts of it before anything is spoken; sometimes it is thrown over the house, the vessel in which it was contained being thrown after it. The superstitious believe this to be one of the most powerful

OTHER CHARMS. LEAN'S COLLECTANEA.

charms that can be employed to restore a sick person to health. The silence enjoined in this and other such ceremonies is supposed to be founded on the injunction (*Luke*, x. 4) "Salute no man by the way."

LONG LIFE.

Miss Strickland (*Lives of Queens of England*, vii. 770) relates that Queen Elizabeth used to carry round her neck a piece of gold covered with characters to ensure long life, and that there was found at the bottom of her chair the queen of hearts with a nail of iron knocked through the forehead.—*Ib.*, 778.

DRUNKENNESS.

The EGGS of an OWL broken and put into the cups of a drunkard, or one desirous to follow drinking, will so work with him that he will suddenly loathe his good liquor and be displeased with drinking.—Swan, *Speculum Mundi*.

The STORK'S EGG is used in Spain for the same end.—*N.*, v. 1; "An Amethyst," Rob. Heath, *Clarastella*, p. 25, 1650; Joubert, II.

SNORING.

Si on peut garder quelqu'un de ronfler en luy mettant sous le chevet sa pantoufle ou son soulier, ou sa botte ou bottine.—*Jo.*, II. (28.)

MOLE.

I may add a superstitious conceit of an obscure author who writeth that if you whet a mowing scythe in a field or meadow upon the day of Christ's Nativity (commonly called Christmas Day), all the moles that are within the hearing thereof will certainly for ever forsake that field, meadow, or garden.—E. Topsell, *History of Four-footed Beasts*, p. 501.

WINE.

Like as the kicking of a mule is oftentimes with wine letted, so contrariwise the malapert sauciness of a woman is with wine provoked.—R. Cawdray, *Tr. of Sim.*, p. 827. 1600.

TALISMANS.

Ne y mettre armes qui aien vertut, ne nomina, ne pera preciosa, ne Breu (Brief), ne portare sucre candi.\*—J. [*Lib. Catalan*], *De Batallia facienda*.

\* See Sir J. Harington, *School of Salerne*, Pt. II., 1624, 358; *Shepherd's Kalender*, 1503, June, July, and August. [Page 113 of Dr. Sommer's reprint, 1892.—ED.]

TO PRAY CROSS-LEGGED.

Run to Love's Lottery, run maids and rejoice—  
Whilst seeking your chance, you meet your choice,—  
And boast that your luck you help with design,  
By praying cross-legged to Saint Valentine.

*Westminster Drollery*, 1671.

TO SIT CROSS-LEGGED averts expected punishment; brings luck at cards.—B. See pp. 42, 111, and 167, *ante*.

It was the attitude of grief and anxiety.—Apuleius, *Metam.*, x. 44.

Pliny, *Nat. Hist.*, xxviii. 17, gives it a new turn: "Assidere gravidis, vel quum remedium alicui adhibeatur digitis pectinatim inter se implexis, veneficium est; idque compertum tradunt Alcmena Herculem pariente. Pejus, si circas unum ambove genua."

THE LUCKY BONE, as its name indicates, is worn about the person to produce good luck, and is also reckoned an excellent protection against witchcraft. It is a bone taken from the head of a sheep, and its form, which is that of the T-cross, may have perhaps originated the peculiar sanctity in which it is held. This form of the sacred symbol is frequently found on Druidical monuments.—S.

*Vide* "Report of Royal Cornwall Institution, 1846," *Ecclesiologist*, No. 28; and an article on the "Pre-Christian Cross," *Edinburgh Review*, [Jan., 1870, p. 222.—ED.]

#### BLOOD.

This terrible earnestness [in the orator] makes good the ancient superstition of the hunter, that the bullet will hit its mark which is first dipped in the marksman's blood.—R. W. Emerson, *Society and Solitude*, "Eloquence."

As to the Hoplochrysa, see Earl Stanhope's *Miscellanies*, 2nd Series.

IN DRESSING A WOUND you must be careful that the old plaster be not burnt; if it is, the wound will not heal. It must always be buried.—(East Anglia) F.

Vulgairement nommo ongueno de sympathie.—Rostagny.

Primerosius, *De Vulgi Error. in Med.*, 166, has a chapter (iv. 48), *De Unguentis Armariis*.

If a person has wounded himself, let him cut, in an upward direction, a piece from the branch of a fruit-tree, and apply it to the recent wound, so that the blood may adhere to it; and then lay it in some part of the house where it is quite dark, when the bleeding will cease; or when a limb has been amputated, the charmer takes a twig from a broom and presses the wound together with it, wraps it in the bloody linen, and lays it in a dry place, saying:

"The wounds of our Lord Christ,  
They are not bound;  
But these wounds, they are bound,  
In the name," &c.

(North Germany) Thorpe, *Nor. Myth.*, iii. 162.

TO HEAL HER WOUNDS by dressing of the weapon.—*Witch of Edmonton* (Rowley, Ford and Dekker), iii. 3.

OTHER CHARMS. LEAN'S COLLECTANEA.

This treatment is exactly suited to simple incised wounds, and the rationale of it is that they are best left alone when the edges have been brought together, and the attention is beneficially directed elsewhere.

If you cut yourself, ANOINT THE KNIFE WITH OIL, put it aside, and don't touch it for some days, and you will be cured.—Dutch.

This is practised by Cornish fishermen when wounded by a hook.—N.

The notion that no wound will fester as long as the instrument, by which it was inflicted, is kept bright and clean still prevails extensively among them.—Wilkie Collins, *Rambles Beyond Railways* (Cornwall) 1851.

She drew the splinter from the wound . . .  
No longer by his couch she stood ;  
But she hath ta'en the broken lance,  
And wash'd it from the clotted gore,  
And salv'd the splinter o'er and o'er.  
William of Deloraine in trance,  
Whene'er she turn'd it round and round,  
Twisted, as if she gall'd his wound. . . .  
Full long she toil'd, for she did rue  
Mishap to friend so stout and true.

Scott, *Lay of the Last Minstrel*.

Our ancestors thought to staunch blood or heal a wound by applying a salve or sympathetic powder to the weapon which had inflicted the wound, or to a handkerchief stained with the blood. A practice alluded to in Scott's *Lay of the Last Minstrel*.—Whately.

*Ariel*. Anoint the sword which pierced him with this weapon-salve, and wrap it close from air, till I have time to visit him again.—Dryden's *Tempest*, v. 1.

Kissing the place to make it well is a charm that operates many a cure of children's hurts, some of them more than imaginary. Its power lies in the magic of kindness.

As little children love to play with fire,  
And will not leave till they themselves do burn ;  
So did I fondly dally with desire,  
Until love's flame grew hot : I could not turn,  
Nor well avoid, but sob and sigh and mourn,  
As children do, when as they feel the pain,  
Till tender mothers kiss them whole again.

Greene's *Tu Quoque*, 1614.

Tom Potts was but a serving-man,  
But yet he was a doctor good :  
He bound his kerchief on the wound ;  
With some kind words he staunch'd the blood.

If a horse gets a NAIL in his foot, it must be KEPT BRIGHT after it is taken out, or the horse will not recover from his lameness.—(Northampton) S.

See Forby, *Voc. of East Anglia*, ii. 414.

The bawds of Amsterdam believed (in 1687) that a HORSE-SHOE, which had either been found or stolen, placed on the chimney-hearth, would bring good luck to their houses. They also believed that HORSES' DUNG, dropped before the house and put fresh behind the door, would produce the same effect.—*Putanisme d'Amsterdam*, pp. 56, 57, 120.

The HOOFs of dead horses they accounted and held sacred [in Ireland].—Misson, *Travels*, p. 153.

A soldier in time of war found a horse-shoe and stuck it at his girdle. A little after comes a bullet, and hits just upon it. "Well," says he, "I see a little armour will serve if it be well-placed."—*Oxford Jests*, by W. H., 1684, No. 343.

That ornaments in the shape of a vesica have been popular in all countries as preservatives against dangers, and especially from evil spirits, can as little be questioned as the fact that they still retain some measure of their ancient popularity in England, where horse-shoes are nailed to walls as a safeguard against unknown perils, where a shoe is thrown by way of good-luck after newly-married couples, and where the villagers have not yet ceased to dance round the Maypole on the green.—Cox, *Mythology of the Aryan Nations*, ii. 127.

The horse-shoe . . . is said to owe its virtue chiefly to its shape. Any other object presenting two points or forks, even the spreading out of the two forefingers, is said to possess similar occult power, though not in so high a degree as the rowan wish-rod. In Spain and Italy forked pieces of coral are in high repute as witch-scarers. A crescent formed of two boars' tusks is frequently appended to the necks of mules as a charm.—Hn.

MOONWORT touched by horses' feet unshoes them. [See Brand, ed. Hazlitt, iii., p. 269.—ED.]

There is an herb, some say, whose virtue's such,  
If in the pasture, only with a touch,  
Unshoes the new-shod steed.

Wither, *Abuses Stript and Whipt*, Introd. 1613.

And horse that, feeding on the grassy hills,  
Tread upon moonwort with their hollow heels,  
Though lately shod, at night go barefoot home,  
Their master musing where their shoes become.  
Oh, Moonwort! tell us where thou hidd'st the smith,  
Hammers and pincers thou unsho'st them with?  
Alas! what lock or iron engine is 't  
That can thy subtle secret strength resist,  
Since the best farrier cannot set a shoe  
So sure but thou with speed canst it undo?—Du Bartas.

Honesty or Money-flower (*Lunaria*), whose broad, round, silvery silicles honestly display from their transparency whether any or what number of seeds are contained within them. Round as the full moon, they thence gave the Latin name

of the plant, which, as thus fancifully connected with the moon, was supposed to be an enchanting and bewitching herb. Its lilac flowers appear early in the summer.—L.; B. L. O.

Witches do wonders withall, who say that it will loose locks, and make them to fall from the feete of horses that graze where it doth growe.—Gerard, *Herbal*, p. 328.

## FASTING.

The Indians informed the Spaniards [at Veragua] that when they went in quest of gold they were obliged to practice vigorous fasting and continence. A superstitious notion with respect to gold appears to have been very prevalent among the natives. The Indians of Hispaniola observed the same privations when they sought for it, abstaining from food and from sexual intercourse.—W. Irving, *History of Columbus*, 1828, iii. 244.

## HORNS.

Moorcroft, when travelling in Ladakh (Tibet), noticed among the orchards several trees with rams' horns let into the bark, and so covered by it as to be at first indistinguishable. They were in general inserted in the angle formed between a branch and the stem. Upon inquiry, it was stated that the horns were thus engrafted as a propitiatory offering at the time of an eclipse, and that trees so honoured bore ever afterwards an unfailing crop of the choicest fruit.—Moorcroft and Trebeck, *Travels in Himalayan Provinces*, 1841, ii. 4 (Buckle, *C.P.L.*, 1604).

Burnes (*Bokhara*, ii. 205) mentions a curious practice of shoeing horses with the antlers of the mountain deer. They form the horn into a suitable shape, and fix it on the hoof with horn pins, never renewing it till fairly worn out. It is said that the custom is borrowed from the Kirgizes.

SPITTING FASTING-SALIVA is considered a sovereign remedy, and is freely used by nurses on newly-born children.

Nos si hæc, et illa credamus rite, fieri extranei interventu, aut si dormiens spectetur infans, a nutrice terna adspui: quamquam illos religione mutatur et Fascinus, imperatorum quoque, non solum infantium, custos, qui Deus inter sacra Romana a Vestalibus colitur et currus triumphantium sub his pendens defendit medicus invidiæ.—Pliny, *Nat. Hist.*, xxviii. 4.

On the eyes in the morning to cure ophthalmia.—*Ib.*

On a boil when it first appears (three times).—*Ib.*

On lichens and leprous spots.—*Ib.*

It is fasting spittle that must kill his tetter\*.—T. Adams, *Works*, 463, 1621. \* Lust.

Spitting is also used by boys as a form of asseveration, and is called "spitting their faith" or saul.—Bra.

For restoration of sight.—*Tobit*, xi. 2-13.

Making clay to cure the blind at the pool of Siloam.—*St. John*, ix. 6.

In combinations of the colliers in the North, for the purpose of raising their wages, they are said to spit upon a stone together by way of cementing their confederacy.—J.

*Corvino*. . . . . All his ingredients  
Are a sheep's gall, a wasted bitches marrow,  
Some few sod ear-wigs, pounded caterpillars,  
A little capon's grease, and fasting spittle.  
Ben Jonson, *Volpone*, ii. 6.

Other instances of spitting for a charm are:—

At perceiving an unwholesome\* smell, or to repel contagion.—P.

\* Or disagreeable.—Congreve, *Old Bachelor*, iv. 9.

At the sight of a white horse.—*N.*, I. vi. 193.

On a wound to prevent the scar remaining.—*Ib.*

At the sight of a person lame in right leg.—Pliny.

To express contempt.—Wycherly, *Plain Dealer*, ii. 1; B. and F., *Women Pl.*, iv. 1; Shak., *Merchant of Venice*, I. iii. 121; Middleton, *Fair Quarrel*; *Family of Love*, ii. 4; Henderson, *Biblical Researches in Russia*, p. 231.

In pot de chambre, after voiding urine.—Pliny; G.

On hansom or first-taken money.—G.

In the hand in boxing.—Pliny.

On the shell of the egg before boiling it.—*Tabarin Rencontres*, ii. 4.

Into the ear to remove an obstruction.—Pliny.

When passing a place where danger may be feared.—*Ib.*

Alius saliva post aurem digito relata sollicitudinem animi propitiat.—Pliny, *Nat. Hist.*, xxviii. 5.

I do think that I have heard something of this.—Ay.

On taking medicine (three times on the ground\*); conjuring the malady as often.—Pliny.

\* To the right.—Pliny, *Nat. Hist.*, xxiv. 112.

Into the shoe of the right foot before putting it on.—*Ib.*

On caterpillar, that it may not creep into your bed at night.—(Irish) *N.*, iv. 12.

On reptiles, frogs, snakes and beetles. It is supposed to make them burst asunder.—Pliny.

To recover a limb that has fallen asleep.—Hunt; Pliny.

On hairs brought away by the comb before throwing them out.—Del Rio, *Dis. Mag.*, VII., ii. 1.

In one of the remotest Scottish isles spitting into the grave forms part of the funeral ceremony.—D.; Buchan, *Descr. of Isle of St. Kilda*.

The wild Irish, when they bless your horse, they spit upon him.—Ay.



*The Spell.*

Holy water, come and bring;  
 Cast in salt for seasoning:  
 Set the brush for sprinkling:  
 Sacred spittle bring ye hither;  
 Meal and it now mix together,  
 And a little oil to either:  
 Give the tapers here their light,  
 Ring the Saints'-bell to affright  
 Far from hence the evil sprite.

R. Herrick, [*Hesp.*, 771.—ED.]

The *modus operandi* of spitting to avert an omen is "to go where the spit goes," *i.e.* to eject spittle as far from the operator as possible, and for him to take his stand for the second ejection upon the spot where the first emission fell, and so for the third.—*N.*

Ὡς μὴ βασκανθῶ δέ, τρίς εἰς ἐμὸν ἔπτυσσα κόλπον.—Theocritus, *Id.*, vi. 39.

The use of spittle in baptism by the Church of Rome is doubtless derived from the ancient custom of the nurses lustrating the children by spittle, one of the ceremonies of the *Dies Nominalis*.—Seward, *Conformity between Popery and Paganism*, p. 54.

See Persius, *Sat.*, II., 30.

[. . . frontemque atque uda labella  
 Infami\* digito et lustralibus ante salivis  
 Expiat.

\* = Medio: chosen as having more power against fascination.  
 See Conington's note.—ED.]

James I.'s mother forbid its use at his baptism, saying "that she would not have a pockie priest to spet in her child's mouth."—*Works of King James*, p. 301. 1616.

Spitting for *defiance*.—Middleton, *Fair Quarrel*.

Philarchus, I defy thee, and in scorn  
 Spit in thy bosom.—*Histrio-mastix*, v. 1610.

[gold] For which\* the sailors scorn tempestuous winds,  
 And spit defiance in the sea.—B. & F., *Sea Voyage*, iii. 1.  
 \* Rewards.

But folys that to wysdom will not encline  
 Spytteth for despyte on him the which is wyse.

Barclay, *School of Folly*, ii. 181, repr.

After saying the following charm, the boy who pledges his face spits over his head three times to make the oath binding:

"Chaps ye, chaps ye,  
 Double, double, daps ye;  
 Fire aboon, fire below,  
 Fire on every side o' ye."—*Na.*

See Shak., *King John*, ii. 1, 211; *Richard II.*, i. 1, 60 & 194.

Two Highlanders, to make a binding bargain, wet each of them the ball of his thumb with his mouth, and then press their

wet thumb balls together.—Capt. Burt's *Letters from Scotland*, 1723.

*For augury.* When playing at games of chance, before the player ventures his guess, he spits on the back of his hand, and, striking the spittle with his mid-finger, watches the direction in which the superfluous spittle flies—from, or to him, to right or left, and therefrom, by a rule of his own, he determines what shall be his guess.—(Scotland) Na.

Batardus needs would know his horoscope,  
To see if he were born to 'scape the rope.  
The Magus said, "Ere thou thine answer have,  
I must the name of both thy parents grave."  
That said, Batardus could not speak, but spit,  
For on his father's name he could not hit;  
And out of doors at last he slipp'd with shame  
To ask his mother for his father's name.

*Musarum Deliciæ*, ii.

*Fasting spittle.* Sert d'antedote aux piqueurs de guespes et frelons ou attouchement des crapauds, scorpions, araignes, &c., et mesme tue les serpents, et guerit la gratella, les darters ou feuyolage et oste la demangeaison.—Dupleix.

La salive de l'homme en jeun occit l'escorpion.—Rob. Du Triez, *Des espritz malins*, p. 28. 1563.

*As a sign of defeat.* Children, when they "give up" a puzzle or riddle, spit and gie o'er, and then are entitled to hear the answer.—Na.

*As a challenge.* When two boys quarrelled, and one wet the other boy's buttons with his spittle, this was a challenge to fight, or to be dubbed a coward.—*Ib.*

#### WAXEN IMAGES.

*Hecate.* His picture made in wax, and gently molten  
By a blue fire, kindled with dead men's eyes,  
Will waste him by degrees.

*Duchess.* In what time prythee?

*Hecate.* Perhaps in a moon's progress.

*Duchess.* What! a month!

Out upon pictures if they be so tedious;  
Give me things with some life.

Middleton, *The Witch*, v.

*Duchess (at sight of her dead husband's hand):*

It wastes me more  
Than wer't my picture fashion'd out of wax,  
Stuck with a magical needle, and then buried  
In some foul dunghill.

Webster, *Duchess of Malfi*, iv. 1.

See T. Heiwood, *Hierarchy of Angels*.

The sly Inchanter, when to work his will  
And secret wrong on some forespoken wight,  
Frames waxe in form to represent aright

The poor unwitting wretch he means to kill,  
And pricks the image fram'd by magic's skill,  
Whereby to vex the party day and night.

S. Daniel, Sonnet 10, annexed to *Astrophel and Stella*.

Pictures oft she makes  
Of folk she hates, and gaur expire,  
Wi' slow and racking pain before the fire,  
Stuck fu' o' preens the devilish picture melt,  
The pain by folk they represent is felt.

A. Ramsay, *Gentle Shepherd*.

*Hecate.* Is the heart of wax stuck full of magic needles?

*Stadlin.* 'Tis done, Hecat.

*Hecate.* And is the farmer's picture and his wife's  
Laid down to the fire yet?

*Stadlin.* They are a-roasting both too.

*Hecate.* Good. Then their marrows are a-melting subtilly,  
And three months' sickness sucks up life in 'em.

Middleton, *The Witch*, i. 2.

Mould 'em as witches do their clay,  
When they make pictures to destroy.

Butler, *Hudibras*, II. ii.

Witches which some murther do intend,  
Do make a picture and do shoot at it;  
And in that part where they the picture hit,  
The party's self doth languish to his end.

H. Constable, *Diana*, II. Sonn. ii. 1594.

To some others at these times he teacheth how to make pictures  
of wax or claye, that by the wasting thereof the persons  
that they bear the name of may be continually melted, or  
dried away by constant sicknesses.—K. James, *Dæmonologie*,  
B ii., c 5.

They denied me often flour, barm and milk,  
Goose-grease and tar, when I ne'er hurt their churning,  
Their brew-locks, nor their batches, nor forespoke  
Any of their breedings. Now I'll be meet with 'em.

See, as to this use of wax figures, *Des Deutschen Mittelalters  
Volks glauben*, F. L. von Dobeneck, Berlin, ii. 20, 1815;  
Virg., *Æn.*, iv. 508; *Ecl.*, viii. 75; Hor., *Ep.*, xvii. 76;  
*Sat.*, I. viii. 30; Theocritus, ii. 28; Ovid, *Heroides*, vi. 91;  
Shirley, *The Traitor*, v. 2.

Sagave pœniceâ defixit nomina cerâ,  
Et medium tenuous in jecur egit acus.

Ovid, *Amorum.*, iii. 7.

#### HAND OF GLORY.

On the night of the 3rd inst. some Irish thieves attempted to  
commit a robbery on the estate of Mr. Napper, of Lough-  
screw, co. Meath. They entered the house armed with a  
dead man's hand with a lighted candle in it, believing in  
the superstitious notion that a candle, placed in a dead  
man's hand, will not be seen by any but those by whom it

is used; and also that if a candle in a dead hand be introduced into a house, it will prevent those who may be asleep from awakening. The inmates, however, were alarmed, and the robbers fled, leaving the hand behind them.—*Observer*, January 16th, 1831.

Something similar is recorded by Torquemada of the Mexican thieves. They carried with them the left hand and arm of a woman who had died in her first childbed. With this they first struck the ground before the house which they designed to rob, and the door twice, and the threshold twice; and the inhabitants, if asleep, were hindered from waking by this charm, and, if awake, stupified and deprived of speech and motion while the fatal arm was in the house (xiv. ch. 22.).—Southey, n. to Thalaba, book ix.

Ye wise, ye learn'd, who grope your blindway on  
By the dim twinkling light of ages gone,  
Like superstitious thieves, who think the light  
From dead men's marrow guides them best at night.

T. Moore, *Lallah Rookh*. [*The Veiled Prophet*.]

A kind of lantern formerly used by robbers, the candle for which was made of the fat of a dead malefactor. This, however, was rather a Western than an Eastern superstition.

This corresponds with the Continental practice given by Grose from *Les Secrets du Petit Albert*, Lion, 12mo, 1751, p. 110.

#### NAVEL-STRING.

Les rattes lui ont mangé le nombril. On mettait de côté le cordon ombilical des enfants; c'était un talisman qui devait plus tard leur porter bonheur. On attachait à leur habit, quand ils allaient à l'école, cet organe desséché et on assure qu'il leur ouvrait merveilleusement l'esprit. Quand on dit de quelqu'un qu'il n'a pas son nombril dans sa poche, cela veut dire tout simplement qu'il est un âne.—Perron, *Proverbes de la Franche-Comté*, p. 133. 1876.

#### SEAL.

Before the battle against the Philippians a certain souldier thought in his sleep that Julius Cæsar bade him tell Octavius he should fight the luckier if he carried something about him that Julius had worn while he was head governor. Octavius, understanding this, got the ring wherewith he used to seal letters: and the same he wore, and overcame his enemies.—Melbancke, *Philotimus*, Cc.

Our modern Cæsar (Napoleon le Petit) had a similar belief, and by his will bequeathed the seal which he wore on his watch-chain to his son, to be always worn by him as a talisman. If he had it in South Africa, it served him in little stead: "Quant à mon fils, qu'il garde comme talisman le cachet que je portais à ma montre et qui vient de ma

OTHER CHARMS. LEAN'S COLLECTANEA.

mère; qu'il conserve avec soin tout ce que me vient de l'Empereur, non oncle, et qu'il soit persuadé que mon cœur et mon âme rest avec lui."—Will of Napoleon the Third, dated 24th April, 1865, as set forth in his *Life* by B. Jerrold, iv. 579.

FETISH.

But the most surprising superstition of the Ashantees is their confidence in the fetishes or saphies they purchase so extravagantly from the Moors, believing firmly that they make them invulnerable and invincible in war, paralyse the hand of the enemy, shiver their weapons, divert the course of balls, render both sexes prolific, and avert all evils but sickness (which they can only assuage) and natural death.—Bowdich, *Mission to Ashantee*, p. 271.

Après les idoles viennent les charmes et les talismans ou grigres. Grigri comme fetiche est un terme d'origine Européenne, et monda est le nom qui leur est appliqué par les naturels. Ces mondas inspirent une foi aveugle. Pas un negre dans tout le pays, qui n'ait sur sa personne une ou plusieurs de ces amulettes, ce sont les docteurs qui les préparent, et il leur en revient beaucoup d'honneur et de profit, ce qui ne les empêche pas d'avoir la plus grande foi dans ces objets fabriqués par eux. On porte d'ordinaire ces mondas autour du cou ou de la taille. Ce sont des morceaux de peau d'animaux rares, des serres d'oiseaux de proie, des dents de crocodile ou de léopard, des lambeaux de chaire ou de cervelle d'animaux desséchés, des plumes d'oiseaux curieux, des cendres de certaines espèces de bois, des os de serpents, &c. Chaque grigri a une vertu spéciale. L'un vous preserve de la maladie, un autre raffermi le cœur du chasseur ou du guerrier; celui-ci guerit de la stérilité, celui-là fait abonder le lait dans le sein de la mère. Une peau de léopard enchanté pendue à la ceinture d'un guerrier le rend invulnerable à la lance; s'il porte une chaîne de fer autour du cou, il est à l'épreuve de la balle. Le charme vient-il à faire défaut? La foi du croyant n'en est pas ébranlée.—Du Chaillu, *Afrique Equatoriale*.

See many curious proofs of the present usage of the Church of Rome to recommend the wearing of medals and other amulets, blessed by the Church, as charms in Paul Parfait's *L'Arsenal de la Devotion*, Paris [1876], 12°, pp. 232, , and their marvellous efficacy when worn by students at their *Examinations*, pp. 6, 148, 220, 315.

D'où vient qu'une pièce de fer ou de verre mise au feu de charbon empesche d'entester?—Bailly, *Quest. Nat. et Cur.*, 214.

D'enlourdir la teste.—Jo., [*Cab.*] 41.

En Bretagne on a l'usage quand il tonne, de mettre un morceau de fer dans le nid des poules qui couvent comme preservatif du tonnerre.—Cambry, *V. dans le Finistère*, ii. 16.

## GARLIC.

Plurimi etiam infra cubilium stramenta, graminis aliquid et ramulos lauri nec minus allii capita cum clavis ferreis subjiciunt, quæ cuncta remedia creduntur esse adversus tonitrua quibus vitiantur ova, pullique semiformes interimuntur.—Columella, *De Re Rusticâ*, viii. c. 5.

See Pliny, *N. H.*, xx. 40.

These ramsous branches are  
Which, stuck in entries or about the bar  
That holds the door fast, kill all enchantments' charms.  
B. and F., *Faithful Shepherdess*, ii. 1.

Putting a cold iron bar upon barrels prevents the beer being soured by thunder.—(Herefordshire)\* Ay.

\* Kent and Herefordshire.—Kennett.

Steel is laid in Germany.—Kennett.

Celerius enim in hæc penetrat aeris auræque intemperies, ac violentius in dolia cadosque vinarios decumbit. Quocirca ego istos præmunire soleo antequam tempestas ingruat super posita vasis ferri lamina cum sale aut silicibus.—Levinus Lemnius, *De Mirac. Occult. Nat.*, ii. 48.

Il y en a pareillement, qui se volant prévaloir contre leurs ennemis plantent un clou dans un arbre.—C. P.

See Boguet, *Discours des Sorciers*, ch. lx.

Lorsqu'un cheval s'enfonce un clou dans le pied, il faut aussitôt ficher ce clou dans un chêne, parcequ'alors il ne viendra pas de mal au pied de cheval.—(Normandy) D. C.

## AGAINST THUNDER AND LIGHTNING, Sealskin.

Leigh, *Lives of the Cæsars* (Augustus), p. 40, who quotes Pliny as ascribing this virtue to the sea-calf.

[As Holland in his translation of Suetonius, *The History of Twelve Cæsars*, Aug. c. 90, puts it: "Thunder and Lightning hee was much affraide of: in so much as alwaies and in every place, hee carried about him for a preservative remedie a Seales skinne\*."—ED.]

\* ["Or of a sea-calle, wich as Plinie writeth checketh all lightnings."—ED.]

See Pliny, *N. H.*, ii. 56; Hopton, c. 27, "Concordance of Year"; Erasmus, *Adag.*, I. i. 79.

## AGAINST THUNDER AND LIGHTNING, LAUREL OR BAY-LEAVES.—(Kent) [See B. H., iii. 271.—ED.]

The white vine.—Columella, *De Re Rusticâ*, x.

Utque Jovis Magni prohiberet fulmina Tarchon,  
Sæpe suas sedes præcinxit vitibus albis.  
Hinc Amythaonius docuit quæ plurima Chiron,  
Nocturnas crucibus volucres suspendit, et altis  
Culminibus vetuit feralia carmina flere.

Columella, *De Re Rusticâ*, x. 346.

OTHER CHARMS. LEAN'S COLLECTANEA.

The style that banish'd Ovid and his book,  
And, spite of laurel, made him thunderstrook,  
Is banish'd from this scene by us.

*London Chanticleers* (Prologue); H., *O. P.*, xii.

Take thou my lightning, none but laurel there  
Shall 'scape thy blasting.—Ford, *The Sun's Darling*, ii. 1.

The lightning does not strike a house in which there is a thunderbolt, or fire burning on the hearth, or a bird has built its nest.—(N. German) Thorpe, *Nor. Myth.*, iii. 183. Nor a beech-tree.—(American). See *post*. Nor persons asleep.—Plutarch, *Quæstiones Convivales*, iv. 2.

Salt put into the wash-tub in washing linen. Also serves to scare off the evil spirits.—Mrs. Lubbock, *Norfolk Arch*.

A portion of the flesh of an animal which has died of distemper, if hung in the chimney, is a protection against similar afflictions.—H. W. The fig-tree.—Plutarch, *Quæst. Conv.*, iv. 2, v. 9. Skin of hyæna nailed by sailors on mast of ship.—*Ib*.

On fait en Normandie avec de couronnes d'armoise (*Artemisia*) des espèces d'amulettes—preserver de la foudre et des voleurs.—D. C.

The presence of a kingfisher was formerly thought a safeguard against thunder, and ensured the peace of families. The possession of its feathers gave courage to those who wore them, and ensured affection. To this day, it is said, the Tartars and some Eastern people carry a skin about them as amulet against every ill. The dead bird was thought, too, to have some magnetic power, and when held up by a string from the beak that its breast would invariably turn towards the North.—Dr. Bull, in *Trans. of Woolhope Naturalists' Club*, 1869, p. 39.

See Shak., *King Lear*, ii. 1, 46; Marlowe, *Jew of Malta*. But see *post*.

I see that wreath which doth the wearer arme  
'Gainst the quick stroakes of thunder, is no charme  
To keep off death's pale dart.

Bishop King, *Jonsonus Virbius*, 1638.

Whose candell burneth clear and bright, a wondrous force and might

Doth in these candells lie, which if at any time they light  
They sure beleve that neither storme or tempest dare abide,  
Nor thunder in the skies be heard, nor any devils spide,  
Nor fearful sprites that walk by night, nor hurts of frost or hail.

B. Googe, *Transl. of Naogeorgus*, f. 4, "Candlemas."

*Cornelia*.

Reach the Bays,  
I'll tie a garland here about his head,  
'Twill keep my boy from lightning.

Webster, *White Devil*, 1612.

He which weareth the bay-leafe is privileged from the prejudice of thunder.—Greene's *Penelope's Web*, E. 4. 1601.

And to preserve them from the hurt of thunder, which many time marreth the eggs, you must lay about them the leaves or branches of a bay-tree, or else some bents or grass.—Fitzherbert, *Book of Husbandry*, IV. viii. 1590.

Mis sous la lit preserve contre la foudre.—C., *A. B.*

Yet we drown this voice, as Italians do thunder, by drums, bells, canons.—T. Adams, *Works*, p. 722. 1620.

July. Now Thunder is apt to turn Drink by the violent Motion and unnatural Fermentation it gives to it, by which the spirituous parts of the liquor are dissipated and depressed; to prevent which, lay some very heavy Weight upon your Barrel to render it immoveable by any Shock of Thunder, and it will keep it from turning.—*Agreeable Companion*, 1742, p. 42.

[The beating of a Drum and Bell-ringing are said to have the same effect.]

Besides, they Candles up do light, of virtue like in all,  
And Willow-branches hallow, that they Palmes do use to call.  
This done, they verily believe the tempest nor the storm  
Can neither hurt themselves, nor yet their cattle nor their corn.

B. Googe, *Popish Kingdom*, B. iii., p. 42. 1570.

Beware of an oak,  
It draws the stroke;  
Avoid an ash,  
It courts the flash;  
Creep under the thorn,  
It can save you from harm.

(W. Sussex) *F. L. R.*, i.

**PRESERVATIVES AGAINST FIRE.**—(W. Sussex) *F. L. R.*, i.

The slough of an adder hung up on the rafters, or over the chimney-piece. I have seen this in the Backwoods, U.S., in 1857.

A bead or collection of sloughs is a talisman.—(Cornwall) Cromeke, *Remains of Nithsdale Song*, iv. p. 111.

Deprecatio illa ex Ascanio nota fuit si in pariete scribetur, "Arse Verse."—Ay. In the Old Tuscan, "Averte ignem."—Festus (Dalecamp).

Etiam parietes incendiorum deprecationibus conscribuntur.—Pliny, *N. H.*, xxviii. 4.

On croit que les cigognes préservent des incendies les maisons où elles se retirent.—C. P.

**Lady's trees**, *i.e.* dried sprays of seaweed, set as chimney ornaments. *N.*, i. 3.

**ST. BRIDGET'S CROSS.**

A small cross (resembling the Maltese), made of wheaten or oaten straw, is made yearly on February 2nd, and stuck somewhere in the roof, particularly in the angles and over the doors.—(Ireland) Wilde.



OTHER CHARMS. LEAN'S COLLECTANEA.

St. Bridget's cross, hung over door,  
Which did the house from fire secure.

*Hesperis Neso-graphia*, 1791.

The half-burnt Yule log kept in the cellar insures for the year, and brings good luck to the house.—(Northamptonshire) S.

In Cairo an aloe plant is suspended over the door of a new house or over a new door to ensure long life and prosperity.  
—Lane, *Modern Egyptians*, xi.

The house-leek (*sempervivum tectorum*) planted on the cottage-roof.—D. C.; Sir Thomas Browne, *Quincunx*; C., *A. B.* (against thunder).

Quand elle est en fleurs, on en forme des bouquets qu'on dispose en croix sur les portes et particulièrement sur celles des étables.—D. C.

Nella Epifania si ricevono le palme dalla Chiesa, e si fanno delle croci da porre nei campi per il cattivo tempo.—Mich. Plac., p. 111.

In Como era l'uso forse vivo ancora che il vescovo inviassero la magnifica palma che gli viene offerta per la settimana santa alla prima, sposa nobile che s'impalmasse dopo la domenica delle Palme.—D. G.

To hang an egg laid on Ascension Day in the roof of the house preserveth the same from all hurts.—Scot's *Discoverie of Witchcraft*, 1584.

Sacramental money and consecrated bread.—N.

AGAINST PESTILENCE.

A remnant of the people still believe in the efficacy of fire as a preservative, and sew up a piece of charmed turf in their dress for that purpose.—(Irish) Wilde.

In the visitation of the cholera in 1866, large fires of pitch were kept burning in the streets of towns in the West of England.

*Rose*. I pray burn some pitch i' th' parlour; 'tis good against ill-airs.—Rowley, *Match at Midnight*, v.

*Cf.* B. Jonson, *Alchemist*, v. 1.

MICE.

Suspending a live mouse by the tail before the fire, and roasting it, expels mice from the house.

Against STORMS AT SEA.

Agnus Deis, some believe, have the virtue of appeasing tempests at sea.—Ay.

Pendant que l'Empereur Charles V. assiégeait la ville d'Alger l'an 1541, il s'éleva une si horrible tempête sur la mer que l'armée fut sur le point de périr. Dom Pierre Valez, Comte d'Ognate, avait une cierge benit de la confrérie du Rosaire, qu'il fit allumer en l'honneur de Marie, et aussitôt la tempête cessait. Ce prodige fut suivi d'un autre. Le feu brûla la cire sans toucher à l'image de la très sainte

Vierge, qui s'y trouvait représentée et le cierge dura fort longtemps.—Huguet, *La Devotion à Marie en Exemples*, Paris, 1868, ii. 430.

A dead wren is taken out as a charm by the Manx fishermen, and they always kill those they meet with as hostile sea-spirits.—Swainson, *W. F. L.*; Mactaggart, *Gall. Ency.*

To prevent kites stealing chickens. Hang up in the house the shells in which they were hatched.—B. Fastened to the tops of their huts with a thread tinged with saffron.—(Irish) Misson, 1719. The last egg the hen lays is carefully preserved, its possession being supposed to operate as a charm upon the well-doing of the poultry.—(Northamptonshire) S.

En plaçant des fleurs de vigne dans l'auge où boivent les poules, on empêche que plus tard ces poules n'aillent manger le raisin.—D. C.

To make the gosling leave the shell at hatching time, the farmer's wife burns an old shoe by way of a charm.—Brockett.

#### BRASS.

En Normandie les laitières se servent d'une vase d'airain pour traire les vaches lorsqu'elles arrivent d'une foire; ce métal les preserve, disent-elles des sortilèges, et a la propriété d'obtenir une plus grande quantité de lait.—D. C.

Brass figures freely on our milkmen's metal pails. One would suppose it would affect the milk disagreeably.

Remedium contra tonitus clavus ferreus sub stramine ovorum positus aut terra ex aratro.—Pliny, *N. H.*, x. 75.

See Columella, *De Re Rusticâ*.

#### MILK.

A Fresse près du Thillot on augure qu'il arrivera un malheur dans une maison quand le lait qu'on y a mis sur le feu n'entre pas promptement en ébullition après une forte chaleur.—D. C.

Les personnes qui vendent du lait ont soin de mettre quelques gouttes d'eau avec celui qu'elles viennent de tirer des vaches, non pour augmenter la quantité mais par une espèce de superstition dont on n'a pas voulu me donner l'explication.—Richard, *Trad. Lorrains*. [Et un peu de sel et de poivre.—D. C.]

Amongst their superstitions touching milk, the Russians believe that it is particularly efficacious in extinguishing fires.—Henderson, *Biblical Researches in Russia*, p. 34. 1826.

In Italy, a palm-branch, blessed on Palm Sunday by the Church, is used for this purpose, being fastened on the outer walls like an insurance plate.

The people all do come, and bowes of trees and palmes they beare,

Which things against y<sup>e</sup> tempest great y<sup>e</sup> parson conjures there.  
—*Naogeorgus*, trans. by Googe.

Against HAIL. See p. 149, *ante*. The Christmas Log also see *post*.

Espongono sotto li grondaj della casa alla circonstanza di temporali; credendo con ciò di dissipare le nubi.—Mich. Plac., p. 121.

In caso di grandine se ne mettono alcuni grani in sèno ad un fanciullo; il che si ritiene, abbia forza di farla cessare.—*Ib*.

Les branches de chêne protegent les champs contre le feu celeste, la grele, &c. Le chêne est toujours resté l'arbre favori de nos populations.—C., A. B.

Pour détourner la grele d'un champ, on n'a simplement qu'a presenter un miroir à la nuée.—De Gubernatis.

They be superstitious that put holiness in S. Agathe's Letters for Burning Houses.

Thorne-bushes for lightnings.—Bishop Pilkington, *Burnynge of Paule's Church in 1561*. 1563.

Dans les montagnes du Tarn on croit que la grele ne peut tomber sur une paroisse si le curé jette son chausson en air dans la direction de la nuée.—D. C.

JEUDI SAINT (in Passion Week).

C'est une vieille et bon coutume de manger des mets verts le Jeudi Saint (Witte donderdag) elle protege contre le feu celeste. Œuf pondu le Jeudi Saint et beni le saint jour de Paques garantit contre la foudre.—C., A. B.

Lorsque à S. Jean on decapite le coq rouge [qu'en segni de renonciation au culte païen on decapitait ou que l'on decapite encore en plusieurs endroits] on conserve la tête, car elle preserve contre le foudre.—*Ib*.

L'herbe de St. Jean cueillie à midi garantit contre le feu celeste ou les éclairs.—*Ib*.

Dans quelques provinces on fait usage de *grains bénits* pour apaiser les tempêtes, se garantir du tonnerre et eteindre les incendies. On attribue a ces mêmes grains la propriété de guerir la peste, la fièvre et d'autres maladies.—D. C.

*The Ceremonies for Candlemas Day.*

Kindle the Christmas brand, and then  
Till sunset let it burn;  
Which quench'd, then lay it up again  
Till Christmas next return.

Part must be kept wherewith to teend  
The Christmas log next year,  
And where 'tis safely kept, the fiend  
Can do no mischief there.

Herrick, [*Hesp.*, 895.—ED.]

Siccome procurano di conservare qualche avanzo dello zocco posto sul fuoco la vigilia del S<sup>mo</sup> Natale; così se ne hanno, l'espongono sotto li grondaj della casa alla circonstanza di temporali; credendo con ciò di dissipare le nubi.—Mich. Plac., p. 121.

## HAWTHORN.

Then was our Lord yled into a gardyn, and there the Jewes scorned Hym and maden Him a crown of the branches of the Albiespyne, that is, Whitethorn that grew in the same gardyn, and setten yt upon His heved. And therefore hath the Whitethorn many virtues. For he that beareth a branch on hym thereof, no thundre, ne no maner of tempest may dere him, ne in the house that is ynne may non evil ghost enter.—Sir John Mandeville.

Laurel, hawthorn, and sealskin are held preservatives against thunder.—Brathwait, *Whimsies*, "A Xantippean." 1631.

## AGNUS DEI.

L'Eglise qui est un lieu de réunion pour tous les fidèles peut avoir aussi ses agnus on en a trouvé dans les clochers où ils avaient pour mission d'éloigner la foudre. . . . Ces agnus, ainsi conservés dans le lieu saint préservent l'édifice matériel et les fideles qui s'y rassemblent.—*De la Dévotion aux Agnus Dei*, par le Chanoine de Montault, Paris.

See further extracts on its other virtues, Parfait, *L'Arsenal de la Dévotion*.

A double ear of corn put over the looking-glass.—(Scotland) Na.

When the Esthonians hear thunder for the first time in the year, they strike their heads thrice with a stone, as a charm against evil effects.

Methinks I see the creeping snail, her husband, bless him, as if there were lightning when he comes in her presence.—Brathwait, *Whimsies*, "A Xantippean." 1631.

OIL. The tavern was full of all sorts of people, some bringing water (as the contrary to fire), others oil (good to quench lightning), &c.—Lodge, *Wit's Misery*, p. 80.

If Favour comes by Suff'ring, not by force,  
And wild-fire quenched be with milk or mire;

If yielding wool resists the bullet's course,  
And gentle oil\* doth quench lime set on fire.

J. Davies of Hereford, *Wit's Pilgr.*, Sonnet I., 56.

\* And see his *Muses' Sacrifice*, p. 52, Grosart's repr.

## TO EXTINGUISH FIRES.

The medal of St. Joseph thrown into the flames.—*Soirées des Serviteurs de St. Joseph*, par le Rev. Pere Huguet, Paris, 1870, pp. 12, 310.

See extracts, Parfait, p. 150.

Vinegar best quencheth fire.—Hy. Buttes, *Dyet's Dry Dinner*, Pr. 1599.

## SEDUM.

It is a common opinion that where it groweth on the tiles, that house shall not perish nor be hurt by the thunder, and hereupon they call it "herba Jovis."—Withals, 1608.

The old writers do call it "Jovis barba" (Jupiter's beard), and hold an opinion superstitiously that in what house so ever it groweth no lightning or tempest can take place to do any harm there.—Bullein, *Bulwark of Defence*, 1672, f. 35.

See *Le Diable et ses Cornes*, par un Fribourgeois de belle humeur.

## WELLS.

In several parts of the country (Brittany) there are fountains into which, if a child's shirt or shift be thrown, and it sinks, then the child will die within the year; if it should swim, it is then put wet on the child, and is a charm against all kinds of diseases. The waters of other fountains poured upon the ground by those who have friends at sea will procure a favourable wind for them during four-and-twenty hours. Another mode of procuring a favourable wind is to sweep up the dust from a church immediately after mass, and blow it towards the side on which the friends are expected to return.—(1810) Miss Plumptre's *Three Years in France*, iii. 177.

They THROW PINS or small pieces of money into certain wells or springs for good luck; in others the women will dip their girdles to facilitate their delivery; and in others dip their children to render them inaccessible to pain. . . . In the district of Quimperlé there is a fountain called Krignac, to drink three nights successively of which at midnight is an infallible cure for an intermittent fever; or, if it should not succeed, it is a sure sign that the patient's time is come, and he has nothing to do but quietly to wait the stroke of death.—*Ib.*, p. 179.

See this subject largely treated of in Roberts' *Cambrian Pop. Antiq.*, pp. 234—268. He mentions St. Thecla's, at Llandegla (Denbighshire), St. Elian's, at Llanellian (Denbighshire): St. Dwynwen's, in Anglesea; and St. Winifred's, at Holywell (Flintshire), as the wells in most repute in North Wales. The second is made use of by pin-dropping to work injuriously.—D. C., Art. "Fontaine."

This is still done (1876) at the well on the north-east face of St. Maughold's Head, Isle of Man, on the first Sunday after August 12th.

It is, perhaps, in some measure to the prevalence of [diseases of the eye] in former times that we owe the preservation of the numerous superstitions connected with springs of water; and the peasantry in many parts of our island still use them, not on account of the purity of the water, but with a belief in some peculiar attribute of the well itself.—

Wright, *Biog. Brit. Liter.* (Anglo-Saxon Period), pp. 97, &c.

WELLS, HANGING RAGS AT. Cases in Ireland: *N.*, V. vi. 185; Great Cotes, Ulceby, *Ib.*, 424; Holy Well Dale, Winterton, North Lincolnshire, *Ib.*, V. vii. 37.

[In Wales, see Rhys, *Celtic Folk-lore*, 327, &c., 1903.—Ed.]

Mungo Park found it in Africa, and looked on it as merely an indication to travellers that water was near.

It was believed that wells changed their position when any indignity was committed upon them, and that it was a very rash act to change in any way whatever a well by deepening it, or by building it, or by leading its waters to a different site.—Gregor, 2/6, 1877.

#### DROPPING BONE IN WELL.

Now keep your day, or I'll drap a bane in the wall.—J.

When the person who had given his right hand, as pledging himself for the fulfilment of his paction, failed to do so, he who was disappointed took a bone, and, having spit upon it, dropped the bone into the deepest draw-well in the neighbourhood, there to decay and rot. As this bone decayed, it was superstitiously believed that the hand pledged would in similar gradation shrink and decay, and ultimately drop off.

#### THROWING OUT WATER.

In Bulgaria it is held unlucky not to throw some water out of every bucket brought from the fountain, as some elementary spirit may be floating on the surface who would take up his abode in the house, or enter into the body of anyone who drank from the vessel.—St. Clair and Brophy, *Bulgaria*, p. 46.

Edward Alleyn, the actor, in a letter to "his sweet mouse" at the time of the plague in 1593, says "hoping in God, though the sicknes be round you, yet by His mercy itt may escape your house, which, by the grace of God, it shall, therefor use this corse: kepe your house fayre and clean, which I know you will, and every evening throwe water before your dore and in your baksyd, and have in your windowes good store of rue and herbe of grace."—Malone's *Shakespeare*, by Boswell, vol. xxi.

#### COINS IN FOUNDATION-STONE.

C'est une tres bonne pratique de placer une médaille de la Sainte Vierge ou de St. Joseph dans les fondations des édifices. Plusieurs bons Chretiens ont même soin d'en mettre aux portes de leurs maisons.—Huguet, *Vertu Miraculeuse de la Medaille de St. Joseph*, p. 23.

#### BURYING PUPPIES.

Bury three living puppies "brandise-wise" in the corner of a field, to rid it of weeds (coltsfoot).—[Morwenstow] *Trans. Devonsh. Assoc.*, ix. 90.

#### PIN-STICKING.

In repairing some old houses at Honiton Clyst, a pig's heart stuck all over with thorn-prickles was found secreted in the chimney. This is supposed to have been done to pierce the heart of some ill-wisher by whom the dweller in the house had been bewitched.—*Western Times*, 28/4, 1877.

**CHARMS TO AVERT  
EVIL INFLUENCE. LEAN'S COLLECTANEA.**

Last week an old woman came into my place and requested to have a new bottle and a new cork. On their being handed to her she said, "This bottle has been washed out: I want a bottle that has had no water in it. The fact is," she proceeded to say, "I am witched. I shall take this bottle home, fill it with needles and pins, and cork it tightly down. These pins and needles will then stick into the heart of the person who has witched me, and who is bound to appear in my presence."—(Barnstaple) *North Devon Journal*, 10/8, 1876; *Trans. Devonsh. Assoc.*, ix. 97, and see x. 104.

**GLASS ROD.**

But the most curious of their general superstitions [in Devonshire] is that of the Glass Rod, which they set up in their houses and wipe clean every morning, under the idea that all diseases from malaria, as well as other contagious maladies, will gather about the rod innocuously. It is twisted in the form of a walking-stick, and is from four to eight feet long. They can seldom be persuaded to sell it, and if it gets broken they argue that misfortune will ere long befall someone in the cottage where it has been set up.—George Soane, *New Curiosities of Literature*, i. 206. 1847.

**EGG.** Quand une poule fait des œufs sans coque, on pend la peau de ses œufs à la crémaillère. On voit encore elfiez souvent de ces peaux pendues à la cheminée.—Perron, *Franche Comté*, p. 371.

As passat pes anels de bostro cramailhero  
Les poulets espelits dedins ta galignero?

Amilha, *Parf. Crest.*, p. 251.

(Passed through the links of the hearth-chain the newly-hatched chicks.)

**CHARMS TO AVERT EVIL INFLUENCE.**

Flectere si nequeo Superos, Acheronta movebo.—Virgil, *Æn.*, vii. 312.

Miscueruntque herbas et non innoxia verba.—Virgil, *Georgics*, iii. 283.

And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes.—*Deut.*, vi. 8.

A proper new ballad, intituled *The Fairies' Farewell; or, God-a-Mercy Will*, to be sung or whistled to the tune of "The Meddow Brow," by the Learned; by the Unlearned to the tune of "Fortune":—

Farewell, rewards and Fairies,  
Good housewives now may say,  
For now foul sluts in dairies  
Do fare as well as they;

And tho' they sweep their hearths no less  
Than maids were wont to do,  
Yet who of late for cleanliness  
Finds sixpence in her shoe? \*

Lament, lament, old Abbeys,  
The Fairies' lost command;  
They did but change priests' babies,  
But some have chang'd your land:  
And all your children sprung from thence  
Are now grown Puritanes,  
Who live as changelings ever since,  
For love of your domains.

At morning and at evening both  
You merry were and glad,  
So little care of sleep or sloth  
These pretty ladies had;  
When Tom came home from labour,  
Or Cis to milking rose,  
Then merrily, merrily went their labour,  
And nimbly went their toes.

Witness, those rings and roundelays  
Of theirs which yet remain  
Were footed in Queen Mary's days  
On many a grassy plain;  
But since of late Elizabeth,  
And, later, James came in,  
They never danc'd on any heath  
As when the time hath been.

By which we note the Fairies  
Were of the old profession;  
Their songs were "Ave Maries,"  
Their dances were procession.  
But now, alas! they all are dead,  
Or gone beyond the seas,  
Or farther for religion fled,  
Or else they take their ease.

A tell-tale in their company  
They never could endure,  
And whoso kept not secretly  
Their mirth was punisht sure.  
It was a just and Christian deed  
To pinch such black and blue:  
Oh! how the commonwealth doth need  
Such justices as you.

Now they have left our quarters,  
A Registrar they have,  
Who looketh to their charters,—  
A man both wise and grave.

\* See Middleton, *More Dissemblers besides Women*, 1657, iv 1.



An hundred of their merry pranks,  
By one that I could name,  
Are kept in store, conn twenty thanks  
To William for the same.

I marvel who his cloak would turn  
When Puck had led him round,  
Or where those walking fires would burn  
Where Cureton would be found;  
How Broker would appear to be,  
For whom this age doth mourn,  
But that their spirits live in thee,  
In thee, Old William Chourne.

To William Chourne of Staffordshire  
Give laud and praises due,  
Who ev'ry meal can mend your cheer  
With tales both old and true:  
To William all give audience,  
And pray ye for his noddle,  
For all the Fairie's evidence  
Were lost if that were addle.

Bishop Richard Corbett, 1647.

One may still see every day an educated gentleman, after uncorking a bottle of wine, pour a little into a spare glass before helping himself, and he will tell you, and perhaps believe it, that he does this to get rid of any particles of cork which may lie on the surface of the liquor. In Italy you may see a similar practice. The waiter, when broaching a flask of wine, casts out with a jerk the oil on the top which has served instead of a cork, and with it some of the wine.—*Cf.* the libations of the antients, 2 *Samuel*, xxiii. 15, 16 (*Iliad*, xvi. 233), and the modern christening of a ship with a bottle of wine. See note *ante*, p. 5.

? whether the objection to the outside piece of a joint is from this.

It is a frequent custom with the Betsimisarakas before they drink spirits to pour a little on the ground to propitiate the Angatia that he may not injure them.—Ellis, *Madagascar*, i. 422.

Bowdich (*Mission to Ashantee*, 1819, p. 414, *see* 260, 286) says: "All the worshippers of the fetish pour forth a little of anything before drinking, and also set apart some of their victuals before they eat."

See Mrs. Atkinson, *Recollections of Tartar Steppes*, 247.

The custom of Irish people, always to leave portions of food on their plates at meals, may be something more than a slatternly wastefulness. See instances of the universality of this.—Tylor's *Primitive Culture*, ii. 368; Grimm, *Deutsche Mythologie*, 961.

The inhabitants of Java believe that women are frequently delivered of crocodiles, and such families constantly put victuals into the river for their amphibious relation.—Cook, *Voyages*, ii. 329–332. 1821.

In the Indus the sight of a crocodile below the Hydrabad is an evil omen which would never be forgotten.—Burnes, *Bokhara*, iii. 53.

The left seat at the gateway of the entrance to the churchyard at Yarmouth is called "The Devil's Seat," and is supposed to render any one who sits upon it particularly liable to misfortunes ever afterwards.—Hone, *Year Book*.

## CLOVEN FOOT.

*Servant.* Call you, my lord?

*Hippolito.* Thou slave, thou hast let in the devil!

*Ser.* Lord bless us, where? he's not cloven, my lord, that I can see; besides, the devil goes more like a gentleman than a page.

Dekker, *Honest Whore*, iv. 1.

See Middleton, *Family of Love*, iii. 6; Bro., *Vulg. Err.*

*Fitzdottrel.* Service? 'fore hell, my heart was at my mouth, Till I had view'd his shoes well: for those roses Were big enough to hide a cloven foot.

B. Jonson, *Devil is an Ass*, i. 3.

*Pug.* A true devil, sir.

*Fitz.* Nay, now you lie

Under your favour, friend; for I'll not quarrel.

I look'd o' your feet afore; you cannot cozen me,

Your shoe's not cloven, sir, you are whole hoof'd.

*Pug.* Sir, that's a popular error, deceives many; But I am that, I tell you.—*Ib.*

When any person in the family is taken ill (among the Armenians at Mozdok, near Georghievesk), the Bible and every kind of religious book is removed out of the house in order to propitiate the evil spirit.—Henderson, *Biblical Researches in Russia*, p. 457.

*Toby.* Let's call the butler up, for he speaks Latin, And that will daunt the devil.

B. and F., *Night Walker*, ii. 1.

CROSS. See p. 55, *ante*.

Les croix que les sorcières portent au cou et à leur chapelets et celles qui se trouvent aux lieux où se fait le sabbat, ne sont jamais entières comme on le voit par celles que l'on decouvre dans les cimitières infestés de sorciers et dans les lieux où les sabbats se tiennent. La raison en est disent les démons, que le diable ne peut approcher d'une croix intacte.—C. P.

The Pentalpha (Pentaculum Salomonis) was formerly used (before the ✚) at the beginning of letters or books for good-luck's sake, and the figure was considered a Fuga

Demonum.—Aubrey, *Remains*, 129 r<sup>o</sup>. And by the Jews on their childbed linen.—Ay.

See *N. and Q.*, V. vii. 5, as to its use as a slang word for the fist, or bunch of fives, in *Damon and Pythias* [*A.B.D.*], i. 87.

When it was delineated on the body of a man it was supposed to touch and point out the five wounds of Christ.—K.

#### THE DEVIL.

Take the heart and liver of the fish and make a smoke, and the devil shall smell it and flee away.—*Tobit*, vi.

“Turn your cloaks,”

Quoth he, “for Puck is busy in these oaks.

If ever ye at Bosworth will be found,

Then turn your cloaks, for this is Fairy-ground.”

Bishop Richard Corbet, *Iter Boreale*, 1625.

Harold is said to have turned his coat of mail wrong-side first at the Battle of Hastings, with what result is well known.

Turn some article of dress inside out to overcome him.—*N.*

The same victory will be obtained over the pixies thus, when they make you lose your way.—(Devon) *N.*, iii. 1.

The devil himself, with his seven hoofs, ten horns, saucer eyes, and long tail.—*Times*, May 25th, 1841. See P. Lodge, *Wit's Miserie*, Epistle to Reader, 1596.

According to the superstition of the West countries, if you meet the devil, you may either cut him in half with a straw, or force him to disappear by spitting over his horns.—Coleridge, *Essay on his own Times*, iii. 167.

At certain places the devil is supposed to exert a stronger influence than at others, and this is most perceptible in narrow and difficult ways. A village stile is a favourite resort of the adversary, and when under such circumstances an unfortunate wight attempts the surmounting, he finds his efforts fruitless till he has turned some article of clothing inside out. So strongly is this superstition implanted, that I have heard of women deliberately turning their gowns before crossing the stile.—(Shropshire) *N.*

In Bulgaria, flour when brought from the mill (particularly if kept by a Turk), has to be fumigated with incense, in order to prevent the devil entering into it.—St. Clair and Brophy, p. 46.

*Stipes* (to *Anteros*, whom he left in a shepherd's disguise and finds on returning in a courtier's dress). Well, I will venture to speak whate'er come on't; but stay, I'll first say o'er the charm my mother learn'd me:—

Beest thou devil gentle, or beest thou devil curst,

In the name of St. Swithin, do thy worst.

Hausted, *Rival Friends*, v. 4.

*Fülcher.* The devil's in our destiny,  
I cannot get a pluck.  
*Nim.* No; surely if the devil were in't  
We should have better luck.  
"The Cheaters Cheated," i. in Thos. Jordan's  
*Royal Arbour of Loyal Poesie.* 1664.

## CHEATING THE DEVIL.

*Lipsalve.* With that she protested that a bawd was an instrument of the devil, and as she had proved that bellows-makers were of God's trade, so bawds were of the devil's trade; for (and thereupon she blew her nose) the devil and bawds did both live by the sins of the people.—Middleton, *Family of Love*, iv. 1. See Nares, *Exsufflicate*. In the ritual of Baptism, "exsufflare diabolum." Brand, iii. 74, 317. See instances of other offerings, p. 127, *et seq. ante*.

Crooked ridges in ploughing prevent devil following crop with his eye.—*N.*, II. iv. 487.

Tylor (*Prim. Cult.*, ii. 370, 2nd ed., ii. 408) says that the principle of cheating the devil was in vogue even when the custom described below was in vogue, and the piece of land allotted was but a worthless scrap.—Pennant, *Tour in Scotland*, iii. 49; Hunt, 1 *Ser.*, 237.

Andrews tells us (*Hist. of Great Britain*, 4, p. 502 n.) on the authority of Arnot (*Hist. of Edinburgh*, p. 80) that "in 1594 the Elders of the Scottish Church exerted their utmost influence to abolish an irrational custom among the husbandmen, which, with some reason, gave great offence. The farmers were apt to leave a portion of their land untilled and uncropt year after year. This spot was supposed to be dedicated to Satan, and was styled 'the Good Man's Croft\*'; viz., the Landlord's Acre. It seems probable that some Pagan ceremony had given rise to so strange a superstition, perhaps as a peace-offering that the rest might be fertile."

\* Or old man's fold.

Sir James Simpson says that within his memory, on taking possession of a newly-bought property, a small triangular corner was fenced off by a stone wall.—*Archaeological Essays*, 1872.

When demons were invented they were by no means supposed to be impelled by malignancy, but by pangs of hunger.—Moncure Conway, *Lectures on Demonologia*, Fraser's Magazine, November, 1872. See pp. 151 and 152, *ante*.

The Franconian peasant still believes the devil to be a poor lean pauper, whom you can render quite harmless by throwing him a mouthful; and the baker will toss three of his loaves into the fire with the words: "Here, devil, these are yours."—*Ib.*

Our English cabman, before drinking his ale, may pour a little of it on the ground without knowing why.—*Ib.*

CHARMS TO AVERT EVIL INFLUENCE. LEAN'S COLLECTANEA.

When the recent eclipse occurred in India—a phenomenon still referred by some of them to a demon whose tremendous hunger led him to try and swallow the sun—the Hindoos threw out of their windows all the food in the house, by which he might be induced to abandon the luminary.—*Ib.*

Old-fashioned gentlemen used when tasting wine at a merchant's to cast a little from the top of the glass on the floor "as a libation."—Miss Woodward.

SAYING PRAYERS BACKWARDS.

*Stipes.* What's that you mutter on? You have a trick  
To say your prayers backwards, have you not?  
P. Hausted, *Rival Friends*, ii. 5. 1632.

For I have heard them say that  
Witches say their prayers backwards.  
Greene, *Quip for an Upstart Courtier*. 1592.  
*Harl. Misc.*, v. 410.

*Countryman.* Why, the magician at Oundle can make him\*  
come, they say, whether he will or no: if  
he does but draw a circle and turn round  
five times in it, the devil can't help appearing,  
no more than if we said the Lord's Prayer  
backwards.—De Foe, *System of Magick*,  
p. 259. 1727.  
\* The devil.

To say the Lord's Prayer backwards; to make a circle and dance  
in it; will raise the devil.—*N.*, i. 5; *Connoisseur*, No. 59; *Cf.*  
*Widdershins*, p. 26, *ante*.

So Luther: Prends le Decalogue au rebours et tu auras la  
véritable image de Satan car ses ordres sont précisément  
l'opposé des ordres de Dieu.—*Propos de Table*, Ed. P. G.  
Brunet, Paris, 1844.

Backward prayer, swearing.—*Poor Robin*, P. 2, p. 45. 1798.

He that gets her by heart must say her  
The back way, like a witch's prayer.  
Butler, *Hud.*, I. iii. 343.

See B. and F., *Woman's Prize*, ii. 2, and iv. 2.

To TALK of him. Talk of the devil and he'll appear.—*S.*, P. C., i.

He that follows freits, freets will follow him.—*Kelly, Scot. Prov.*

Circæa, or Enchanter's Nightshade, was much celebrated in the  
mysteries of witchcraft, and for the purpose of raising the  
devil, as its name imports.—*Darwin, Loves of the Plants*,  
n. p. 94.

That to DREAM OF THE DEVIL is good luck.—*Melton, Astrol.*

I dreamt o' the devil last night,  
And they say 'tis good luck.  
*Shirley, Constant Maid*, ii. 2.

Moche people had lever to dreme of the fende than of God or  
of his moder Mary, for, as they say, when they dreme of the

fende they fare well in the day following; but when they dreame of God or of our Lady, they fare evil afterwards.—*Dives and Pauper*, i. 45.

Man can no sooner think upon the devil  
But a woman's at his elbow.

Davenport, *New Trick to Cheat the Devil*, ii. 3.

As the devil LOOKS OVER Lincoln, *i.e.* overlooks it.—Lewis, *Herefordshire Glossary*; Shirley, *The Sisters*, Prol.

*Martino.* Signor Francisco, you're the luckiest gentleman to meet or see first in the morning: I never saw you yet but I was sure of money within less than half an hour.

*Fr.* I bring you the same luck still.

*Mar.* What, you do not? I hope, Sir, you are not come for another warrant.

*Fr.* Yes, faith, for another warrant.

*Mar.* Why, there's my dream come out, then. I never dreamed of a buttock, but I was sure to have money for a warrant: it is the luckiest part of all the body to me; let every man speak as he finds. Now, your usurer is of opinion that to dream of the devil is your wealthier dream.—Middleton, *The Widow*, i. 1.

#### CHURCH-LEAD WATER.

The water which runs off the leads or roof of a church: a restorative when sprinkled on the sick, especially if from the chancel where the altar is situated.—Robinson, *Whitby Glossary*.

The herb vervain,\* revered by the Druids, was reckoned a powerful charm by the common people, and the author recollects a popular rhyme supposed to be addressed to a young woman by the devil, who attempted to seduce her in the shape of a handsome young man:—

Gin you wish to be leman mine,  
Leave off the St. John's wort and the vervine.

By his repugnance to these sacred plants, his mistress discovered the cloven foot.—C.

\* Pliny, *Nat. Hist.*, xxv. 9. See Scott, *Minstrel.*; Id., *Border*.

#### SCLATE-STANE.

It is a vulgar superstition that the money given by the devil, or any of his emissaries, as a reward for service, or as an arles on entering into it, although when received it had every appearance of good coin, would again next day appear merely as a piece of slate.

"She laid on the table a small piece of antique coin. Said his gentle sister: 'Gie the ladie back her bonie die, and be blithe to be rid on't; it will be a sclate-stane the morn, if not something worse.'"—Scott, *The Pirate*.

OHARMS TO AVERT EVIL INFLUENCE. LEAN'S COLLECTANEA.

SPITTING.

And so I did him dispise, I spittit quhen I saw  
That super spendit evill spreit spulgeit of all vertu.

Wm. Dunbar,

*The Tua Maryit Wemen and the Wedo*, 396. 1508.

The custom of DRINKING HEALTHS is really of obscure origin. Yet it is closely connected with an ancient rite practically absurd indeed, but, done with a conscious and serious intention, which lands it quite outside the region of nonsense. This is the custom of pouring out libations and drinking at ceremonial banquets to gods and the dead.—Tylor, *Prim. Cult.*, i. 87.

SALT.

C'est un banquet de diable  
ou il n'y a point du sel.—Howell, *Par*.

Pourquoy estce que le pain sans sel pese plus que celui qui est  
salé toutes choses estant au demeurant esgales?—Dupleix,  
*Cur. Nat*.

CROSSING YOURSELF.

Cross you from this devil, lest he cross you in your walks.—  
T. Lodge, *Wit's Miserie*, p. 19. 1596.

He wears the name of Christ for the same purpose as the  
Papist wears the cross—only for a charm.—T. Adams,  
p. 611.

To love one as the devil loves HOLY WATER.

All the fonts in the country were formerly locked to prevent  
people from stealing the holy water, which they used to  
undo spells.—H.

MIRROR.

A small brass mirror, either flat or concave, but always round,  
is very frequently hung up on the outside of a bed curtain,  
or suspended somewhere near by . . . to counteract  
unpropitious influences. It is supposed that evil spirits, on  
approaching to do harm, will see themselves in the mirror  
and be frightened away. . . It is also hung up to  
counteract, or reflect the bad influences of neighbouring  
houses. The end of the ridge-pole or corner of the roof of  
a neighbour's house pointing towards another house is  
believed to be unpropitious.—Doolittle, *Chinese*, ii. 313-317.

OLD FISH-NETS are often cut up into strips and sold to be worn by  
children around the waist as girdles as a preventive against  
evil spirits. . . Oftentimes when pregnant women, who are  
nervous and easily excited, ride out in the sedan, a part of  
an old net is hung up inside and over the door, to guard her  
against the influence of demons.—*Ib.*, ii. 313.

SITTING IN ONE'S SEAT.

On rising from their chairs or stools, their attendants instantly  
lay them on their sides to prevent the devil (whom they  
represent to be white) from slipping into their master's  
places.—Bowdich, *Mission to Ashantee*, p. 270.

## TAIL.

The devil enjoys this appendage in common with other pariahs.

—*Cagots of the Pyrenees* (Fr., Michel, *Dict. de l'Argot*, p. 349; *Les Races Maudites*, i. 17). Jews (Fernan Caballero, *La Gaviota*, I. ch. 3). Cornishmen (according to the Devonshire belief).—S. Baring-Gould, *Myths*, p. 137.

i Dios nos asista ! exclamò la anciana : pero no Si fuera judío i no le habríamos visto el rabo cuando lo desnudamos ?

— Tia Maria, repuso el lego, el Padre Prior decia que eso del rabo de los judíos es una patraña, una tontería, y que los judíos no tienen tal cosa. Hermano Gabriel, replicó la tia Maria, desde la bendita constitucion to do se vuelve cambios y mudanzas. Esa gente que gobierna en lugar del Réy, no quiere que haya nade de lo que ántes hubo, y por esto no har querido que los judíos tengan rabo, y to da la vida to han tenido como el diablo. Si el Padre Prior dijo to contrario, le obligaron à ello como lo obligaron á decir en la misa Rey constitucional.

Fernan Caballero, *La Gaviota*, I. iii.

## LION.

Les Arabes croient qu'il est bon de dormir sur une peau de lion ; on éloigne ainsi les démons, on conjure le malheur et on se preserve de certaines maladies. Les griffes de lion montées en argent deviennent des ornements pour les femmes : le peau de son front est un talisman que certains hommes placent sur leurs têtes pour maintenir dans leurs cervelles l'audace et l'énergie.—Daumas, *L'Algerie*.

## FETISH.

Tylor connects it with O. Fr. faitis ; fetysly in Chaucer, *Prol. C. T.*, beautiful, well made.—*Prim. Cult.*, ii. 131.

A fetiche (from the Port. feitico, signifying a charm, witchcraft, magic) is a sort of tutelary deity, and seems to be the Alpha and Omega of veneration to the negroes of Congo (West Africa). Anything serves for a fetiche, the guardian genius being no wise fastidious about the symbol which recognises his existence. The beak of a bird, the fin of a fish, or the hoof of a quadruped, answers the purpose perfectly well. The making of these fetiches is carried on as a trade by a certain class of men, who may be styled the priesthood of the country. These ridiculous appendages are considered as absolutely necessary for guaranteeing the safety of the persons and houses of the negroes, and they are looked upon as talismans of infallible efficacy in preventing every evil to which human nature is liable. The fetiche is employed in the discovery of theft. For this purpose it is exposed in some public place, when the people of the village dance round it, and with hideous yells call upon it either to reveal the thief or to oblige him to deposit in some fixed place the article stolen, under the penalty of destruction to himself and his relations. The restoration



of the stolen article seldom fails to ensue after this public exhibition.—*Enc. Brit.*, 1854, "Congo."

It is a marvel to many, and seems to them nearly incredible, that the Israelites should have gone after other gods; and yet the vulgar in most parts of Christendom are actually serving the gods of their heathen ancestors. But then they do not call them gods, but fairies or bogles, and they do not apply the word worship to their veneration of them, nor sacrifice to their offerings. And this slight change of name keeps most people in ignorance of a fact that is before their eyes.—Archbishop Whately, *Miscellaneous Remains*, p. 274, "Influence of Names."

Our Iroquois, being tired with the day's journey, and longing for a fair wind to ease their arms, frequently in the course of the afternoon scattered a little water from the blades of their paddles, as an offering to La Vieille, who presides over the winds. The Canadian voyagers, ever ready to adopt the Indian superstitions, often resort to the same practice, though it is probable that they give only partial credence to it. Formerly, the English shipmen, on their way to the White Sea, landed regularly in Lapland to purchase a wind from the witches residing near North Cape; and the rudeness or fears of Frobisher's companions in plucking off the boots or trowsers of a poor old Eskimo woman on the Labrador coast to see if her feet were cloven, will be remembered by readers of Arctic voyages. (On the Churchill River, S.W. of Hudson's Bay.)—Richardson (Sir John), *Arctic Searching Expedition*, 1851, i. 93.

There is some difficulty in knowing how to act when a witch offers to shake hands with us. No doubt there is some risk in accepting the courtesy, since the action entails on us all the ill she may wish us. Still, it ensures equally all the good she may wish us, and therefore it seems a pity to refuse one's hand. It is, however, unlucky to be praised by a witch, or indeed to hold any conversation with her; and our only safety against sudden death soon after consists in having the last word. Hence the old phrase: "Some witch or other has shaken hands wi' him, and gotten the last word." Should you receive money from a witch, put it at once into your mouth, for fear the donor should spirit it away, and supply its place with a round stone or slate, which otherwise she might do at pleasure. Accordingly, it may be observed that old people constantly put into their mouths the money which is paid them.—Hn.; Wilkie.

Neither witches nor any evil spirits have power to follow one beyond the middle of the next running stream.—N.

Now do thy speedy utmost, Meg,  
And win the keystone o' the brig;  
There at them thou thy tail may toss;  
A running stream they dare na crass.

Burns, *Tam o' Shanter*.

Lorsqu'un Breton trouve un ruisseau en revenant chez soi, il en suit le cours aussi longtemps que possible, parceque l'eau vive qui separe le voyageur du sorcier rend impuissante la malice de ce dernier.—D. C.

I did know one that had a child of five years old, a girle, it was taken pitiously; the father was in great heaviness and knew not what to do: some gave him counsel to go to a woman which dwelt ten miles from him, and to cary some of the clothes which the child lay in. He did so: the woman told him that his child was bewitched, and if he did not seek remedie in time the child would be lost. She bad him take some old clothes and let the child lye in them all night, and then take and burn them, and he should see oy the burning; for if they did burn black, that showed the child was bewitched; and she said further that doubtless the witch would come thither. He followed her advice, and, sure as we be here, there came an old woman in, which he suspected, even while they were burning, and made an errand. The man made no more ado, but even laid his clowches upon her, and clawed her until the blood ran downe her cheeks, and the child was well within two days after. I could tell you of a stranger thing, but I have it but by report, but yet indeed by very credible report. There was a butcher by his trade that had a boy to his sonne, his name was John: grievous sores did break forth upon him; they layed salves, and none would cleave for to draw or to ease them. The father, making his moane to a friend of his, he told him whither he should goe to a very skilfull man. He did goe, and, being demaunded whom he suspected, she was showed him in a glass, an old woman that dwelt not far from him in an house alone. He told the cunning man that the woman had shut up her doore, and was gone from home out of the shire, and so he could not tell how to come by her. He told him a way how he should fetch her home. Cut off the haire (said he) of the boye's head, and put in a cloth and burn it, and I warrant you she wil come home with all the speed she can. Burn it abroad; burn it not in a chimney, for if you do it will make you all afraid. The man went home and did this. The woman came home with all speed, came to his house, came to the boy, and said: "John, scratch me." He scratched her until the blood followed, and whereas nothing before would draw his sores, they healed of themselves.—Gifford, *Dialogue on Witches*, p. 46.

See *Misson's Travels over England*, by Ozell, 129; *Letters on the English Nation*, by Angeloni [Dr. Shebbeare], 1719—1755, i. 191.

In Greenland a man (piarkusiak) born of a mother whose preceding children have died at an early age, is considered proof against witchcraft, and he is selected to work charms against it.—Hy. Rink, *Danish Greenland*, p. 205.

CHARMS TO AVERT EVIL INFLUENCE. LEAN'S COLLECTANEA.

Because there be secrets in nature, a horse-shoe must be heat red hot and then put into a kettle seething upon the fire, to drive away the witch's spirit.—Gifford, *Dialogue*, p. 61.

Ford (*Handbook of Spain*) considers that the horse-shoe arch of the principal entrance to the Alhambra, and the open hand which is displayed upon it, were intended as talismans against the Evil Eye; small bands of gold and silver having been worn round the neck as charms by Moorish women till Charles V., by a Pragmatica in 1525, forbade the usage. He also ascribes the great national oath of Spain, C——, as a phallic abjuration.

It is recorded in *Long Ago*, ii. 22, that at the sale of Bishop Lord Auckland's property at the Palace, Wells, it was noticed that a horse-shoe was hung in his lordship's chamber so as to face him when in bed. Two others were found in the young ladies' rooms. A clerical apologist says: "Bishops are but men; they are not impervious to the many little weaknesses of frail mortality. My own daughters have each one over her bed."—ii. 55.

Straws laid across, my pace retard;  
The horse-shoe's nail'd (each threshold's guard);  
The stunted broom the wenches hide,  
For fear that I should up and ride.  
They stick with pins my bleeding seat,  
And bid me show my secret teat.  
Gay, *Fables*, xxiii., "Old Woman and her Cats."

TALISMAN.

"With regard to my son, let him keep as a talisman the seal I used to wear attached to my watch."—Will of Napoleon III., *Chambers' Journal*, 1873.

GINN.

Of both the classes of ginn, good and evil, the Arabs stand in great awe; and for the former they entertain a high degree of respect. It is a common custom, on pouring water, &c., on the ground, to exclaim or mutter, "Destoor"; that is, to ask the permission or crave the pardon of any ginnee that may chance to be there. . . . [The ginn] are also believed to inhabit rivers, ruined houses, wells, baths, ovens, and even the latrina; hence persons, when they enter the latter place, and when they let down a bucket into a well, or light a fire, and on other occasions, say, "Permission" [Destoor], or "Permission, ye blessed" [Destoor, yá mubárakeen], which words, in the case of entering the latrina, they sometimes preface with a prayer for God's protection against all evil spirits; but in doing this some persons are careful not to mention the name of God after they have entered (deeming it improper in such a place), and only say, "I seek refuge with Thee from the male and female devils."—Lane, *Modern Egyptians*, c. x.

**JUMBY.**

Such is the power of jumbies to hurt little children that I have been told by a mother whose child was ill that it *could* not recover, as "de spirits dem bin and walk over de child." But there is a wonderful charm in the mere *outside* of a Bible or a Prayer-book. Put one of these under the pillow on which the baby's head lies, and you can keep off the most mischievous jumbo. This will do for the daytime, and at night a bright light must be kept in the room; otherwise the jumbies will take advantage of the dark to do their evil deeds, to take their eccentric perambulations over the child or, to blow in its face. This last is quite a common jumbo trick.—Branch, *West Indian Superstitions*.

**HAG-BUSH.**

Ghosts will never come near a door that has the hag-bush\* hung up on the threshold.—*Ib.*

\* The lilac.

**ELF-BORE.**

A hole in a piece of wood out of which a knot has dropped or been driven. By the superstitious, viewed as the operation of the fairies.—J.

If you were to look through an elf-bore in wood where a thorter knot has been taken out . . . you may see the elf-bull haiging† with the strongest bull or ox in the herd, but you will never see with that eye again.—*Illustrations of Northern Antiquities*, Edinburgh, 4to, 1817, p. 404.

† Butting.

Also called an *Awnus bore*. By looking at a dead candle through such a hole one will see the face of the person whose death the candle portends.—J.

**OBI.**

Thus in Jamaica once upon a time . . .  
Quako, high priest of all the negro nation,  
And full of negro faith in conjuration,  
Loaded his jackass deep with wonder-bags  
Of monkeys' teeth, glass, horsehair, and red rags,  
When forth they march'd—a goodly, solemn pace—  
To pour destruction on the Christian race.

Wolcot, *Epistle to the Pope*.

**EVIL TONGUE.**

In Germany, when some come which are not very good friends, or do not like them, and praise the children, the parents or nurse do not love to hear it; and for a remedy thereof, that it may do no hurt to the children, they immediately gibe bad language to them, &c.—K.

See Forespeak, *post*.

Aut, si ultra placitum laudarit, bacchare frontem  
Cingite, ne vati noceat mala lingua futuro.

Virgil, *Eclog.*, vii. 27.

WITCHES, FAIRIES, and THE EVIL EYE.

In good sooth, I may tell it to you as to my friend, when I go but into my closes I am afraid, for I see now and then a hare, which my conscience giveth me is a witch or some witches' spirit, she stareth so upon me. And sometime I see an ugly weasill runne through my yard, and there is a foule great cat sometimes in my barne which I have no liking unto.—*A Dialogue of Witches and Witchcraft* [by Geo. Gifford, Percy Soc., 24], p. 8, 1603.

She had three or four imps, some call them suckrels, one like a grey cat, another like a weasel, another like a mouse.—*Ib.*

"What say you to this? that the witches have their spirits, some hath one, some hath more, as two, three, four, or five. Some in one likeness and some in another, as like cats, weasils, toads, or mise, whom they nourish with milk, or with a chicken, or by letting them suck now and then a drop of blood: whom they call when they be offended with any and send them to hurt them in their bodies, yea to kill them and to kill their cattell."—*Ib.*, p. 18.

"And I had a hog which eate his meat with his fellows, and was very well to our thinking overnight, and in the morning he was stark dead. My wife hath had five or six hens even of late dead. Some of my neighbours wish me to burne something alive, as a hen or a hog."—*Ib.*, p. 9.

It is usual for a Cingalese, when he is apprehensive of danger from his illness, to devote a cock to the devil or evil spirit who, he imagines, torments him.—Percival, *Ceylon*, 2d Ed., p. 223. 1805.

The Malagasy sacrifice cocks.—Ellis, *Madagascar*, i. 100. 1838.

*Dro. S.* Some devils ask but the parings of one's nail,  
A rush, a hair, a drop of blood, a pin,  
A nut, a cherrystone.—Shak., *Comedy of Errors*, iv. 3, 63.

*Hecate.* There's one come to fetch his dues,  
A kisse, a coll, a sip of blood.—Middleton, *The Witch*.

'Tis all one  
To be a witch as to be counted one.

W. Rowley, *Witch of Edmonton*, ii. 1.

It would seem as if the remains of obnoxious animals were sometimes left as "awful examples." Brogden, in his *Lincolnshire Glossary*, gives Tail-slough or Slot. The outer skin of the tail of a rat or mouse left in traps as a warning to his kindred.

"Blood will I draw on thee, thou art a witch."—Shak., *1 Henry VI.*, i. 5, 6.

Scots are like witches: do but whet your pen,  
Scratch till the blood come; they'll not hurt you then.  
[*The Rebel Scot*]; *Wit Restored*, 1658.

## TOAD.

A disease of cattle absurdly imputed to the poison of toads. It is analogous to the species of *ignis sacer* in sheep, denominated by the ancients *ostigo*, which, according to Columella, "os atque labra foedis ulceribus obsidet et mortifera est lactentibus."—l. vii. c. 5. He refers it to acrid dews or blights. This is one of the diseases against which lustration by needfire is employed. An instance of the practice occurred near Sedbergh three years ago.—Willan, *West Riding of Yorkshire*, 1811 in *Archæologia*, xvii. and *Trans. English Dialect Society*.

If so be a toad be laid  
In a sheep's-skin newly flay'd,  
And that tied to man, 'twill sever  
Him and his affections ever.—Herrick, [*Hesp.*, 589.]

HARE. See pp. 195 and 208, *ante*.

The ancient Britons made use of the hare for the purposes of divination. They were never killed for the table. 'Tis, perhaps, from hence that they have been accounted ominous by the vulgar. See Brand, iii., p. 192. They are still refused to be eaten as food by the common people and many others. "Leporem et gallinam et anserem gustare fas non putant (Britanni) hæc tamen alunt animi voluptatisque causâ.—Cæsar, *de Bello Gall.*, v. 12. The rustic's refusal nowadays in the West of England is:—"Ise never eat hallow fowl," under which term he includes hares and rabbits as well as wild fowl.—G. T. Manning, *Rural Rhymes*, 1837 (Introduction).

*Lady Smart* (to *Lady Answ.*). Madam, will your ladyship have any of this hare?

*Lady Answ.* No, madam; they say 'tis melancholy meat.—S., *P. C.*, ii.

It was prescribed for sleeplessness. See *post*.

The Abyssinians think it unclean meat, and will not eat it.—Bruce, *Travels*, iii. 384. 1790.

Nor the Moors.—Copley, *Wits, Fits, and Fancies*, p. 40. 1614.

Women are turned into hares, and can only be shot with a silver sixpence.—(Isle of Man) *N.*, i. 5.

A hare's foot was quite recently valued as a charm, and carried about the person. See *post*.

*Lady Smart* (to *Sir John*, whom she had forgotten having invited to dinner, on his entering after it has begun). Well, I am the worst in the world at making apologies: it was my lord's fault; I doubt you must kiss the hare's foot.—S., *P. C.*, ii.

A Sapois demandes à une jeune fille si elle a mangé du lievre, c'est presque lui faire un injure. La raison en est qu'on est persuadé que pour etre beau ou belle il faut manger du lievre pendant 7 jours de suite, croyance qui ne

CHARMS TO AVERT EVIL INFLUENCE. LEAN'S COLLECTANEA.

pouvait exister chez les Hebreux auxquels la loi du Lévitique en interdisait la nourriture.—D. C.

Wilde asks: Has not the adage "I'll make a hare of you" arisen from the belief of hares being occasionally bewitched?

Sumpto in cibis lepore vulgus gratiam corpori in septem dies fieri arbitratur, frivolo quidem joco, cui tamen aliqua debeat subesse causa in tanta persuasione.—Pliny, *Nat. Hist.*, xxviii. 79, and see Martial, *Ep.*, v. 29. The hare was sacred to Venus, be it remembered.

Si vous mangez du lievre vous serez belle pendant neuf jours: C'est pour dire que si quelq'un vescitur lepore\* lepore† vestitur.—Perron, *Proverbes de Franche Comté*, p. 148.

\* Lievre.

† Grace.

How the auld uncanny matrons  
Grew whiles a hare, a dog, or batrons†  
To get their will o' carles sleepan,  
Wha hae nae staulks o' rountree keepan,  
Ty'd round them when they ride or sail,  
Or sew't wi' care in their sark-tail.

† Cat. Picken's *Poems*, 1788, p. 59.

*Alhen.*

A witch

Is sure a creature of melancholy,  
And will be found or sitting in her fourm,  
Or else, at relief, like a hare . . .

Ben Jonson, *Sad Shepherd*, ii. 7.

*George.*

For as the shepherd said,  
A witch is a kind of hare.

*Scath.*

And marks the weather,  
As a hare doth.—*Ib.*, viii. 2.

*Mer.*

A bawd, a bawd, a bawd! So ho!

*Rom.*

What hast thou found?

*Mer.*

No hare, sir; unless a hare, sir, in a lenten pie  
That is something stale, and hoar ere it be spent.

Shak., *Romeo and Juliet*, ii. 4, 126.

MEETING HARE.

The mon that the hare i met  
Ne shall him never be the bet;  
Bote if he lei doun on londe  
That he bereth in his honde,  
Be hit staf, be it bouwe,  
And blesce him with his elbowe,  
And mid wel goed devoscioun  
He shal seien an oreisoun  
In the worshipec of the hare,  
Thenne mai he wel fare.—*Reliquæ Antiquæ*, i. 133.

CAT. S'il y a un pelage noir, il est soupçonné de frequenter le sabbat déguisé en sorcier.—Richard, *Traditions Lorraines*.

Aux environs de l'Aigle en Normandie on croit que les chats mâles ont le privilège d'assister au sabbat, mais si on leur coupe le bout de la queue, ou les oreilles ils n'y sont point admis.—Bosquet, *La Normandie*.

*Kick.* One word, mother.  
Have you not been a cat in your days?  
Shirley, *Lady of Pleasure*, iv. 1.

The superstition that a cat has nine lives is, of course, referable to their identity with witches.

**IRON.**

The Tramontains to this day put Bread, the Bible, or a piece of Iron in Women's bed when travailing to save them\* from being thus stolen, and they commonly report that all uncouth, unknown wights are terrified by nothing earthly so much as by cold iron. They deliver the reason to be that Hell, lying betwixt the chill tempests and the fire-brands of scalding metal and Iron of the North†, by an antipathy thereto these odious, far-scenting creatures shrug and fright at all that comes thence relating to so abhorred a place, whence their torment is either begun or feared to come hereafter.—Kk., p. 6, repr., 1815.

\* The children.

† Hence the loadstone causes a tendency to that point.

D'ou vient que la cuilliere de fer empesche le pois et le ris de cuire?—Joubert, *Er. Pop.* (*Cab.* 48).

The fairy dart was supposed to get into the cow's body without breaking the hide. It was used as an amulet to ensure safe delivery by women in labour.

See G. Soane, *New Cur. of Lit.*, 1847, i. 212.

**FARE-FOLKIS.**

The fairies still linger in several parts of Clydesdale, and numberless stories are told concerning their freakish adventures. Although not believed to be positively malevolent towards man, they were at least very irritable in their dispositions, and it required no small attention to steer clear of offending them. Whenever they were mentioned, it was usual to add, in order to prevent the possibility of any dangerous consequences arising from treating them with too much familiarity, "His name be around us; this is Wansday," or "this is Furesday," according to the particular day of the week.—J.

**PAN-KAIL.**

Broth made of coleworts, hashed very small, thickened with a little oatmeal. Formerly, in making this broth, the meal which rose as the scum of the pot was not put in any dish, but thrown among the ashes; from the idea that it went to the use of the fairies, who were supposed to feed on it.—J.

The Romans, in order to consecrate their food, generally threw a part of it into the fire as an offering to the Lares, who were called in consequence "Dii Patellarii," Plautus, *apud* Adams, *Rom. Antig.*, p. 441.

Marco Polo (1298) gives this account of the Tartars: "Et sachiez que leur loy est telle comme je vous dirai. Car il



ont leur dieu que il appellent Nacigay et dient que il est dieu terrien qui garde leur enfans et leur bestes et leur blez. Et li font grant reverence et grant honneur; car chascun en tient un en sa maison. Et est fait de feutre et de draps; et aussi font sa femme et ses enfans. La moullier it metent à senestre; et les enfans sont tuit ainssi fait comme il est. Et quant il menjuent si prennent de la char grasse et li oignent la bouche, et à sa femme et à ses enfans. Et puis prennent du brouet de la char et l'espendent dehors la porte de la maison. Et dient que leur dieu et sa mesnie a eu sa part du mengier.—*Le Livre de M. Polo*, ed. Pauthier, p. 191. 1865.

On Rood-day (May 3rd) great attention to their cows is supposed to be necessary, as both witches and fairies are believed to be at work, particularly in carrying off the milk. Many accordingly milk a little out of each dug of a cow on the ground. It is believed that this will make the cow luck, or prosper during the whole summer; but that the reverse will be the case if this ceremony be neglected. . . . This is evidently a heathenish libation either to the old Gothic or German deity, Hertha, the Earth, or to the Fairies.

#### OFFERINGS.

The inhabitants of this island (Lewis) had an ancient custom to sacrifice to a sea-god called Spony at Hallowtide. They came to the Church of St. Mulray, having each man his provision along with him: every family furnished a peck of malt, and this was brewed into ale. One of their number was picked out to wade into the sea up to the middle, and, carrying a cup of ale in his hand, standing still in that posture, cried out with a loud voice, saying, "I give you this cup of ale, hoping that you'll be so kind as to send us plenty of sea-ware for enriching our ground the ensuing year," and so threw the cup of ale into the sea. This was performed in the night time. They then went to church.—Martin, *Western Islands of Scotland*, p. 28.

#### SILVER.

It has been said for certain that his\* own waiting man, taking a resolution to rid the world of this truculent bloody monster, and knowing he had proof of lead,† shot him with a silver button he had before taken off his own coat for that purpose.—*Judgments upon Persecutors*, p. 50.

\* Claverhouse's.

† Protection from the power of leaden bullets by the power of enchantment.

#### ORDEALS TO TEST WITCHES.

The accused parties not being able to repeat the Lord's Prayer without mistakes; being out-weighed by the Church Bible; swimming with thumbs and toes tied across; being unable to shed tears; having the Devil's Mark, an apparent sore rendered insensible of pain, and which might appear like

the bite of a Flea ; or secret Teats (like Warts and Moles) at which their imps were allowed to suck, an absurd notion almost peculiar to this country, where feeding and rewarding imps was made a capital felony. These imps might appear, if their coming to take their accustomed meals were watched, in the shapes of Cats, Dogs, Rats, Mice, Birds, Flies, Toads, Fleas, &c. ; they might also be kept in pots or other vessels, where they would stink detestably.—*The Inanity and Mischief of Vulgar Superstitions*, by M. J. Naylor, Four Sermons, Cambridge, p. 88 n. 1795.

According to Hesiod, Zeus made the third, or brazen race of hard ASH-wood, pugnacious and terrible ; as Yggdrasil, the cloud-tree of the Norseman, out of which he believed the first man was made, was an ash.—Grote, *History of Greece*, i. c. 2.

The Old English name was the Witan-ash or Whitty.—Jackson, *Shropshire Word-Book*. Cf. Witch-elm.

The milkmaid's pail is made of the Wigen\* tree, as also the churn staff. The shafts of pitchforks and other utensils used in stables to scare off the witches. Boughs were also hung at the bedhead.—Manning.

\* *i.e.* Rowan.

ASH SAP given to children prevents witches changing or stealing them. It also acts as a powerful astringent.—*N.*, i. 4.

In Scotland a sprig of the ash\* tree is carried on the person, and this wood is used in fishing-boats to fasten the halyards.

\* Rowan.

A piece of ashwood, wrapped round with red thread and sewn into garments, is often carried as an amulet.—*N.*, i. 4.

In diseases of cattle, and when malt yields not a due proportion of spirits, a sprig is a sovereign remedy.—C.

Such a saying prevails over all Scotland. In the southern pastoral district it is thus enlarged and varied :—

Rowan-tree and red thread  
Maks the witches tyne their speed.  
Black luggie, lammer bead,  
Rowan-tree and red thread,  
Put the witches to their speed.—C.

To be delivered from witches, they hang in their entries, among other things, HAWTHORN, otherwise whitethorn, gathered on Mayday.—Scott, *Demonology and Witchcraft*. Mountain-ash (cerdyn) in South Wales.—Howell, *Camb. Sup.*, p. 178.

Vervain\*, dill†,  
Hinder witches of their will.

Meg Merrilies in Scott's *Guy Mannering*.

\* Trefoil.—Virg., *Ecl.*, viii. 66.

† John's wort.—Dodoen's *Herbal*.

Vervain and dill.—Aubrey, *Miscs.*, p. 147.

Sabine, espece de genevrier.—D. C. Branches hung in and outside of house as a counter charm.—Jo.

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Gin ye wad be leman mine,  
Lay aside the St. John's wort and the verveine.  
Scott, *Minstrelsy Scott. Bord.*, n. to "Demon Lover."

Nine withes of the Witch-HAZEL banded together is a charm against witches.—(Worcestershire) L.

A spray of Wych-hazel, with its fine broad leaves . . . was formerly used as a riding-switch to ensure good luck on the journey. A small piece of the wood was always, in the Midlands, inserted in the churn to make the butter come.  
—Dr. Bull, in *Trans. of Woolhope Naturalists' Club*, "On the Elm." 1868.

If you are pursued by a Will-o'-the-wisp, put a STEEL KNIFE into the ground with the handle upwards; the Will-o'-the-wisp will run round the knife till it is burnt up, and so you have time to escape.—(Yorkshire) N., iv.

Les habitants de Quimper en Bretagne placent dans leurs champs un trépied ou un couteau fourchu pour éloigner le loup de leur bétail.—D. C.

Let the superstitious wife  
Near the child's heart lay a knife: \*  
Point be up, and haft be down,  
(While she gossips in the town);  
This, 'mongst other mystic charms,  
Keeps the sleeping child from harms.

Herrick, [*Hesp.*, 891.—ED.]

\* See (Swedish) Th., *N. M.*, ii. 82.

Bring the holy CRUST OF BREAD,\*  
Lay it underneath the head,  
'Tis a certain charm to keep  
Hags away, while children sleep.

Herrick, [*Hesp.*, 890.—ED.]

\* i.e. Sacrament bread.

The Bible was also laid in the head of the cradle to preserve the child from witchcraft.—(Scotland) J.

DRAW BLOOD of a witch, and she can't harm you.—(Lancashire.)

Some wish me to beate and claw the witch until I fetch blood on her, and to threaten her that I will have her hanged.—Giff., *Dialogue* (Percy Soc.), p. 11, and see *Ib.*, pp. 46-47.

To fling a knife at and fetch blood from her.—*Connoisseur*, 59.

The brow is the place always aimed at, "drawing blude aboon the breath."—J.

An unbaptised infant should not be left alone in the dark without a candle for fear of night hags.—B.; Pennant, *Tour in Scotland*, 1769, p. 115; Gregorie, *Episcopus Puerorum*, p. 97.

It is looked on as uncannie, bringing the house into danger.—*Edinburgh Mag.*, 1819.

The modern Greeks dread witchcraft at this period of their children's lives, and are careful not to leave them during

their first eight days, within which period the Greek Church refuses to baptise them.—Wright, *Literature of Middle Ages*, i. 291.

The Jews had the same fear till the eighth, or day of circumcision.—Stehelin's *Traditions*, i. 111.

A part of the father's clothes should be laid over a female child, and the mother's petticoat on a male child, to find favour with the opposite sex.—Thorpe, *Nor. Myth.*, ii. 109.

An unchristened child was considered in the most imminent danger should the mother, while on the straw, neglect the precaution of having the blue bonnet worn by her husband constantly beside her.—(Teviotdale) J.

The German peasant, during the days between his child's birth and baptism, objects to lend anything out of the house lest witchcraft should be worked through it on the yet unconsecrated baby.—Wuttke, 195.

After the birth of a Chinese baby its father's trousers are hung in the room wrong side up, that all evil influences may enter into them instead of into the child.—Doolittle, *Chinese*, i. 122.

#### Cows.

Afin que les vaches puissent concevoir, il est aussi de pratique de les frapper sur le flanc de trois coups d'une baguette de coudrier, ou de fendre en quatre le bout de leur queue, ou de leur appliquer sur les reins une poignée de boue, ou d'y jeter un seau d'eau fraîche, ou enfin de les frotter.—(Normandy) D. C.

To prevent the ephialtes, or nightmare, we hang up a HOLLOW STONE in our stables.—Browne, *Vulgar Errors*, v. 24.

Elfcups, stones perforated by friction at a waterfall, placed under stable-doors.—Cromek, *Nithsdale Song*, 290.

A STONE WITH A HOLE in it (a natural perforation), hung at the bed's head,\* will prevent the nightmare; it is, therefore, called a hagstone, from that disorder which is occasioned by a hag or witch sitting on the stomach of the party afflicted.—G.; *N.*, i. 1.

\* Or a knife or steel laid under the foot of the bed.—N.

Welsh: Glain-naidr or Glain-y-nadroedd. In North of England also called Adder-stones, the perforation being supposed to be made by the sting of an adder.—Brockett, *Glossary*.

Holy stone, or adder stone, as caused by the sting of an adder. Such as sweat in their stalls are supposed to be cured by it.—Brockett.

A Yorkshire name for the nightmare is Bitch-daughter.—Carr, *Craven Glossary*.

It also prevents witches riding horses, for which purpose it is often tied to a stable-key. See Southey, *Ecclogues*, "The Witch."

MARE-STANE.

A rough stone resembling the stone-hatchet in shape, often one that has been taken out of the bed of a river and worn down by collision or friction, so as to admit of a cord being fixed round it.—(Angus) J.

A SICKLE is also thought to possess the magic of scaring witches.—  
H. W.

Chase evil spirits away by dint  
Of sickle, horse-shoe, hollow flint.

Butler, *Hudibras*, II. iii. 291.

The practice of nailing field vermin (weasels, jays, and others) on the walls of country houses, I used to think, was a gamekeeper's dodge, "pour encourager les autres," as when they hung up the admiral, but more likely it has some magical bearing on certain animals supposed to be embodied witches.

Veneficiis rostrum lupi resistere inveteratum aiunt ob idque villarum portis præfigunt. Hoc idem præstare et pellis e cervice solida existimatur: quippe tanta vis est animalis, præter ea quæ retulimus ut vestigia ejus calcata equis afferant torporem.—Pliny, *Nat. Hist.*, xxviii. 44.

HORSE-SHOE. See pp. 33, 281, and 436, *ante*.

A horse-shoe nailed\* to a door or let into the step prevents the entrance of witches or evil-disposed persons.—Scott, *Redgauntlet*, ii. 244.

\* Seven seems to be the proper number of nails.

Often seen on stable doors and on the masts of ships.†—  
Whately.

† Said to have been on Nelson's *Victory*.

Sometimes they are impaled on trees in woods.—Maury, *La Magie et l'Astrologie*, 166.

It should have been found or stolen.—*N.*, ii.

Still attached to doors and wells, and almost invariably to fishing-boats.—*Norfolk Arch.*, ii. 305.

At Mr. Ashmole's threshold the hollow of the horse-shoe pointeth into the house.—*Ay*.

*Ay.* adds Brazen-nose College gate.

Amongst the charms pour denouer l'aiguillette, Thiers mentions the following:—"17. Prendre un fer de cheval qu'on aura fortuitement trouvé dans son chemin, et en faire une fourche un jour de dimanche en disant certaines paroles."—*Traité*, iv. 523.

Aubrey (*Miscellanies*, p. 148) says: "Most houses of the West End of London have the horse-shoe on the threshold."

Passing a gate of the city of Peshawur I observed it studded with horse-shoes, which are as superstitious emblems in this country as in remote Scotland.—Burnes, *Bokhara*, 1834, i. 202.

FILE CORE.

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**Fake it till you make it**

The following table shows the results of the regression analysis for the dependent variable "Number of children in the household" (N = 1,000). The independent variables are "Age of the head of household" and "Gender of the head of household". The results are as follows:

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. Next, it is important to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing data sets.

3. Once the information is gathered, the next step is to analyze it. This involves identifying patterns, trends, and relationships that can help in understanding the problem.

4. After analysis, the next step is to develop a solution or plan. This should be based on the findings from the analysis and should take into account the constraints and requirements of the task.

5. Finally, the solution should be implemented and evaluated. This involves putting the plan into action and monitoring the results to ensure that the problem is effectively solved.

1. The first step is to identify the problem. This is often done by asking the following questions: What is the problem? What are the symptoms? What are the causes? What are the consequences?

1. The first step is to identify the problem or question that needs to be answered. This involves understanding the context and the specific requirements of the task.

2. Next, it is important to gather relevant information and data. This can be done through research, consultation with experts, or by analyzing existing data sets.

3. Once the information is gathered, the next step is to develop a plan or strategy to address the problem. This may involve breaking the problem down into smaller, more manageable parts.

4. The plan is then implemented, and the results are monitored and evaluated. This step is crucial for ensuring that the solution is effective and meets the requirements of the task.

5. Finally, the results are communicated and the process is documented. This allows for future reference and helps to improve the efficiency of the process.

This is she that empties cradles,  
Takes out children, puts in ladles;  
Trains forthwith midwives in their slumber  
With a sieve the holes to number,  
And then leads them, from her burrows  
Home through ponds and water-furrows.—*Ibid.*

The expectation of maidens that Queen Mab will drop a tester in their shoe is alluded to in *The London Chanticleers*, 1 [Haz., *O. Pl.*, xii.].

*Puck.* I am sent with broom before,  
To sweep the dust behind the door.  
Shak., *Midsummer Night's Dream*, v. 1, 378.

The divine art of Printing and Gunpowder have frightened away Robin Goodfellow and the Fairies.—Ay.

The Robin Goodfellows, Elves, Fairies, Hobgoblins of our latter age, which idolatrous former days and the fantastical world of Greece ycleped Fauns, Satyrs, Dryads, and Hamadryads, did most of their merry pranks in the night.

Til after long tyme myrke, when blest were windowes, dares, and lights,  
And pails were filled and hathes were swept 'gainst fairie elves and sprits.—Warner, *Albion's England*, ch. 24.

Then ground thy malt; and had hempen shirts for their labours; daunced in rounds in green meadows; pincht maids in their sleep that swept not their houses clean; and led poor travellers out of their way notoriously.—Nash, *Terrors of the Night*, B. iii. l. 1594.

Farewell, rewards and fairies,  
Good housewives now may say,  
For now foul sluts in dairies  
Do fare as well as they;  
And though they sweep their hearths no less  
Than maids were wont to do,  
Yet who of late for cleanliness  
Finds sixpence in her shoe?  
Bishop Corbet, *Fairies' Farewell*.

*G. cap.* Stretch forth thy hand, coz.; art thou fortunate?  
*Don.* How? fortunate? Nay, I cannot tell that myself: wherefore do I come to you but to learn that? I have sometimes found money in old shoes; but if I had not stolen more than I have found, I had had but a scurvy thin-cheeked fortune on't.  
Middleton, *More Dissemblers besides Women*, iv. 1.

#### Fairy-PIPES.

Small tobacco-pipes of an ancient and clumsy form, frequently found in ploughed fields of North of England, particularly in the neighbourhood of fortified earthworks.—Brockett.

**FAINTIE-GRUND.**

Ground in the course of a journey or excursion where, when one passes over it, it is necessary to have a bit of bread in one's pocket, in order to prevent the person from fainting.—L. Jewitt, *Reliquary*, ii. 74.

**DWARFS.**

En Normandie on croit qu'il y a des esprits servants que prennent de préférence la forme dun nain, et qui aident les labourers dans leurs travaux, ainsi que les jeunes filles dans le menage; mais si celles ci viennent à oublier de leur jeter à manger sous la table, et de la main gauche, alors ces nains rancineux mettent, pour se venger, le désordre dans la maison.—D. C.

**SHEEPFOLD.**

During the season that the ewes are milked, the bught door is always carefully shut at even; and the reason they assign for this is, that when it is negligently left open the witches and fairies never miss the opportunity of dancing in it all the night.—Jas. Hogg, *Mountain Bard*, pp. 27-28.

One most efficacious mode of butter-stealing is to follow the milch cow as she walks either field or road or borean, and pick up the tracks made in the soft earth by the four feet of the animal, or gather the bits of clauber that stick between the clefts of the feet. Should a set be thus acquired little butter will be produced, but got by the cow's owner she will be invulnerable.—Wilde.

A certain quantity of COW-DUNG is forced into the mouth of a calf immediately after it is calved, or at least before it receives any meat; owing to this, the vulgar believe that witches and fairies can have no power ever after to injure the calf.—*Statistical Account of Scotland*, xvi. 122, par. of Killearn, Stirling.

**HORN.**

Les Napolitains conservent dans leurs maisons des cornes plus ou moins ornées auxquelles ils attribuent le pouvoir de détruire les maléfices. Ils les portent sur eux lorsqu'ils sortent et s'ils font la rencontre de quelque personnage qu'ils soupçonnent d'être sorcier ou pourvu du mauvais œil, ils lui opposent adroitement leurs cornes. S'ils ne s'en trouvent point munis, ils les simulent alors avec les doigts.—D. C.

**DOORSTEP.**

The Scottish fairies sometimes reside in subterranean abodes in the vicinity of human habitations, or, according to the popular phrase, "under the doirstane or threshold," in which situation they sometimes establish an intercourse with men by borrowing and lending and other kindly offices.—Scott, *Minstrelsy of the Scottish Border*, ii. 228.



CHARMS TO AVERT  
EVIL INFLUENCE. LEAN'S COLLECTANEA.

A little lovely boy dressed in green came to her, saying, "Coupe yere dishwater farther frae yere doorstep, it puts out our fire." This remark was complied with, and plenty abode in the good woman's house all her days.—Cromek, *Remains of Niithsdale Song*, p. 301. 1810.

CELTS. [Celtis. See Ducange and *New Eng. Dict.*—ED.]

Les archeologues designent ainsi les haches di pierre dont les Gaulois faisaient usage. Dans la Montagne Noire, département du Tarn où l'on trouve assez frequemment de ces haches, on les appelle peyros de picoto, ou pierres de petite vérole, et on les suspend dans les bergieres, parce qu'on croit qu'elles préservent les troupeaux de la clavelée" (rot). D. C. And see p. 400.

In Scotland they are not unfrequently found in the isles. They are called "Fairy hammers," and are preserved among other relics with which the Highlanders medicate, or rather charm, the water they drink as a remedy in particular diseases.—J.

Also as a charm against lightning.—Scott, *Pirate*, iii. 4.

In describing the den of Cacus, Virgil says: —

. . . . Foribusque adfixa superbis  
Ora virum tristi pendebant pallida tabo.—Æn., viii. 196.

And Strabo says the Belgians did the same to their enemies.

The Montenegrins of our own day do likewise.—R.

Quid? quod et istas nocturnas aves\* cum penetraverint Larem quempiam, sollicite prehensas foribus videmus affigi; ut, quod infaustis volatibus familiæ minantur exitium, suis luant cruciatibus.—Apul., *Metam.*, III., cap. 16.

\* Bubones.

Hinc Amythaonius, docuit quem plurima Chiron,  
Nocturnas crucibus volucres suspendit, et altis  
Culminibus vetuit feralia carmina flere.

Columella, *De Re. Rusticâ*, x. 346.

The snout or muzzle that is nailed at the top of Brazenose gate is like the snout of some beast. Why not a Wolf? —Ay.

In old hangings we see old heroes with the skins of lion's heads on them, as also on their knees; which were not worn only perhaps for ornament or the like, but upon some medicinal or magical account.—Ay.

D'autres documents mentionnent une superstition propre aux Francs, qui conservaient comme objets de culte les têtes des animaux offerts en sacrifice et prêtaient des serments sur ses cranés desséchés: cette pratique, défendue en 541 par le 4<sup>e</sup> concile d'Orléans et par le pape St. Grégoire en 597 remontait à une origine fort ancienne, car l'idole trouvée à Tournai dans le tombeau de Childeric, père de Clovis, était une petite tête de bœuf. De nos jours encore, on voit

en certaines campagnes des têtes d'animaux attachées aux portes principales suivant l'usage des payens germains qui protegeaient leurs demeures par ces ossements réputés sacrés.—*Hist. Eccl. de la Province de Trèves, &c.* [par l'Abbé Clouet], Verdun, 1844, i. 398.

Chesnel [*Dict.*] speaks of seeing in the France of to-day "clouées a la partie extérieure del a porte des granges de beaucoup d'habitants de la campagne, des têtes de loup, de renards, d'oiseaux de proie."—*Sub. v.*, Animaux.

This custom survives in North Italy. Dead moles also are hung swinging from a stick near the molehills, perhaps pour encourager les autres.—R.

## MINT.

The herb Mint doth much hinder and let milk to be turned into cheese.—Cawdray, *Tr. of Sim.*, 498.

I speak of ancient times ; for now the swain  
Returning late, may pass the woods in vain,  
And never hope to see the nightly train ;  
In vain the dairy now with mint is dressed,  
The dairymaid expects no fairy guest  
To skim the bowls, and after pay the feast.  
She sighs, and shakes her empty shoes in vain,  
No silver penny to reward her pain.

Dryden, *Wife of Bath's Tale*, 16.

## CLOTHES.

Wear the inside of thy stockings outward to scare the witches.  
—Howell, *English Proverbs*.

## STABLE-CHARM.

Hang up hooks and shears to scare  
Hence the hag that rides the mare,  
Till they be all over wet  
With the mire and the sweat ;  
This observ'd, the mares shall be  
Of your horses all knot-free.

Herrick, [*Hesp.*, 893.—ED.]

## TAKE.

This term is used by Shakespeare for malicious influence :—

And then, they say, no spirit dare stir abroad,  
The nights are wholesome, then no planets strike,  
No fairy takes nor witch hath power to charm,  
So hallow'd and so gracious is the time\*.—*Hamlet*, i. 1, 163.

\* *i.e.* Christmas.

So in *Merry Wives of Windsor*, iv. 4, 31 ; *King Lear*, ii. 4, 162.

"He hath a take upon him, or is planet-struck."—*Quack's Academy*, 1678 ; *Harl. Misc.*, ii. 34.

This remains as a survival with us when we say a person  
"is in a taking," *i.e.* a state of fright.

DILL.

Also one old saying I have heard of this herb, that—

Whosoever weareth Vervain or Dill  
May be bold to sleep on every hill,  
as who should say, such is the virtue of those two herbs  
that they preserve a man from all outward harm.—Cogan,  
*Haven of Health*, p. 41. 1596.

The night-shade strows to work him ill,  
Therewith the vervain and the dill  
That hindreth witches of their will.—M. Drayton.

OVUM ANGUINUM.

In most parts of Wales\* and throughout all Scotland and in Cornwall, we find it a common opinion of the vulgar that about Midsummer Eve (though in the time they do not all agree) it is usual for snakes to meet in companies, and that by joining heads together and hissing a kind of bubble is formed like a ring about the head of one of them, which the rest, by continual hissing, blow on till it comes off at the tail, and then it immediately hardens and resembles a glass ring; which, whoever finds (as some old women and children are persuaded) shall prosper in all his undertakings.—Bishop Gibson, in his edition of Camden's *Britannia*, ii., Denbighshire. He then compares them with the Druidical ovum anguinum, a charm described by Pliny, *Nat. Hist.*, xxix. 12. Bowdich identifies them with the aggry-beads of the Ashantees.—*Mission from Cape Coast Castle*, p. 267.

\* Where it is called Maen Magl.

SYNOCHITIS.

Stone wherewith conjourours, micromancers, and sorcerers do call sprites.—Huloet.

SETTING THE KEEVE.

Two figures of a heart separated by a cross are made with the fingers on the surface of the mash in brewing to prevent the pixies dancing on it and making the beer sour.—Elworthy, *West Somerset Word-Book*.

Tying a piece of RED WORSTED THREAD round cow's tail before being sent to spring grass.—N., i. 4.

Or tied round a piece of rowan wood and put on the lintel of the byre or cow-house preserves cattle from skaith.—J.

SALT.

To throw salt on the fire before churning, or the butter will not come.—N., i. 8; Sir K. Digby, *Discourse on Sympathy*, Lon., 1658; Wilde.

[First, a pinch into the churn, then a pinch into the fire, and so on nine times each way.—(Cleveland) Hn.]

And when the milk boils over, to avert harm from the cow.—(Northampton) S.

And when taking it into town or giving of it to the neighbours.  
—D. C.

As gitat sal al poux o dins la bras ardent?—Amilha, *Parf. Cres.*, 1673.

The Arabs sprinkle the floors with salt to keep off the ginn.—Lane, *Modern Egyptians*.

Salt is believed to be a safeguard against evil spirits, and is carried in the hand with that view when people have to go in the dark from one room to another.—Leared, *Morocco and the Moors*, p. 275.

The common people also lick up salt unto this end,  
And give it to their children and their cattel to defend,  
And keep them that the devil have no power to do them harm,  
Nor any mischief on them light, nor any cursed charm.

B. Googe, *Popish Kingdom*, B. iii., p. 42 r.

[As tu] Gitat le sal al poux, marchat de reculous,  
Ples les basses en croux, brulot nau candelous.

Amilha, *Parf. Crest.*

"The devil loves no salt with his meat," says Bodinus.

Salt seems to have acted as a charm at meals. "The first thing that is set on the table, and the last taken away," says Hy. Buttes, *Dyet's Dry Dinner*, O. 7 i. 1599. But he deprecates its use as, among other bad effects, it "makes soon look old."

By drying [corned meat] resisteth poison; consumeth all corrupt humours.—*Ib.*

If a cuckold comes, he'll take away the meat.—Ray, *Eng. Prov. Colomel*. Here's no salt: cuckolds will run away with the meat.  
S., P. C.

#### BUTTER.

The Fleming or Hollander is thought to live so long as he doth only for his excessive eating of butter. Some eat it first and last.—Hy. Buttes, *Dyet's Dry Dinner*, N. 4 r.

**Max.** He\* gives them† leave now and then to use their cunning,  
Which is to kill a cow, or blast a harvest,  
Make young pigs pipe themselves to death, choke poultry,  
And chafe a dairymaid into a fever  
With pumping for her butter.—B. and F., *Prophetess*, i. 3.

\* The devil. † Old women.

**MILK** rather bindeth the belly than looseth, and may be used as a medicine for a lask in this manner. Take milk from the cow, or else new-milked, and heat a gad of steel or iron glowing hot in the fire and quench it therein, so doing nine or ten times together: then drink it fasting and it will help them.—T. Cogan, *Haven of Health*, p. 154.

Again, Matthiolus in the same place saith that [rice] is very good to be eaten in any kind of lask or flux, especially being first dried and after boiled in milk wherein hot stones have been quenched.—*Ib.*, p. 31.

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A HOT IRON put into cream in churning expels witches.—Gifford, *Dialogue* (Percy Soc.), p. 11.

In Northumberland a crooked sixpence. When it gets burnt, they say that the devil (or bishop) has set his foot in it.—Hn.

If the butter will not come, take two branches of mountain-ash: stir the cream with one, and beat the cow with the other.—Hn.; Rowley, *Witch of Edmonton*, iv. 1.

When a country wench cannot get her butter to come, she says a witch is in her churn.—Selden, *Table Talk*, C.

See Butler, *Hudibras*, II. iii. 121.

*Satan* [to *Pug*]. You have some plot now  
Upon a tonning of ale, to stale the yest,  
Or keep the churn so, that the butter come not,  
Spite o' the housewife's cord, or her hot spit?

Ben Jonson, *Devil is an Ass*, i. 1.

A LIVE COAL is thrown into the vat at breweries—and is passed over the cow's back and under her belly as soon as she calves.—B.

On croit en Russie que la peau de martre (marten) est un preservatif assure contre les charmes, sortileges, et maléfices.—C. P.

Mean fellows, busied about making drink that it shall not work in the fat, in keeping a cheese from running and butter from coming, in killing hens or hogs, or making men lame.—Gifford, *Dialogue* (Percy Soc.), p. 23.

Holding the POKER BEFORE THE FIRE drives away witches, and causes the fire to burn well. "In days of superstition they thought, as it made a cross with the bars, it would drive away the witch."—Johnson in *Boswell's Life* [iii. 404 in Hill's edition.—ED.] Effect of burning a hot and live poker.

"The devil can abide no roast meat" nor no fire: he is afraid if they fall a-roasting that they will roast him.—Gifford, *Dialogue*, p. 43.

That was like the old wife, when her ale would not come,  
Thrust a firebrand in the grout\* and scratch'd her bum.

*Rare Triumphs of Love and Fortune*;

\* Malt. Hazlitt, *O.P.*, vi. 155.

A SPAYED BITCH in a house keeps away evil spirits from haunting it.—Aubrey.

See an anecdote: "The Devil and Runwell Man."—*N. and Q.* II. iv. 25. And Halliwell, *Dict.*, Splayed bitch.—*Anecdotes and Traditions* (Camd. Soc.), p. 100.

CLUD-NUTS.

The Highlanders believe in the efficacy of two [or more] nuts naturally conjoined as a charm against witchcraft.—Brockett, *N. C. Words*.

FLOWERS growing in a hedge, especially green and yellow ones, keep off the fairies.—(Manx) *N.*, i. 8.

## ST. JOHN'S NUTS.

Two nuts growing together in one husk are called a St. John's nut. It secures against the power of witchcraft, and is carried on the person as a charm. It is believed that a witch who is proof against lead may be shot with it.—(Perthshire and Dumfriesshire) J.

A triple nut is called St. Mary's nut.—Brockett, *N. C. Words*.

If you tread on the St. John's wort after sunset a fairy horse will rise from the earth and carry you about all night, leaving you in the morning wherever you may happen to be at sunrise.—(Isle of Wight) Hn.

*Hypericum* is called *fuga Dæmonum*; some do put it therefore under their pillows.—Aubrey.

In some parts of Wales this solstitial flower (*Hypericum*) is placed upon door-posts as a defence against evil spirits—a custom, perhaps, derived from Druidical times. Some of the early medical writers, who fancied that the St. John's wort was a specific in hyperchondriacal disorders, gave it the fanciful term of *fuga dæmonum* (devil's flight), and this, being literally interpreted, caused the plant to be gathered on St. John's Day with great ceremony in France and Germany, that the people might hang it up in their houses as a charm against storms, thunder, and spirits.—Lees, *Botanical Looker-Out*, 246 n.

The superstitious cure, or fancy they cure, their ropy milk, which they suppose to be under some malignant influence, by putting this herb into it and milking afresh upon it.—Lightfoot, *Flora Scotica*, i. 417.

## HOLLY.

*Aquifolia arbor*, in domo aut villa sata, veneficia arcet.—Pliny, *Nat. Hist.*, xxiv. 72.

Ay. adds: "They use to be planted near houses and in churchyards, etc., e.g. Westminster Abbey Cloisters. This is the probable explanation of the holly trees planted in our hedges often at fixed intervals, as may be seen along railway lines in England."

If you meet a FUNERAL PROCESSION, or one passes by you, always take off your hat: this keeps all evil spirits attending the body in good humour.—G.

## SELLING WINDS.

The devil was supposed to preside over witches as "prince of the powers of the air."—B. and F., *Fair Maid of the Inn*, iv. 2.

For their traffic in this matter, see Shak., *Macbeth*, i. 3, 11; B. and F., *Chances*, v. 3.

If you could buy a gale amongst the witches,  
They could not serve you such a lucky pennyworth  
As comes a' God's name.—Middleton, *Changeling*, i. 1.

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Oct. Some pettifoggers now there be  
That let their conscience out for fee ;  
And, like unto a Lapland witch,  
Sell their wind dear and so grow rich.  
*Poor Robin*, 1695.

And sell their blasts of wind as dear  
As Lapland witches' bottled air.  
Butler, *Hudibras*, II. ii.

See Cleveland, *Works*, 1677, p. 61.

For as in Iceland and in Denmark both,  
Witches for gold will sell a man a wind  
Which, in the corner of a napkin wrapt,  
Shall blow him safe unto what coast he will.  
T. Nash, *Will Summers' Last Will and Test.*, 1592 ;  
H., O. P., viii.

Bondmen in Turkey and Spain are not so ordinarily sold as  
witches sell familiars there.\* Far cheaper may you buy a  
wind amongst them than you can buy wind or fair words  
in the court. \* Iceland.

Three knots in a thread, or a an old grandam's blessing in  
the corner of a napkin, will carry you all the world over.  
We, when we frown, knit our brows ; but let a wizard  
there knit a noose or a riding-snarl on his beard, and  
it is hailstorm and tempest a month after.—T. Nash,  
*Terrors of the Night*, 1594, D. iii. 1.

See Saxo Grammaticus and Olaus Magnus.

Some years ago, children in Northumberland were taught to DOUBLE  
THE THUMB within the hand as a preservative from danger,  
and especially to repel sorcery. It was the custom also to fold  
the thumbs of dead persons within the hand for same purpose,  
the thumb in that position forming the likeness of the letter  
in the Hebrew Alphabet used to denote God.—Hutchinson,  
*View of Northumberland*, Supplement, ii. 4.

Similiter superstitiosæ sunt quædam mulieres affigentes humeris  
parvulorum quædam fragmenta speculorum vel frustula  
vel peciolas ex corio vulpis, vel melotæ, credentes per hoc  
tales parvulos non infici ab oculis maleficarum.—A.

Cruick-yer-thumb.—Brockett.

I remember being, as a boy, taught to do so when fighting—  
by which great danger to the joint is incurred.

When a man happens to fall, as soon as ever he gets up again  
he\* turns round three times [turning to the right],  
and takes a jump upon the very spot where he fell ;  
then he makes a little hole there, and takes out a clod  
of earth with his knife, and when any distemper falls upon  
him, he sends an enchantress who, putting her mouth to  
the ground over the little hole, pronounces certain words  
with a Pater and an Ave, calls upon the Nymph that sent  
the distemper, be that Nymph white, red or black, whether

she inhabits the forests, the rivers, or the marshes, and conjures her to remedy the evil she has done.—Misson, p. 153.

\* In Ireland.

## BROOMSTICK.

The broom was fixed to the shank with scarlet thrums to prevent witches riding on it.—“Superstitions of Teviotdale,” *Edin. Mag.*, vi. 534 n.

Witches were supposed to have the power of supplying themselves with milk from their neighbours' cattle by a very simple but insidious process. Procuring a small quantity of hair from the tail of every cow within her reach, the vile wretch twisted it up into a rope on which she tied a knot for each cow. At this she tugged in the usual manner of milking a cow, pronouncing at the same time some unhallowed incantation, at which the milk would stream abundantly into her pail. . . . The proper antidote was to lay a twig of rowan-tree bound with a scarlet thread across the threshold of the byre, or fix a stalk of clover, having four leaves, to the stall.—Chambers.

De nos jours, bien de personnes sont encore persuadées que pour empêcher un sorcier ou une sorcière d'entrer furtivement dans une maison il faut avoir soin de renverser à la cuisine le manche à balai.—(Lorrain) Richard.

As à trabes de camps tres Parrokios seguidos  
Per dibersis camis é tres Messos augidos,  
En anan é benin ; o birat stout espres  
L'engraniero, le banc, o l'abit al rebes ?

*Le Tableau de la Bido del Parfet Crestia,*  
par le P. A[milha], Toulouso.

Birat le banc é l'anragnero.—*Ib.*, *Coms. de Diu*.

When an animal was led away to market the besom was thrown on it to ward off all harm.—Gr., 12/5/77.

Cf. The custom of placing a broom at the mast-head of a ship for sale.

ELF-SHOT. To recover a cow that is.—J.

A burning peat is laid down on the threshold of the byre-door : if she walks quietly over the peat, she remains uncured ; but if she first smell and then lets a spang over it with a billy\*, she is then shaned or cured.—Mactaggart, *Gallovidian Ency.*, p. 210. \* Leaps and lows.

ELF-SHOT. Gael-siat, an arrow.

A notion is prevalent in the parish\* that when a cow is suddenly taken ill, she is elf-shot ; that is, that a kind of spirits called “trows,” different in their nature from fairies, have discharged a stone arrow at her, and wounded her with it. Though no wound can be seen externally, there are different persons, both males and females, who pretend to feel it in the flesh, and to cure it by repeating certain words over the cow. They also fold a sewing-needle in a leaf taken from a

\* Sandsting and Aithsting, in Shetland.



particular part of a Psalm book, and secure it in the hair of the cow, which is considered not only an infallible cure, but which also serves as a charm against future attacks. When a cow has calved, it is the practice with some, as soon after as possible, to set a cat on her neck, and draw it by the tail to the hinder part of the cow, and then to set it on the middle of the cow's back, and draw it down the one side and pull it up the other, tail foremost, that the cow may be preserved while in a weak state from being carried away by the trows. This is enclosing the cow, as it were, in a magic circle. As the trows are said to have a particular relish for what is good, both in meat and drink, so when a cow or sheep happens to turn sick or die, it is firmly believed that it has been shot by an elfin arrow, and that the real animal has been taken away, and something of a trowie breed substituted in its place. And some who have been admitted into the interior of a trow's dwelling assert that they have beheld their own cow led in to be slaughtered, while at the same time on the surface of the earth their friends saw her fall by an unseen hand, or tumble over a precipice. Sometimes, also, the trows require a nurse for their children, for it would appear that they, too, have a time to be born and a time to die; and, therefore, females newly confined must needs be watched very narrowly, lest they be carried off to perform the office of wet nurse to some trowling of gentle blood, who has either lost its mother, or whose station among her own race exempts her from the drudgery of nursing her own offspring. There is one place in the parish called "Trolhouland," a name which indicates the superstitious notions with which it is associated: it signifies "the high land of the trows." The internal recesses of knolls are considered the favourite residences of the trows; and they are seldom passed without fear and dread by the inhabitants of the upper world. And when after nightfall there may be a necessity for passing that way, a live coal is carried to ward off their attacks. For many centuries the same superstitious belief has prevailed in Norway that certain places were the favoured haunts of malevolent genii. There is their "Trolhetta," and in Iceland "Troladyngiar" and "Trollakyrkia."—Rev. John Brydon in *New Statistical Account of Scotland*.

In Teviotdale the custom was when a cow was elf-shot to dad\* her wi' the blue bonnet.—J.; Scott, *Minst. Scot. Border*, ii. 225.  
\* Thrash.

Another charm was to pass a horse-shoe thrice under the belly and over the back of the cow.—Mactaggart, *Gallow. Encyc.*

Afin d'empêcher les vaches d'avoir des dartres, il faut suspendre dans l'étable une branche de houx dont les feuilles soient sans piquants.—*Mél.* [Vosges], p. 501.

**NOUEMENT DE L'AIGUILLETTE.** See Ovid, *Amores*, III. vii.

Leaving the bridegroom's LEFT SHOE WITHOUT BUCKLE or latchet during the marriage ceremony, to prevent the secret INFLUENCE OF WITCHES ON THE NUPTIAL NIGHT.—(Highland) B.; Pennant.

On the day of a fisherman's marriage\* a silver coin is put into the heel of his stocking, and after being conducted by the "best man" to the church door, the shoe-tie of his right foot is unfixed, and a cross is drawn on the doorpost in order to defeat the witches.—R.

\* At Avoch, Ross-shire.

Mettre du sel dans sa poche, ou des sous marqués dans ses souliers, avant que d'aller à l'église pour épouser. Comme font les futurs époux en bien des endroits, afin d'empêcher qu'on ne leur noue l'aiguillette, c'est une vaine observance et une observance des evenemens ou rencontres.—Thiers, *Traité*, iv. 447.

Pour éviter le même inconvénient, les uns passent sous le Crucifix de l'église ou ils doivent recevoir la bénédiction nuptiale, sans le saluer, les autres passent entre la croix et la bannière lorsqu'on fait la procession un dimanche, ou une fête; les autres pissent dans l'anneau qui doit être béni le jour des noces, et donné ensuite à l'épouse. Ce que quelques-uns assurent qu'on doit faire par trois fois, en disant à chaque fois "In nomine Patris," &c., et que ce remède est spécifique pour empêcher que les maris ne soient jaloux de leur femmes.—Thiers, *Traité*, iv. 447.

He further combats superstitious beliefs that it is lucky to have sexual intercourse with the bride before marriage—that the same may take place ceremoniously after a drinking-pledge and a promise of marriage—that the marriage may be celebrated between sunset and sunrise—that several rings should be placed on the bride's finger—that it is lucky not to pass the ring beyond the first joint of the finger—and for the bride to let it drop on the ground in taking it from the bridegroom, &c., &c.

Le nom . . . était même caractéristique et portait pour ainsi dire sa date avec lui. Les haut de chausses étaient alors habituellement lacés par devant, et quand les deux bouts du cordon qui les fermaient venaient à s'emmêler et à se nouer l'un dans l'autre, on ne pouvait pas se déshabiller : c'était un fait matériel devenu logiquement une figure de rhétorique.—E. Du Meril, *Des Formes du Mariage*, p. 76.

Dans l'arrondissement de Lapalisse (Allier) pour empêcher les malignes influences des noueurs d'aiguillettes, la jeune mariée a soin en se rendant à l'église de placer à l'envers, soit un de ses bas, soit toute autre partie de son ajustement. Quant au futur, il s'est rendu dès la veille chez le sacristan, et en a obtenu un morceau de cire détaché du cierge Pascal. Cette espèce d'amulette appliquée sur l'épigastre a pour

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effet aussi de prévenir les sortilèges des sorciers.—Beaulieu, *Antiq. de Vichy les Bains*, 2nd Ed., p. 93.

Porter sur soi le jour de ses noces deux chemises à l'envers et placées l'une sur l'autre.—D. C.

Percer un tonneau de vin blanc dont on ne doit encore rien avoir tiré et faire passer le premier vin qui en sort dans l'anneau de la mariée.—*Ib.*

Frotter avec de la graisse de loup les jambages de la porte par laquelle la jeune mariée doit passer pour se rendre au lit nuptial.—Richard, *Traditions Lorraines*.

Porter sur soi du sel—Manger soit 'un foie de poisson\*—soit de la joubarbei.—Du Meril, *Des Formes du Mariage*, p. 76.

\* Tobias, viii. 3, 4. † Barbe de Jupiter.

URINE.

Several fetid and stinking matters, such as old urine, are excellent means for keeping away all evil-intentioned spirits and ghosts.—Henry Rink, *Tales and Traditions*, p. 56.

DOUBLE PRUNELLE.

Pourquoy est ce que ceux qui ont double prunelle sont suspect de sorcellerie?—Dupleix, *Cur. Nat.*

NAMING DAY OF WEEK.

On croit aussi que quand on parle des sorciers on doit dans la conversation nommer le jour de la semaine dans laquelle on se trouve, si on veut qu'ils ignorent le sujet de l'entretien.—(Lorrain) Richard.

Names given in Scotland to supernatural beings :—

Apparitions	Fantasms	Mum-pokers
Barguests	Fetches	Night-bats
Black-dogs	Ghosts	Nixies (water)
Bloody-bones	Good Neighbours	Robin Goodfellows
Boggles	Good People	Scarecrows
Boggy-boes	Hags	Spectres
Break-necks	Hob-goblins	Spirits
Brownies *	Hob-howlers	Spelly-coats
Browning †	Hob-thrusts	Scrags
Bug-bears	Ignes Fatui	Warlocks
Demons	Jemmy Burties	Witches
Dobbies	Kelpies	Wizards
Fairies	Mock-beggars	

\* Dunbar, *Seven Deadly Sins*.

† Holland, *Pliny*, ii. 2.

ASHES.

Si c'est vrai que l'enfant vient descorder les fesses si on jette sur sa fiante de la braise ou des cendres chaudes?—Jo., *Ev. Pop.*, II. (49).

ST. JOHN'S GOSPEL.

The Papists play here with this piece of Saint John's Gospel as the simple people in the time of darkness were wont to do, which, hanging St. John's Gospel, as they called it, about

their necks upon Saint Audries lace, thought themselves safe from all danger, both bodily and ghostly, and free from all devils and wicked spirits.—Becon, iii. 221.

De la graine de feugere et du noyer qui n'a des noys que le jour de S. Jean?—Jo., V. xxiv. 7.

## GLAMER, GLAMOUR.

The supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence, to cast glamer over one, to cause deception of sight.—J.

And she came tripping down the stair,  
And a' her maids before her;  
As soon as they saw her weel-far'd face  
They coost the glamer o'er her.—*Johnny Faa*.

Whatever seemeth pleasant into this world unto the natural eye, it is but by juggling of the senses. If we have the grace of God, this grace shall be indeed like as a four-nooked clover is in the opinion of some; viz., a most powerful means against the juggling of the sight.—Z. Boyd, *Last Battell*, i. 68.

A moment then the volume spread,  
And one short spell within he read;  
It had much of glamour might,—  
Could make a lady seem a knight;  
The cobwebs on a dungeon wall  
Seem tapestry in lordly hall;  
A nutshell seem a gilded barge,  
A sheeling seem a palace large,  
And youth seem age and age seem youth;  
All was delusion, nought was truth.

Scott, *Lay of the Last Minstrel*, iii. 9, and Note.

There was another of my neighbours had his wife much troubled, and he went to her, and she told him his wife was haunted with a fairie. I cannot tell what she [the "cunning woman"] bade him do; but the woman is merrie at this hour. I have heard, I dare not say it is so, that she weareth about her S. John's Gospell, or some part of it.—Gifford, *Dialogue* (Percy Soc.), p. 10.

## BELLS.

It was a custom at Malmsbury Abbey to ring the Great Bell, called St. Adam's bell, to drive away Thunder and Lightning: the like custom is still used at St. Germain's and several other parts of France, and the old English in time of Thunder were used to invoke St. Barbary.—*Agreeable Companion*, p. 42. 1742.

See under Plague, *post*.

The thunder is driven away by ringing of bells; the Lion's wrath qualified by a yielding body.—*Thomas of Reading*, by T. D[eloney], K. 7, ed. 1632.

THE PASSING BELL was anciently rung for two purposes ; one to bespeak the prayers of all good Christians for a soul just departing\* ; the other, to drive away the evil spirits who stood at the bed's foot and about the house ready to seize their prey, or at least to molest and terrify the soul in its passage ; but by the ringing of that bell (for Durandus informs us evil spirits are much afraid of bells) they were kept aloof, and the soul, like a hunted hare, gained the start, or had what is by sportsmen called " Law." A higher price was charged for the large bell of the church as being more efficacious.—G.

\* Shak., *2 Henry IV.*, I. i. 102.

and his tongue  
Sounds ever after as a sullen bell,  
Remember'd tolling a departing friend.

Ring the saints'-bell to affright  
Far from hence the evil sprite.

Herrick, [*Hesp.*, 771.—ED.]

The sound of bells will disperse lightning and thunders; in winds it hath not been observed.—*N.*, ii.; Bacon.

The church bells are still rung in Roman Catholic countries during thunderstorms.

The very noise of hells, guns and trumpets breaketh the clouds and cleanseth the air.—Muffett, *Health's Improvement*, ch. iv.

It is believed that great ringing of bells in populous cities hath dissipated pestilient air, which may be from the concussion of the air.—Bacon.

In an old English Homily for Trinity Sunday it is stated "that the form of the Trinity was found in man; that was Adam, our forefather on earth, one person; and Eve, of Adam, the second person; and of them both was the third person. At the death of a man three bells should be rung as his knell in worship of the Trinity; and for a woman, who was the second person of the Trinity, two bells should be rung."—Strutt, *Manners and Customs*, iii. 176.

The wild Irish, who during eclipses run about beating the pans, thinking their clamour and vexations available to the assistance of the higher orbs.—Osborne, *Advice*, p. 105.

But hark! e'en now I hear  
The bell of death, and know not whose to fear.  
Our farmers all, and all our hinds were well ;  
In no man's cottage danger seem'd to dwell :—  
Yet death of man proclaim these heavy chimes,  
For thrice they sound, with pausing space, three times.

Crabbe, *The Parish Register*, iii.

Suonando li soliti tre segni, che devono finire in tocchi dispari, se máscio, e pari, se feminina.—Mich. Placucci, *Usi, &c., della Romaga*, p. 69.

**Autrefois on croyait que le moyen le plus efficace de prévenir les gelées du printemps était de sonner les cloches. On voit**

par un relevé fait en 1696 des droits du curé et du marguillier du Ramonchaud dans le département des Vosges que le dit marguillier était obligé de sonner la première nuit pour les gelées en question ; mais que pour les suivantes, il commandait des paysans qui remplissaient cette corvée à tour de rôle.—D. C.

Si lorsque le grain est en fleurs on redoute pour lui l'action de la rosée, il faut sonner les cloches pour éloigner cette rosée.—*Ib.*

En Normandie pour éviter que les sorts ne soient jetés sur les vaches, on suspend à une de leurs cornes, un petit sac rempli de sel, et pour lever ceux qui ont été donnés, on mène la vache qu'on soupçonne attaquée de maléfice soit à une foire, soit chez un sorcier.—*Ib.*

#### COW-GRASS, OR COMMON PURPLE CLOVER.

In the days when there were witches in the land, the leaf was worn by knight and peasant as a potent charm against their wiles ; and we can even yet trace this belief of its magic virtue in some not unobserved customs.—V. Johnson's *Flora of Berwick-upon-Tweed*, p. 163 ; Brockett.

#### BETWEEN THE SUN AND THE SKY.

It was agreed that the boat should be exorcised, and that Janet Kindy was the spirit which tormented it. The ceremony of exorcism was performed as follows : In each boat there is a cavity called the taphole ; on this occasion the hollow was filled with a particular kind of water furnished by the mistress of the boat ; a straw effigy of poor Janet was placed over it. The boat was then rowed out to sea before sunrise, and, to use the technical expression, the figure was burnt between the sun and the sky : that is, after daylight appeared but before the sun rose above the horizon, while the master called aloud, " Avoid ye, Satan ! " The boat was then brought home, and since that time has been as fortunate as any belonging to the village.—[Angus], *Edin. Mag.*, Feb. 1818, p. 116.

#### STRUCKEN UP.

To be turned into an inanimate object—to be metamorphosed into stone ; a transformation believed by the superstitious among the vulgar to have been in former ages not unfrequently effected by the power of evil spirits.—(Aberdeen) J.

#### FASCINATION BY TOUCH, VOICE, AND LOOK.

The first was simply mesmerism ; or, rather, the biology of the present day in an undeveloped stage. There were said to be four qualities of touch—calidus, humidus, frigidus, et siccus—or hot, cold, moist, and dry—according to which persons were active or passive in the exercise of the fascinum. . . . This power of touch is recognised in all history and in all climes. All who saw Christ desired to touch His garment and so receive some healing virtue, and His miracles of cure He almost

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always performed by His hand. When the woman who had the issue of blood came behind Him and touched Him, Jesus asked who touched Him, and said, "Somebody hath touched Me, for I perceive that virtue is gone out of Me." It has always been a popular superstition that the scrofula could be cured by the touch of a king or of the seventh son of a seventh son. The old belief that the body of a murdered man would distil blood if his murderer's hand were placed upon him is of the same class.—Story, *Roba di Roma*, IV., c. 9. [See p. 290, ante.]

The electrical eel has the power of overcoming and numbing his prey by this means. And among the Arabs, according to Gerard, the French lion-killer, whoever inhales the breath of the lion goes mad.—*Ib.* [Query, from fright.]

A gipsy holds himself defiled and unclean if he is touched by a woman's skirt.

GOING TO CHURCH.

They [the Brownies] remove to other lodgings at the beginning of each quarter of the year [when the seers make a point of not travelling abroad to encounter them] and thereby have made it a custom to this day among the Scottish-Irish to keep church duly every first Sunday of the quarter to sene or hallow themselves, their corns and cattle from the shots and stealth of these wandering tribes, and many of these superstitious people will not be seen in church again till the next quarter begin.—Rob. Kirk, *Secret Commonwealth*, p. 3, rep. 1691.

Folks never catch cold at church.—Denham, *Folk Lore of Northumberland*, p. 22.

STARS.

There be certain stars called infortunates in their exaltation, whose influence bringeth corruption to creatures, rot and pestilence to men and beasts, poisoning waters and killing of fish, blasting of fruit in trees and corn in the field, infecting men with divers diseases, fevers, palsies, dropsies, frenzies, falling sicknesses and leprosies.—Bullein, *Governement of Health*, p. 42.

It is commonly thought that he or she who is extraordinarily visited is bewitched or, as some say, taken with a planet. But this opinion must be abated for [*Deut.*, xxviii. 61] God threatneth to bring upon synners, not only usual plagues and sicknesses, but strange ones, such as are not written in the book of the law.—Alex. Cooke, *Country Errors*, 1595; *Harl. MS.* 5247.

COVERING MILK.

An old man is still remembered in the neighbourhood of Penrith who, when he met the milkmaids returning from the field, never failed to warn them to "cover up the milk," saying that if they did not, he was not responsible for the consequences [of his seeing it].—Murray, *Handbook of Lakes*.

## GAZING AT FIRE.

If a person sits musing and intently looking into the fire it is a sign that someone is throwing an evil spell over him and fascinating him for evil. When this is observed of someone, without speaking take the tongs and turn the centre piece of coal or wood in the grate right over, and while doing so say, "Gude preserve us fra a' skaith"; it would break the spell and cause the intended evil to revert on the person working the spell.—(Scotland) Na.

## EVIL EYE. Yelder-eyed.

Eat thou not the bread of him that hath an evil eye: . . .  
the morsel which thou hast eaten shalt thou vomit up.—  
*Prov.*, xxiii. v. 6—8.

Some people are suspected of having an ill ee: otherwise having an eye hurtful to everything it looks upon. Blacksmiths pretend to know of many this way, and will not allow them to stand in their forges when joining or welding pieces of iron together, as they are sure of losing the wauling heat, if such be present.—Mactaggart's (Scottish) *Gallovidian Ency.*

I do not exaggerate when I affirm, at all events, my own persuasion that two-thirds of the total inhabitants of the Tamar side implicitly believe in the power of the mal'occhio, as the Italians name it, or the evil eye. . . . I have been gravely assured that there are well-known marks which distinguish the ill-wishers from all besides; these are black spots under the tongue in number five, diagonally placed like those which are always found in the feet of swine, and which, according to the belief of my poor people, and which, as a Scriptural authority, I was supposed unable to deny, were first made in the unclean animals by the entrance of the demons into the ancestral herd at Gadara. A peculiar kind of eyeball, sometimes bright and clear, at others covered with a filmy gauze like a gipsy's eye, as it is said, by night; or a double pupil ringed twice; or a larger eye on the left than on the right side: these are held to be tokens of evil omen, and accounted to indicate demoniac power.—Rev. Rob. Hawker, of Morwenstow, Cornwall, in Mrs. Whitcombe's *Bygone Days in Devon and Cornwall*, 1873, p. 139.

It is a custom among the higher and middle classes in Cairo, on the occasion of a marriage, to hang chandeliers in the street before the bridegroom's house; and it often happens that a crowd is collected to see a very large and handsome chandelier suspended: in this case it is a common practice to divert the attention of the spectators by throwing down and BREAKING A LARGE JAR, or by some other artifice, lest an envious eye should cause the chandelier to fall.—Lane, *Modern Egyptians*, ch. xi.



When evil is apprehended from a person, or it is wished that intercourse with him should cease, you break a piece of pottery behind him.—*Ib.*

"Now that the butchers slaughter for their own shops, it is quite shocking," said a Caireen friend to me, "to see fine sheep hung up in the streets quite whole, tail and all, before the public eye, so that every beggar that passes by envies them; and one might therefore as well eat poison as such meat. My cook, rather than purchase at one of these shops, takes the trouble of going to one in a distant quarter kept by a man who conceals his meat from the view of passengers in the street."—*Ib.*

Envy seems the danger.—*Mark*, vii. 22.

The custom in Spain and elsewhere to offer a share of a public meal to on-lookers so derived.

The ancients employed various methods to avert the effects of fascination. Sometimes necklaces composed of shells, coral, and various sorts of stones, rough or engraved, particularly jasper, were used. But the charm most generally employed was the phallus, which on that account was placed on the doors of houses and gardens on terminal figures, and was hung about the necks of women and children. In general, any obscene or ludicrous action or figures were thought efficacious, which accounts for the indecorous posture\* of the figure of Mithras on this monument. The Italian sailors of the present day, when the wind is contrary, think to dispel it by turning themselves in a similar manner towards the point from which it blows.—Millingen in *Archæol.*, xix.

\* Squatting.

And see further.—M. Arditi, *Il Fascino e l'Amuleto contro del Fascino presso gli Antichi*, Napoli, 1825, 4to.

Igitur quod difficile factu erat, quodque revera arduum nobis existimabatur, gratum esse populo, placere ordini, probari magistratibus et principibus; id (præfiscine dixerim) jam quodammodo mihi obtigit.—Apuleius, *Florida*, III. 16. [vol. II., p. 137, Bipont ed.—ED.]

N. Africa. See Lyon, *Travels in North Africa*, p. 52.

A German would exclaim, on being complimented for looking well: "Ach Gott bewahre, sagen sie nicht so," and spit three times over his left shoulder. The Italian says: "Grazia a Dio"; the Turk: "Mashallah" (God be praised). So also the Modern Greeks, adding "Να μην βασκανθῇ" (May no evil come to you), or "σκορδο" (garlic) as a counter charm.—*N.*, iii.

The Spaniards have very little to say respecting the evil eye, though the belief in it is very prevalent, especially in Andalusia, amongst the lower orders. A stag's horn is considered a good safeguard, and on that account a small

horn tipped with silver is frequently attached to the children's necks by means of a cord braided from the hair of a black mare's tail. Should the evil glance be cast, it is imagined that the horn receives it and instantly snaps asunder. Such horns may be purchased in some of the silversmiths' shops at Seville.

The fear of the evil eye is common amongst all Oriental people, whether Turks, Arabs, or Hindoos. It is dangerous in some parts to survey a person with a fixed glance, as he instantly concludes that you are casting the evil eye upon him. Children particularly are afraid of the evil eye from the superstitious fear inculcated in their minds in the nursery. Parents in the East feel no delight when strangers look at their children in admiration of their loveliness; they consider that you merely look at them in order to blight them. The attendants on the children of the great are enjoined never to permit strangers to fix their glance upon them. . . . I was lately at Janina, in Albania, where a friend of mine, a Greek gentleman, is established as a physician. "I have been visiting the child of a Jew that is sick," said he to me one day. "Scarcely, however, had I left the house when the father came running after me. 'You have cast the evil eye on my child,' said he, 'come back and spit in his face.' And I assure you," continued my friend, "that notwithstanding all I could say he compelled me to go back and spit in the face of his child."\*—Borrow, *Zincali*, Pt. I., c. 8.

\* An Irish custom.—*N.*, i. 7, 84.

It is imagined that this blight is most easily inflicted when a person is enjoying himself, with little or no care for the future, when he is reclining in the sun before the door, or when he is full of health and spirits: it may be cast designedly or not, and the same effect may be produced by an inadvertent word. It is deemed particularly unlucky to say to any person "How well you look," as the probabilities are that such an individual will receive a sudden blight and pine away. We have, however, no occasion to go to Hindoos, Turks, or Jews for this idea; we shall find it nearer home, or something akin to it. Is there one of ourselves, however enlightened and free from prejudice, who would not shrink, even in the midst of his highest glee and enjoyment, from saying "How happy I am?" or, if the words inadvertently escaped him, would he not consider them as ominous of approaching evil, and would he not endeavour to qualify them by saying "God preserve me!"—*Ib.*

"God saine your eye, man." Spoken when you commend a thing without blessing it, which my countrymen cannot endure, thinking that thereby you will give it the blink of an ill eye, a senseless but common conceit.—Kelly, *Scottish Proverbs*.

Evil-eyed, in sense of malicious, simpliciter, *Matthew*, xx. 15; *Shak.*, *Cymbeline*, i. 2, 31.

## MOLUCCA NUT.

There is a variety of nuts called Moluka beans, some of which are used as amulets against witchcraft or an evil eye, particularly the white one, and on this account they are worn round children's necks, and if any evil is intended to them they say the nut changes to a black colour. Also put into the pail in milking.—Martin, *Western Islands*, 38.

The boats of the Mediterranean have commonly a large eye painted on each side the bow.—See Winckleman, *Monumenti Inediti*, ii. 26.

Millingen, *Observations on a Bas Relief* (in *Archæologia*, vol. xix.) in which the animals attacking a human eye are a lion, a serpent, a scorpion, a crane, and a crow. A male figure, the head covered with a Phrygian tiara, is sitting on the eye in an indecorous posture. On one side is a gladiator, wearing the girdle called subligaculum, holding in one hand a small sword and in the other a kind of trident (*fuscina*), with which he strikes the eye, one of the Myrmillones.

Non istic obliquo oculo mea commoda quisque  
Limat, non odio obscuro morsuque venenat.

Horace, *Epist.*, I. xiv. 37.

The eye painted on the bows of Chinese junks has an exact parallel in the eye of Osiris on the bows of Egyptian vessels.—Davis, *Chinese*, c. xviii.

The Armenian nuns cure sore eyes with woman's milk.—Buckle, *Misc. Works*, 1569. (A supprest note.)

RED HAND (as charm against evil eye).—See *N.*, V. xi. 8, 293; xii. 118.

The hand over the entrance gate of the Alhambra has this in view.

Observe that the Puerta del Sol at Madrid is [or was] built like the palm of an open hand, with the streets radiating from the circle line as fingers do.

A belief in the effects of the evil eye is yet prevalent. Its nature is best explained by an instance: Not many years ago a respectable farmer in Kirk Marown was possessed of a fine colt, which a person from Baldwin much wished to purchase, though the owner was not disposed to part with it. On the evening of the last refusal, the colt became suddenly ill; and, although every possible remedy was resorted to, continued to grow worse—in fact an evil eye had seen it. On the third day a friend of the owner called in, and, being told the circumstances, undertook the animal's cure. He immediately started off for Baldwin in the hope of meeting the party whose evil eye had affected it. He did so, and when the would-be purchaser had

passed, he carefully gathered up the dust of the road out of his footsteps and returned with it to Kirk Marown. On rubbing the colt all over with the dust, it presently partook of food, and, to the great surprise of the incredulous, rapidly recovered. Should a beast be thus affected, and the party who has done the mischief remain undiscovered, the animal dies, and frequently taints its owner's whole herd. To put a stop to the disease, the carcase is taken to the nearest cross four-ways, and there burnt; and the first person who shall come along the road and approach the fire is the party with the evil eye. So late as 1843 a case of this kind took place near the Union Mills, about two miles from Douglas; and, going back a few years, innumerable instances might be given of the mischief inflicted by the power of the evil eye.—Glover's *Guide to the Isle of Man*, Douglas, 1868, p. 207.

In one of the Dialogues of Wodroephe's *Spared Hours*, 1623, after shuffling cards, the dealer exclaims: "A la bonne heure!" The expression "In a good (or evil) hour," though perhaps wrongly attributed to astrological use, conveys exactly the same idea, and is a form of abomination, or of deprecating an omen. To seem to make a boast of anything not actually due to our own powers or merits, almost invariably gives the impression that the ground of boasting may be taken away; so, for instance, if a man say: "I have admirable health; I have never had a day's illness," one almost immediately feels inclined to say: "In a good hour be it spoken." For this the Latins would have said something like: "Quod faustum felixque sit," and the Germans would say: "Unberufen," that is, "Not called for"; meaning, "May this not invoke ill-health upon you." The Frenchmen have the very same idiom as ours: "A la bonne heure; Prov." bon aür.\*—Blackley, *Word Gossip*, 1869, p. 12.

\* Good augury.

See Middleton, *Phenix*, i. 4; *The Widow*, i. 2; Porter, *Two Angry Women*; Haz., *O.P.*, vii. 351; Heywood, *Four P.s*; Haz., *O.P.*, i. 371. Or, Præfiscine, Petronius, *Sat.*, c. 10.

**SPITTING THREE TIMES IN THE PERSON'S FACE;** turning a live coal on the fire and exclaiming: "The Lord be with us" are means of averting its influence.—H. W.

Spitting into the folds of one's own dress.—Theocr., vi. 39; Pliny, *Nat. Hist.*, xxviii. 7; Lucian, *Navig.*, 15, vol. iii. 259 [ed. Teubner.—Ed.]

Nescio quis teneros oculus mihi fascinat agnos.—Virg., *Ecl.* III. 103.

If you speak of one of their horses\* you must at the same time spit upon him, or if the horse is at a distance, say: "God save him," for when you forget to say one of

\* The Irish.

these things the horse often falls sick, and in this case he that has been the cause of it is obliged to come and repeat a Paternoster in the horse's right ear, and that cures him. Misson, *Travels*, 153; Camden, *Ancient and Modern Manners of the Irish*.

## OVERLOOKED.

Most women fear thee that thou art a witch,  
And therefore snatch their children up and run,  
Thy ominous ill-looking look to shun.

Taylor, (W. P.), *Cast over the Water*.

See a mass of superstitious remedies practised in the Romagna for the recovery of persons and animals supposed to be "overlooked" or bewitched in Mich. Plac., *Usi e Pregiudizi*, &c., pp. 137-146.

\* O'erlooked even in thy birth.—Shak., *Merry Wives of Windsor*, v. 5, 81.

If a Cornishman's cow is out of health, and he suspects her to be overlooked, he runs to the nearest wood and brings home bunches of carex, which he suspends over her stall and wreathes round her horns, after which he considers her safe.—*N.*, i. 11.

† Mountain-ash.

Offering some milk of cow on which a stranger looks, averts the ill.—(Highland) *N.*, i. 6.

On the night of St. John the Baptist, 24th June, O.S., the calves are allowed to spend the night with the cows, for fear that witches might dry up their milk.—Pinkerton's *Russia* (1833), p. 202.

## ALUM BEADS.

Alum is esteemed a very efficacious charm against the evil eye. Sometimes a small flat piece of it, ornamented with tassels, is hung to the top of a child's cap. A tassel of little shells and beads is also used in the same manner and for the

chain, and is pointed at suspected persons. King Ferdinand is a great believer.—Paris, *Philosophy in Sport*, note 55, 7th Edition. 1853.

The little shell called Concha Veneris by the Romans, and *χοιρίαι* by the Greeks, is still worn at Rhodes as a charm against the evil eye.—Story, *Roba di Roma*.

De quoy sert. . . de mettre des patenostres de coral aux bras et au col [des enfans] encontre le venin?—Jo., II. *Prop. Vulg.*, 280.

Surculi infantiae adalligati tutelam habere creduntur.—Pliny, *Nat. Hist.*, xxxii. 11.

In the North-West of Scotland the GOLD AND SILVER WATER is the accredited cure for a child suffering from the evil eye. A shilling and a sovereign are put into water, which is then sprinkled over the patient in the name of the Trinity.—M.

When a child pines or wastes away, the cause is commonly looked for in witchcraft or the "evil eye." At Stamfordham a sickly, puny child is set down as "heart-grown" or bewitched, and is treated as follows: Before sunrise it is brought to a blacksmith of the seventh generation, and laid naked on the anvil. The smith raises his hammer, as if he were about to strike hot iron, but brings it down gently on the child's body. This is done three times, and the child is sure to thrive.—Hn.

As to relieving beggars lest they should cast an evil eye, see *ante*, p. 161.

#### AMBER.

As amber, when heated, emits an agreeable odour, the custom of wearing a necklace of it, which was formerly so common and is not yet extinct among old women in our country, is attributed to this circumstance. In olden times the present made by a mother to her daughter on the night of her marriage was a set of lammer beads to be worn about her neck that from the influence of the bed-heat on the amber she might smell sweet to her husband.—J.

Infantibus adalligari amuleti ratione prodest.—Pliny, *Nat. Hist.*, xxxvii. 12.

#### DIAMOND. DATE-STONE.

In Italy these are much believed in as protective. G. L. Marugi vouches for the latter—Capricci della Jettatura, vii.

#### EBONY BEADS.

I did know within these few years a false witch called M. Line, in a town of Suffolk, called Perham, which, with a pair of ebene beads and certain charms, had no small resort of foolish women when their children were sick. To this lame witch thy resorted to have the fairy charmed and the spirit conjured away through the prayers of the ebene beads, which she said came from the Holy Land and were sanctified at Rome, through whom many goodly cures had

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been done; but my chance was to burn the said beads.—  
Bullein, *Bulwark of Defence*, f. 56. 1562.

FROG.

Un autre preservatif auquel on a quelquefois recours contre le sort, c'est un crapaud qu'on pend par la patte dans l'écurie.  
—Melb., *Franche Comté*, p. 371.

FIRE OF STANES.

To big a fire of stanes is to make a pile of stones on the hearth in form resembling a fire which is sometimes left in a desolate house by a removing tenant. Those who were not less under the influence of malignity than of superstition have been known to leave a fire of this description behind them when they reluctantly left a habitation or possession for the purpose of insuring ill-luck to the family that succeeded them, especially if the new-comers had taken the house or farm over their heads.—[Angus] J.

The power of bewitching, producing evil to persons by wishing it, &c., is supposed to be transmitted from one person to another when one of the parties is about to die.—H. W.

FIRST GLANCE.

The first morning glance of an evil-eyed person was supposed to be certain destruction to man or beast. If the effect were not instantaneous, it was eventually sure. If, however, he who had this unfortunate influence was well-disposed, he cautiously glanced his eye on some inanimate object to prevent the direful consequences. Some years ago, a poor person suspected by his neighbours, was thus pointed out to me: "Look, sir, at that pear-tree; it wor some years back, sir, a maast flourishing tree. Iv'ry morning as soon as he first oppens the door, that he may not first cast his ee on ony yan passing by, he fixes his een on that pear-tree, and ye plainly see how its deed away."

the case sae hard is  
 Among the writers and the Bardies  
 That lang they'll brook the auld, I trow,  
 Or neighbours cry, "Weel bruik the new!"  
 Robt. Ferguson, *Poems*, Perth, (1789), ii. 89.  
 Fair fa' ilk canny caidgy carl,  
 Weel may he bruik his new apparel.

Mayne, *Siller Gun*, p. 14.

*Host.* Madam, I wish you joy of your new gown.

B. Jonson, *New Inn*, ii. 1.

**FORESPEAK, v.** To injure by immoderate praise.—J.; T. Heywood, *Fair Maid of the West*, p. 99. 1631. See p. 437. Or bewitch = Fascinare.—Baret, *Alvearie*, 1580.

If one highly praises a child for sweetness of temper, and the child soon after betrays ill-humour, the person who bestows the praise is said to have "forspokin the bairn." To prevent the consequences, they say of a person immoderately praised, "God save him"; of a beast, "Luck, sair, [preserve] it." . . . When the beasts, as oxen, sheep, horses, &c., are sick, they sprinkle them with a water made up by them which they call "forespoken water," wherewith likeways they sprinkle their boats when they succeed and prosper not in their fishing.—Brand's *Description of Orkney*, p. 52.

B. Jonson (*Staple of News*, and *Cynthia's Revels*) uses "forespeak" as the malicious act of a witch, and in Rowley's *Witch of Edmonton*, ii. 1, it occurs in the same sense.

Forspekin = fascinare.—*Prompt. Par.*, 173; *Townley Myst.*, 115.

In some parts of Italy, if you praise a pretty child in the street, or even if you look earnestly at it, the nurse will be sure to say, "Dio la benedica!" so as to cut off ill-luck; and if you happen to be walking with a child and catch any person watching it, such person will invariably employ some such phrase to show you that he does not mean to do it injury or cast a spell of jettatura upon it.—Story, *Roba de Roma*, II. ix.

*Ric.* She has, 'mongst others, two substantial suitors,  
 One, in good time be't spoke, I owe much money to;  
 She knows this, too, and yet I'm welcome to her,  
 Nor dares th' unconscionable rascal trouble me;  
 Sh' 'as told him thus, those that profess love to her  
 Shall have the liberty to come and go,  
 Or else get him gone first; she knows not yet  
 Where fortune may bestow her; she's her gift  
 Therefore to all will show a kind respect.

Middleton, *Widow*, i. 2.

*Ric.* Do you love me, forsooth?

*Violetta.*

O, infinitely.

*Ric.*

I do not ask thee that I meant to have thee,  
 But only to know what came in thy head to love me.



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*Viol.* My time was come, sir ; that 's all I can say.  
*Ric.* 'Las, poor soul, where didst thou love me first,  
 prithee ?  
*Viol.* In happy hour, be 't spoke, out at a window, sir.  
*Ric.* A window ? Prithee clap 't to and call it in again.  
*Ib.*, iv. 1.

Many great and grave authors write, and many fond writers also affirm, that there are certain families in Africa which, with their voices, bewitch whatsoever they praise. Insomuch as if they commend either plant, corn, infant horse, or any other beasts, the same presently withereth, decayeth, and dieth. This mystery of witchcraft is not unknown or neglected of our witchmongers and superstitious fools here in Europe. But to show you examples near home, here in England, as though our voice had the like operation, you shall not hear a butcher or horse courser cheapen a bullock or a jade ; but if he buy him not, he saith "God save him" ; if he do forget it, and the horse or bullock chance to die, the fault is imputed to the chapman.—Scot, *Discoverie of Witchcraft*, xvi. 8.

I do not forespeak or imprecate a further evil day upon any.—Gauden, *Tears of the Church*, p. 337. 1659.

In all his praises he is the most forespoken and unfortunate under heaven, and those whom he ferventest strives to grace and honour, he most dishonours and disgraceth by some uncircumcised, sluttish epithet or other.—Nash, *Saffron Waldon*, H. 2. 1596.

An' you love me, forspeak me not ! 'tis the worst luck in the world to stir a witch or anger a wise man.—Peele, *Edw. I.* ; Dyce's ed., p. 410.

When a healthy child suddenly becomes sickly and no one can account for the change, the child is said to have been "forespoken." Or when a stout man or woman becomes hypochondriac or affected with nervous complaints, he or she is "forespoken." Someone has perhaps said : "He's a bonny bairn," or "Thou ar' looking weel the day," but they have spoken with an ill tongue. They have neglected to add : "God save the bairn," or "Safe be thou," &c. A spell is then repeated over water and the patient washed in it.—(Orkney) *N.*, i. 10.

The feeling is by no means uncommon that to talk much of the health of a family is a way to bring sickness on them. In the course of pastoral visitation the clergyman will perhaps say in a house where there is a large family that he never has occasion to go to that house for visitation of the sick, so healthy is the household. He will be respectfully, but very decidedly, asked not to speak too much about it, as it has been noticed that if this be done, sickness comes upon the family soon after.—(W. Indies) Branch.

We need not go out of England to know that many people would rather you said anything to them than "How well you are looking!"

IN A GOOD HOUR may these words be spoken.—Heiwood, *Four P.'s*; H., *O.P.*, i. 371.

*Avarice.* Now the chance of thieves: in a good hour be it spoken.

Out! alas, I fear I left my coffer open.

*Respublica*, i. 1. 1533.

Therefore made they a solemn vow, in good time might it be spoken, that they would taste nothing; no, not so much as a poor alebery for the comfort of their heart until they had slain Paul.—Becon, i. 212.

*Rick.* She has, 'mongst others, two substantial suitors:

One, in good time be't spoke, I owe much money to.

B. and F., *Widow*, i. 2.

Pray, keep your seats: you do not sit in fear,

As in the dangerous days of Oliver;

It is not now (in good time be it spoke),

*Enter* the Red-Coats, *Exit* Hat and Cloak.

Thos. Jordan, Prol. to Fletcher's *Tamer Tamed*, 1660.

"A la bonne heure!" is the nautical answer from a ship that is saluted by another at sea in the sense, "C'est bien! c'est entendu."—J. G. De la Landelle, *Langage des Marins*, Par. 1859, p. 240.

In good time be it spoken!—Nash, *Saffron Walden*, H. 2. 1596.

#### OSTRICH EGG.

Often suspended in the dwelling throughout the Levant apparently as an ornament, but really as an amulet. See *The People of Turkey*. 1878.

#### PASSING BOAT THROUGH HALYARDS.

When it had been suspected that the boat had been forespoken, or the fish "glowrt out o' the boat," the boat was put through the halyards. This was done by making a noose or bicht on the halyards large enough to allow the boat to pass through. The halyard, with this noose, was over the prow of the boat and pushed under the keel, and the boat sailed through the noose. The evil was taken off the boat.—Gregor, 28/5/1877.

#### PROOF OF SHOT.

A holie garment, called a waistcote of necessitie, was much used of our forefathers as a holie relike, &c., as given by the Pope or some such arch conjuror, who promised thereby all manner of immunitie to the wearer thereof, insomuch as he could not be hurt with any shot or other violence. And, otherwise, that women that should wear it should have quick deliverance, the composition whereof was in this order following: "On Christmas daie, at night, a thread

must be sponne of flax by a little virgin girle in the name of the divell, and it must be by her woven and by her wrought with the needle. In the brest or forepart thereof must be made with needleworke two heads: on the head at the right side must be a hat and a long beard; the left head must have on a crown, and it must be so horrible that it may resemble Beelzebub, and on each side of the wastcote must be made a cross."—(Scotland) *Discoverie of Witchcraft*, p. 231. See Shirley, *The Young Admiral*, iv.

**TALISMAN. AMULET.**

Le talisman diffère de l'amulette en ce que celle-ci n'a que des vertus préservatrices, tandis que le talisman donne à celui qui le possède un pouvoir supérieur à celui des autres hommes.—Rion.

That which they call an Amulet or preservative against witchcraft, enchantment, or poisoning—Amuletum. They wear it about their necks also. Antidotus is that preservative against poison, be it never so mortal; also Alexipharmacum, Alexiterios, Alexicacon.—Withal's *Dict.* 1608.

**TURF-PARING (Terrave).**

The name is evidently a corruption of Terræ-navis; but whether given by the Romans, or since they left the country, is uncertain. To this place a superstitious regard is attached by the vulgar. Tradition asserts that sometime ago a man, attempting to cast divots (turfs) on the side of it, no sooner opened the ground with the spade than the form of an old man, supposed to have been the spirit of the mountain, made its appearance from the opening, and, with an angry countenance and tone of voice, asked the countryman why he was tiring (uncovering) his house over his head? On saying this the apparition instantly disappeared. None has since ventured to disturb the repose of the imaginary spirit.—(Perthshire) P. Dunning, *Statistical Account of Scotland*, xix. 442.

**TURNING STONES.**

The custom of a person considering himself aggrieved turning stones to bring ill luck on the offender is a practice still existing on the skirts of Dartmoor.—N., v. 5; *Trans. Devonsh. Assoc.*, viii. 53.

A variation of the Fire of Stones is recorded\* as being still prevailing in Fermanagh. The ejected tenant collects from the surrounding fields as many small boulders as will fill the principal hearth of the holding he is being compelled to surrender. These he piles in the manner of turf-sods arranged for firing; and then, kneeling down, prays that until that heap burns may every kind of sweat, bad luck, and misfortune attend the landlord and his family to untold generations. Rising, he takes the stones in armfuls, and hurls them here and there in loch, pool, boghole, or stream,

so that by no possibility could the collection be recovered.  
—W. F. Wakeman in *Journ. R. Hist. and Arch. Assoc. of Ireland*, July, 1875.

\* 5 N., v. 223.

They hurled their curse against the king,  
They curs'd him in his flesh and bones;  
And even in the mystic ring  
They turn'd the maledictive stones.

Dr. Samuel Ferguson.

As fait rouda l'sedas, l'aiguilheto nouzado,  
As pres per un malur la bestio rencountrado,  
La talpo, le furet, o qualqu' autr' animal,  
Crengut que de l'abord ten arribesso mal?

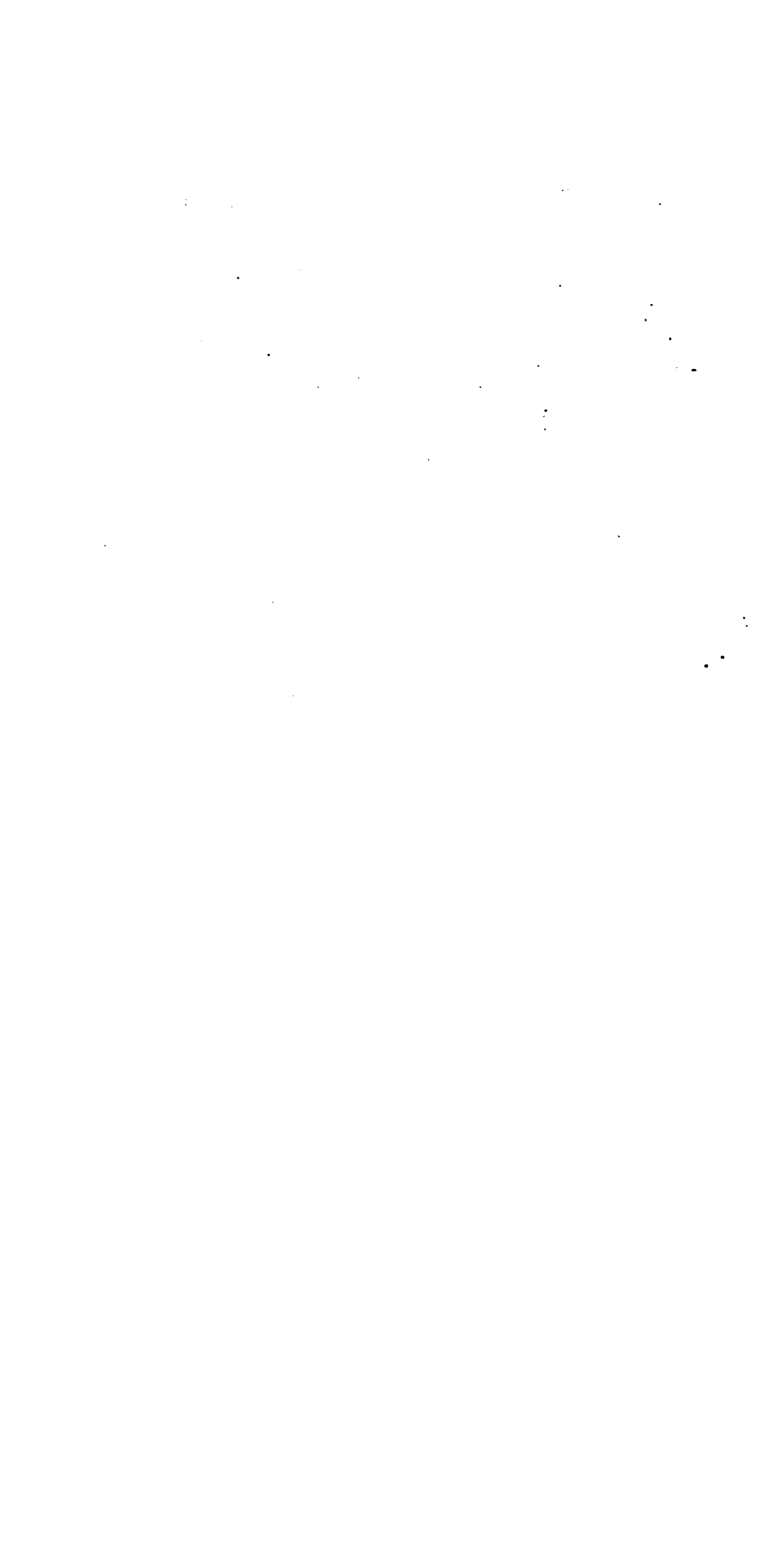
Amilha, *Parf. Crest.*, 1673.

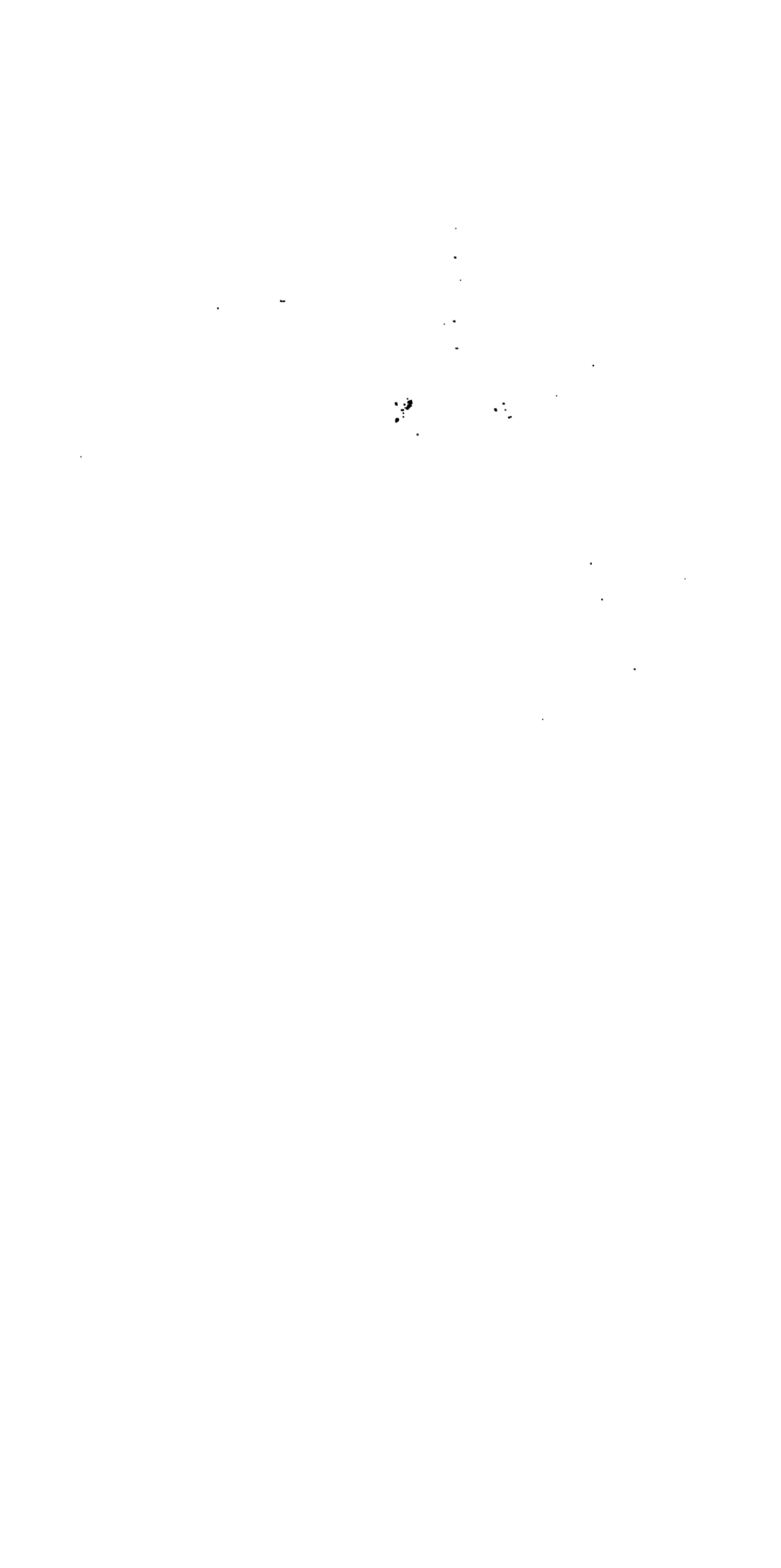
Behold a modern parallel: "Nul ne mérite le titre de devot pelerin de Notre Dame\* s'il n'a passé sous la chasse † d'où decoulent mille graces de guérison, s'il ne porte sur lui une image bénite de la sainte relique‡: préservatif assuré, bouclier impénétrable derrière lequel les chevaliers ne craignent ni fer, ni acier; à tel point, est-il observé dans certains discours sur les duels, que celui qui est muni d'un tel avantage en doit avertir son adversaire parceque la partie n'est plus égale."—Mgr. Pie, Evêque de Poitiers, cité par Huguet, *Dévotion à Marie en Exemples*, Paris, 1868, ii. 530.

See further Parfait, p. 246.

\* De Chartres. † Shrine. ‡ Chemisette de la Vierge.

"De la Démonialité et des Animaux Incubes et Succubes, par le Rev. P. Sinistrari," is translated by M. Liseux from a MS. of the 17th century, said to have been discovered in London in 1872. This book, which has run through two editions in a few months, shows that the French translation wants sometimes to be replaced by the Latin, "qui dans les mots brave l'honnêteté."











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